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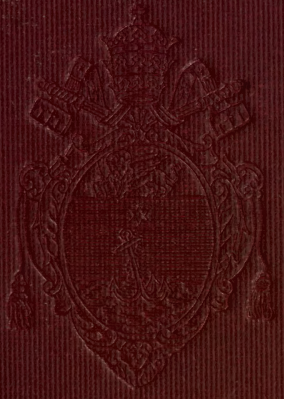

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Cumque elevasset oculos
apparuerunt ei . . Gen. 18.
Laudate, Ps. 150.
Justorum, Sap. 3.
Justus, Osee 14.
Gloriosus, Ex. 15.
Venientes in occursum
ejus, adoraverunt. IV. R. 2.

The Faith of Catholics

CONFIRMED BY SCRIPTURE
AND ATTESTED BY THE FATHERS OF THE FIRST FIVE
CENTURIES OF THE CHURCH.

COMPILED BY

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With Preface, Corrections and Additions

BY

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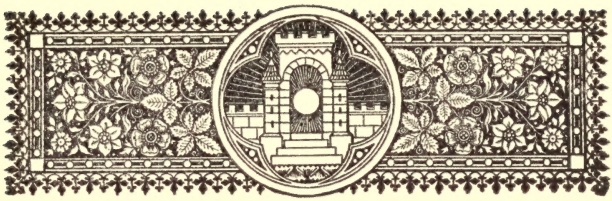

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FAITH OF CATHOLICS

VOLUME II.

THE

FAITH OF CATHOLICS,

ETC., ETC.

PRIMACY OF ST. PETER AND HIS SUCCESSORS.

Catholics believe, that peculiar and superior powers were given to St. Peter, and that the bishop of Rome, as his successor, is the head of the whole Catholic Church; in which sense, as already stated, this Church may therefore fitly be styled Roman Catholic; *being a universal body, united under one visible head.*

PRIMACY OF ST. PETER.

SCRIPTURE.

Matt. xvi. 15-19.—"Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ the Son of the living God. And Jesus answering said to him: Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter,[1] and upon this rock[2] I will build my Church, and the gates of hell

[1] Cf. *John* i. 42; *Genes.* xvii. 5, 15; xxxii. 28.

[2] See *Marsh's Compar. View. p.* 213.

shall not prevail against it. And I will give to thee the keys of the kingdom of heaven.[1] And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven."

Luke xxii. 31-2.—"And the Lord said: Simon, Simon, behold Satan hath desired to have you (ὑμᾶς) that he may sift you as wheat: But I have prayed for thee that thy faith fail not: and thou being once converted, confirm thy brethren."

St. John xxi. 15-17.—"When therefore they had dined, Jesus saith to Simon Peter: Simon son of John, lovest thou me more than these? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed (*βόσκε*) my lambs. He saith to him again: Simon son of John, lovest thou me? He saith to Him: Yea, Lord, thou knowest that I love Thee. He saith to him: Feed (*ποίμαινε*)[2] my lambs. He saith to him the third time: Simon son of John, lovest thou me? Peter was grieved, because He had said to him the third time, Lovest thou me? And he said to Him: Lord, Thou knowest all things: thou knowest that I love Thee. He said to him: Feed (*βόσκε*) my sheep."

THE FATHERS.

CENTURY II.

St. Irenæus, G. C.—"But as it would be a very long task, to enumerate in such a volume as this, the successions of all the churches: pointing out that tradition which the greatest, and most ancient, and universally known Church,—founded and constituted, at Rome, by the two most glorious Apostles, Peter and Paul,—derives from the Apostles, and that faith announced to all men, which, through the succession of (her) bishops, has come down to us, we confound all those who, in any way, whether through pleasing themselves, or vain-glory,

[1] Cf. *Is.* xxii. 22; ix. 6; *Apoc.* iii. 7; i. 18.

[2] Cf. 2 *Kings* v. 2; *Psalm* cxxvii. 70-2, *et passim*; *Acts* xx. 28.

or blindness, and perverse opinion, assemble otherwise than as behooveth them. For to this Church, on account of a more powerful principality, it is necessary that every church, that is, those who are on every side faithful, resort, in which (church) always by those, who are on every side, has been preserved that tradition which is from Apostles."[1]—*Adv. Hæres. l.* iii. *c.* 3, *n.* 2, *p.* 176. For continuation see "*Apostolicity.*"

TERTULLIAN, L. C.—"Who, then, of sound mind, can believe, that they (the Apostles) were ignorant of anything, whom the Lord appointed as masters, keeping them undivided

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[1] Ad hanc enim ecclesiam propter potentiorem principalitatem necesse est omnem convenire ecclesiam, hoc est, eos qui sunt undique fideles, in qua semper ab his, qui sunt undique, conservata est ea quæ est ab apostolis traditio. As various attempts have been made to weaken the force of this testimony, by inverting the order of the words, by the insertion of words not in the original, and by other methods, the translation given in the text, however harsh, will be found to represent, word for word, St. Irenæus's language as brought down to us. Massuet, whose edition I follow, reads *potiorem* instead of *potentiorem.* But as every MS. but one, the Clermont, gives *potentiorem,* I have in this instance deviated from his text; especially as even the Clermont MS. has *pontiorem,* probably a contraction for *potentiorem,* though the original writer of that MS. has erased the *n,* and thus given the reading *potiorem.* Griesbach (*De Potentiore Eccl. Rom. Principalitate,* Jenæ, 1780), for the very opposite reason to Massuet's, would give the preference to *potiorem,* as less favorable to the supremacy. Massuet *conjectures* that *principalitatem* was, in the original Greek, πρωτεῖον, and this conjecture may be confirmed by a passage in the *fourth* book (c. 38, *n.* 3, *p.* 284), "καὶ οὕτως πρωτεύει μὲν ἐν πᾶσιν ὁ Θεὸς," which the *Vetus Interpres* translates by "et sic *principalitatem* quidem habebit in omnibus Deus;" but it must be remarked that ἡγεμονικός (iii. xi. 8), προηγουμένως (i. ix. 3), and προηγητικῶς (v. xxvii. 2), are also respectively rendered *principalis, principaliter;* and it need scarcely be remarked that this is just as favorable to the supremacy as the preceding word (see *Matt.* ii. 6; *Luke* iii. 1; 1 *Machab.* xiv. 4). In one instance, and only one, as far as I have noticed (ii. xxx. 9), ἀρχὴ is translated *principalitas;* but as this occurs in a quotation from Scripture (*Ephes.* i. 21), it must be looked upon, probably, rather as a specimen of the Latin *version* of Scripture used by the translator of St. Irenæus, than adduced as a proof of the meaning attached to *principalitas* by the *Vetus Interpres.* Lastly, the reader will perceive that the word *convenire* may be translated '*agree;*' and even Salmasius (*De Primat. Pap. c.* v. p. 65, Lugd. Batav. 1645), as quoted by Massuet (*Dissert.* iii. *p.* 108), is of opinion that the context requires this meaning to be given to the word, since, to require all the faithful to *resort* to Rome implies next to an absurdity, whilst συμβαίνειν πρός τινα, and συμβαίνειν τινι, are convertible phrases.

in attendance, in discipleship, in companionship, to whom apart He expounded all things that were obscure, saying that, *to them it was given to know the mysteries*, which the people were not permitted to understand? Was anything hidden from Peter, who was called the *rock* whereon the Church was to be built; who obtained *the keys of the kingdom of heaven*, and the power of loosing and of binding in heaven and on earth?"[1]—*De Præscript. Hæret. n.* 22, *p.* 209. See the context under "*Apostolicity.*"

"For if thou thinkest heaven is still closed, remember that the Lord left here the keys thereof to Peter, and through him, to the Church;[2] which keys every one that is here questioned and confesses (before the Pagan; as the object of the treatise is to defend the excellence of martyrdom against the Gnostics), shall carry with him."—*Scorpiace, n.* x. *p.* 496.

"(Of the Apostles) I find, by the mention of his father-in-law, Peter the only one married. I presume him a Monogamist, by the Church, which, built upon him,[3] was about to con-

[1] Latuit aliquid Petrum, ædificandæ ecclesiæ petram dictum, claves regni cœlorum consecutum, et solvendi et alligandi in cœlis, et in terris potestatem.

[2] Memento claves ejus hic Dominum Petro, et per eum, ecclesiæ reliquisse.

[3] Per ecclesiam, quæ super illum ædificata. Such is Tertullian's doctrine, or rather statement of acknowledged doctrine, whilst a Catholic: when he became a Montanist, he modified that doctrine. He still, indeed, admitted that *the keys were given to Peter*, but denied that they *were left, through him, to the Church*. This denial, however, furnishes clear evidence as to *what was the belief* and practice of *the Catholic Church in his day*. For, in the tract *De Pudicitia*, in which it occurs, and in which Tertullian endeavors to prove that persons guilty, after baptism, of fornication, adultery, and such sins, are not to be received into the communion of the Church, we see some of the reasons for the practice of the Church, in regard of such sinners. The following is the *tenth* of those reasons, as adduced, with a view to their refutation, by Tertullian: "'But,' thou sayest, 'the Church has the power of forgiving sins.' . . . I now ask, according to thy sentiment, whence wilt thou assume the right for the Church? If, because the Lord may have said to Peter, *Upon this rock I will build my Church; to thee I have given the keys of the kingdom of heaven; whatsoever thou shalt bind, or loose, on earth, shall be bound or loosed in heaven*, thou presumest that He has conveyed to thee also the power of binding and loosing, that is, to every church which has Peter for its founder (ad omnem ecclesiam Petri

fer every degree of her order on monogamists."—*De Monogamia, n.* 8, *p.* 529.

CENTURY III.

ORIGEN, G. C.—"See what is said by the Lord to that great foundation of the Church, and to the most solid rock, upon which Christ founded the Church:[1] *O thou of little faith, why didst thou doubt?* (*St. Matt.* xiv. 31)."—*T.* ii. *Hom.* v. *in Exod. n.* 4, *col.* 2, *p.* 145.

"*On that same day the disciples came to Jesus saying: Who is the greater in the kingdom of heaven?* (*Matt.* xviii.) . . . We must not suffer the design of the evangelist, in the words *on that same day*, to pass by unexamined. . . . Jesus, therefore, had *come*, together with His disciples, *to Capharnaum; there they who received the didrachma came to Peter*, and asked of him: *Doth not your master pay the didrachma?* Then when Peter had answered them, and said *yes;* Jesus having assigned a reason for paying the tribute-money, sends Peter to draw out with the hook a fish, in the mouth of which He declares a stater would be found, to be given for Himself and Peter. It seems, therefore, to me, that

propinquam; a phrase obviously capable of sundry interpretations; the one given is that suggested by Rigaltius); who art thou, overthrowing and changing the Lord's manifest intention, which confers this on Peter personally? Upon *thee*, He says, I will build my Church; and I will give to *thee* the keys, not to the *Church;* and whatsoever *thou* shalt bind, or *thou* shalt loose, not what *they* shall bind, or *they* shall loose. For so, also, does the event teach. In him the Church was built up, that is, through him; he first put the key into the lock; see what key: *Ye men of Israel, hear my words; Jesus of Nazareth, a man destined for you by God,* and the rest. Further, he was the first who opened the entrance to the kingdom of heaven in Christ's baptism, by which sins hitherto *bound* are *loosed;* and he *bound* Ananias with the chain of death; and the man that was lame he *loosed* from the defect of health. Besides, too, in that discussion concerning the keeping or not of the law, Peter, first of all of them, inspired by the Spirit, and having first spoken of the vocation of the Gentiles . . . *loosed* those things of the law which have been omitted, and *bound* those which have been preserved. So that the power of *binding* and *loosing*, made over to Peter, had nothing to do with the capital offences of the people."—*De Pudicitia, n.* 21, *p.* 574.

[1] Ecclesiæ fundamento, et petræ solidissimæ, super quam Christus fundavit ecclesiam.

they,—considering this to be the greatest honor to Peter on the part of Jesus, as judging him greater than the rest of the disciples,[1]—wished to ascertain clearly that which they fancied ; and they accordingly inquired, in order to learn from Jesus, whether, as they suspected, He had separated Peter as greater than they ; and they, at the same time, hoped to know the cause of Peter's having been preferred before the rest."—*T.* iii. *Comment. in Matt. Tom.* xiii. *n.* 14, *pp.* 588-9.

"What, in a previous passage (*Matt.* xvi. 19), was granted to Peter alone, seems here (*Matt.* xviii. 18) to be shown to be granted to all who have addressed three admonitions to all sinners, in order that, if they be not listened to, they may *bind on earth* the person condemned to be *as a heathen and a publican*, since such a one is *bound in heaven.* But, as it was fit,—even though something in common was spoken of Peter, and of those who should thrice admonish the brethren,—that Peter should have something peculiar above those who should thrice admonish ;[2] this was previously ordained separately re-

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[1] *Μεγίστην νομίσαντες ταύτην εἶναι ὑπὸ τοῦ Ἰησοῦ πρὸς τὸν Πέτρον τιμήν, κρίναντος αὐτὸν μείζονα τῶν λοιπῶν γνωρίμων.*

[2] *Ἐχρῆν, εἰ καὶ κοινόν τι ἐπὶ τοῦ Πέτρου καὶ τῶν νουθετήσαντων . . . λέλεκται, ἐξαίρετον ἔχειν τὸν Πέτρον παρὰ τοὺς τρὶς νουθετήσαντας.* Origen, however, when explaining *St. Matt.* xvi. 19, argues at length: 1. That the passage is not to be limited to Peter alone, and contends that "every disciple of Christ becomes as Peter, upon confessing that Christ is the Son of the living God; and that He hath said to him by the Word, *Thou art Peter*, and what follows" (*in loc. t.* xii. *Matt. n.* x. *p.* 523), though it may be, perhaps, gathered from the context, that he confines his assertion to such disciple being "blessed." That he is giving his usual allegorical interpretation, is evident from the close of *n.* x. 2. In the same place (*n.* xi. *p.* 524 *et seq.*) he asks: "If thou thinkest that on that one Peter alone the whole Church was built by God, what wilt thou say concerning John, that son of thunder, or each one of the Apostles? Besides, shall we dare to say that against Peter individually *the gates of hell shall not prevail*, but shall prevail against the rest of the Apostles and perfect men? But was not the aforesaid passage, *The gates of hell shall not prevail against it*, and, *Upon this rock I will build my Church*, regarding all and each one of them? And are *the keys of the kingdom of heaven* given by the Lord to Peter alone, and shall no other of the Blessed receive them?" &c. He then runs into several pages of allegorical interpretation, extending to all men, under certain conditions, the passage under remark. That Origen, however, when explaining the passage literally, accounted Peter the rock

spècting Peter; thus, *I will give to thee the keys of the kingdom of heaven*, before (it was said) *and whatsoever ye shall bind on earth, and what follows;* and truly, if we sedulously attend to the evangelical writings, even in them we may discover,—with regard even to those things which seem to be common to Peter and to those who have thrice admonished the brethren,—much difference and pre-eminence in the words spoken to Peter, beyond those spoken to in the second place." [1] —*T.* iii. *in Matt. Tom.* xiii. *n.* 31, *pp.* 613-4.

"Peter was, by the Lord, called a rock, since to him is said, *Thou art Peter,*[2] *and upon this rock I will build my Church.*" —*T.* iii. *Comm. in Matt. n.* 139, *p.* 927 (*Alib. Tr.* 35).

"Peter upon whom is built Christ's Church,[3] *against which the gates of hell shall not prevail*, has left behind him but one epistle, that is universally acknowledged."—*T.* iv. *In Joan. Tom.* 5, *p.* 95. (*Ex. Euseb. H. E. l.* vi. *c.* 25.)

"When the chief authority as regards the feeding of the sheep was delivered to Peter; and on him, as on the earth, the Church was founded;[4] of no other virtue was the confes-

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on which Christ built His Church, and considered that a superiority was conferred on him by Christ over the rest of the Apostles, seems clear from the passages given in the text.

[1] *Καὶ ἐν τούτοις ευροιμεν αν καὶ κατὰ ταῦτα τὰ δοκοῦντα εἶναι κοινὰ πρὸς τὸν Πέτρον καὶ τοὺς τρὶς νουθετήσαντας τοὺς ἀδελφοὺς, πολλὴν διαφοράν, καὶ ὑπεροχὴν ἐκ τῶν πρὸς τὸν Πέτρον εἰρημένων παρὰ τοὺς δευτέρους.*

[2] Ipse Petrus a Domino petra est appellatus, cum dicitur ei, Tu es Petrus.

[3] *Πέτρος δὲ ἐφ' ᾧ οἰκοδομεῖται ἡ Χριστοῦ ἐκκλησία*, quoted by Eusebius (*H. E. l.* vi. *c.* 25).

[4] Petro cum summa rerum de pascendis ovibus traderetur, et super ipsum, velut super terram, fundaretur ecclesia. The following deserve notice: "That divinity, Cephas, Peter, as though being the first-fruits of the Apostles (*ὡσπερεὶ ἀπαρχὴ τῶν ἀποστόλων*), was able to see, and, after him, the twelve."—*T.* i. *Cont. Cels. l.* ii. *n.* 65, *p.* 436. On the term *απαρχὴ* (first-fruits), and the distinction implied by it, according to Origen, see *t.* ii. *Hom.* xi. *in Numer. pp.* 307-8. "All men are but as little children when compared with the perfection of the Word; though thou citest Moses, or one of the prophets, or John, than whom there was none greater amongst those born of women; though thou mayest come to the Apostles, Peter, against whom *the gates of hell shall not prevail*, or Paul, who was rapt even to the third heaven."—*T.* iii. *Hom.* vii. *in Isai. n.* 1, *p.* 120.

sion required, than that of love."—*T.* iv. *lib.* 5, *in Ep. ad Rom. n.* 10, *p.* 568.

St. Cyprian, L. C.—"Peter on whom the Church had been built by the Lord Himself, one speaking for all, and replying with the voice of the Church,[1] says, *Lord, to whom shall we go?* &c."—*Ep.* lv. *ad Cornel. p.* 178. See the context under "*Indefectibility.*"

"There (*St. John* vi. 68-70) speaks Peter, upon whom the Church was to be built,[2] teaching and showing, in the name of the Church, that, although a contumacious and proud multitude of such as will not obey may depart, yet the Church departs not from Christ; and the people united to the priest, and the flock adhering to its shepherd, they are the Church."—*Ep.* lxix. *ad Pupian. p.* 265.

"There is one baptism, and one Holy Ghost, and one Church, founded by Christ our Lord upon Peter, for (or from) an original and principle of unity."[3]—*Ep.* lxx. *ad Januar. et Ep. Numid. p.* 270.

"Custom is not to prescribe, but reason to conquer. For not even did Peter, whom the Lord chose the first, and upon whom He built His Church, when Paul afterwards disputed with him respecting circumcision, claim anything to himself insolently, or assume anything arrogantly, so as to say that he held the primacy, and that obedience ought rather to be paid to him by those who were novices and had come after

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"And if we must search the Scripture, even to what are thought the most trifling matters, some one will inquire why, though Peter is classed first in the enumeration of the twelve,—perhaps as being more honorable than the rest (τάχα ὡς τῶν λοιπῶν τιμιοτέρου), since he also who was in truth the last of all, Judas, is rejected, on account of his evil disposition, into the last place,—yet when Jesus began to wash the feet of the disciples, and to wipe them with the linen cloth with which He was girded, He did not begin with Peter."—*T.* iv. *in Joan. tom.* xxxii. *n.* 5, *p.* 413.

[1] Petrus super quem ædificata ab eodem Domino fuerat ecclesia, unus pro omnibus loquens, et ecclesiæ voce respondens.

[2] Loquitur illic Petrus, super quem ædificanda fuerat ecclesia.

[3] Una ecclesia a Christo Domino super Petrum origine unitatis et ratione fundata. Some copies have *super petram* (*upon a rock*), but twenty-three ancient copies give the reading in the text. See *Baluz. in loc.*

him.[1] Nor did he despise Paul because he had been originally a persecutor of the Church, but he admitted the counsel of truth, and readily assented to the legitimate reasons (or method) which Paul vindicated, giving, to wit, to us an example of unanimity and patience, that we may not with pertinacity love what is our own, but rather the things which are at times usefully and beneficially suggested by our brethren and colleagues, to account them, if they be true and lawful, as our own."—*Ep.* lxxi. *ad Quintum*, *p.* 273.

"For first to Peter, upon whom He built the Church, and from whom He appointed and showed that unity should spring,[2] the Lord gave this power that that should be loosed in heaven which he should have loosed on earth. And, after the resurrection also He speaks to the Apostles, saying, *As the Father sent me, even so I send you. When He had said this, He breathed upon them and said: Receive ye the Holy Ghost. If ye remit the sins of any one, they shall be remitted to him; if ye shall retain (the sins) of any one, they shall be retained.*" —*Ep.* lxxiii. *ad Jubaian. p.* 280.

"Our Lord cries out, *If any man thirst let him come and drink of the rivers of living water that have flowed from his belly* (*St. John* vii.) Whither shall he come that thirsteth? to heretics where the fountain and river of water is no way life-giving, or to the Church which is one, and was by the voice of the Lord founded upon one, who also received the keys thereof.[3] She it is that alone holds and possesses the whole power of her spouse and Lord."—*Ibid. p.* 281.

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[1] Nam nec Petrus, quem primum Dominus elegit, et super quem ædificavit ecclesiam suam, vindicavit sibi aliquid insolenter aut arroganter assumpsit, ut diceret se primatum tenere et obtemperari a novellis et posteris sibi potius oportere. "Quem *primum* Dominus elegit," may,—nay, if we do not imagine St. Cyprian to have forgotten the statement of St. John (i. 40-2), must be translated thus, "*Peter, whom the Lord chose to be the first, or the chief.*"

[2] Nam Petro primum Dominus, super quem ædificavit ecclesiam, et unde unitatis originem instituit et ostendit, potestatem istam dedit.

[3] Quæ una est, et super unum, qui et claves ejus accepit, Domini voce fundata est.

"Peter also to whom the Lord commends His sheep to be fed and guarded, on whom He laid and founded the Church,[1] says, that *gold and silver he has none*, but declares that he is rich in Christ's grace."—*De Habitu Virg. pp.* 356-7.

"Peter likewise, on whom the Church was founded by the good pleasure of the Lord,[2] lays it down in his epistle, &c."—*De Bono Patient. p.* 494.

"To the seven children there is evidently conjoined their mother, the origin and root, which afterwards bare seven churches, herself having been founded first and alone, by the voice of the Lord, upon Peter."[3]—*De Exhort. Martyr. pp.* 522-3.

"The Lord says to Peter, *I say unto thee*, saith He, *that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not vanquish it; and to thee I will give the keys of the kingdom of heaven, and whatsoever thou shalt bind*, &c. Upon that one (Peter) He builds His Church, and to him He assigns His sheep to be fed. And although to all the Apostles, after His resurrection, He gives an equal power, and says, *As the Father sent me even so send I you: receive ye the Holy Ghost*, &c., yet, in order to manifest unity, He has, by His own authority, so placed the origin of that same unity, as that it begins from one. Certainly, the other Apostles also were what Peter was, endowed with an equal fellowship both of honor and power, but the commencement proceeds from unity, and the primacy is given to Peter,[4] that the Church of Christ may be set forth as one, and the chair as one. . . . He who holds not this unity of the Church, does he think that he holds the faith? He who strives against and resists the Church, he who abandons the chair of Peter, upon whom the

[1] Petrus etiam cui oves suas Dominus pascendas tuendasque commendat, super quem posuit et fundavit ecclesiam.

[2] Petrus, super quem ecclesia Domini dignatione fundata est.

[3] Ipsa prima et una super Petrum Domini voce fundata. So the *Bened.* edition following *Baluzius*.

[4] Exordium ab unitate proficiscitur, et primatus Petro datur.

Church was founded, does he feel confident that he is in the Church?"—*De Unitate, p.* 397.[1]

FIRMILIAN, G. C.—"But how great his (Stephen's) error, how exceeding his blindness,—who says remission of sins can be given in the synagogues of heretics, not abiding on the foundation of the one Church, which was once first established by Christ on a rock,—may hence be understood, that to Peter alone Christ said,[2] *Whatsoever thou shalt bind on earth, shall*

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[1] The text of the *Bened.* edition is also preserved here. But it must be remarked that various manuscripts and printed copies give a different reading, which I now present:—"The Lord says to Peter, *Thou art Peter*, &c. To him again, after His resurrection, He says, *Feed my sheep.* Upon that one man He builds His Church: and though He gives to all the Apostles an equal power (parem potestatem), and says, *As my Father sent me*, &c., yet in order to manifest unity, &c.," as in the text down to "*And the primacy is given to Peter*," which words, together with "And the chair one," are omitted. The rest of the passage is the same, except the words, "He who abandons the chair of Peter," which are also omitted. For their reasons for the text given, see the *Bened.* edition *in loco.* In the *Clementina*, a work unjustly ascribed to St. Clement of Rome, but which, according to Gallandius, was written about the year 230, we meet with the following in the much debated *Epistola Clementis ad Jacobum:* "Be it known unto thee, my lord, that Simon, who, on account of his true faith and the most secure basis of his doctrine, was appointed to be the foundation of the Church, and who, on this very account, had his name by the mouth of Jesus, which deceives not, changed into that of Peter, the first-fruits of our Lord, the first of the Apostles (*τῆς ἐκκλησίας θεμένος* (*θεμέλιος*) *εἶναι ὁριστθεὶς . . . ἡ ἀπαρχὴ τοῦ Κυρίου ἡμῶν· ὁ τῶν ἀποστόλων πρῶτος*); to whom the Father revealed the Son; whom Christ justly proclaimed *blessed.* . . . At the time that Peter was about to close his career, when the brethren were assembled, suddenly taking hold of my hand, he rose up and thus addressed the Church . . . 'I ordain this Clement your bishop, to whom I entrust this my chair of instruction . . . wherefore I communicate to him the power of binding and of loosing, in order that with regard to whatever he shall ordain on earth it may be decreed in heaven. For he will bind what ought to be bound, and will loose what ought to be loosed, as one who knows the rule of the Church. Him, therefore, hear ye, as men who know that he who grieves him that is set over the truth sins against Christ, and exceedingly angers the Father of all: therefore shall he not live. And it behooves him, thus appointed president, to hold the place of a physician, and not to have the violence of an irrational animal."—*Galland. t.* ii. *pp.* 611-12. So again (*Ibid. Hom.* xviii. *n.* 19, *p.* 758): "For against me, Peter, who am the firm rock, the foundation of the Church, thou hast stood an enemy against me (*πρὸς γάρ στε ῥεᾶν πέτραν ὄντα με, θεμέλιον ἐκκλησίας*)."

[2] Soli Petro Christus dixerit.

be bound also in heaven, and whatsoever thou shalt loose on earth, shall be loosed also in heaven; and again in the Gospel, when Christ breathed on the Apostles alone, saying, *Receive ye the Holy Ghost; whosesoever sins ye shall forgive, they shall be forgiven them, and whosesoever ye shall retain, they shall be retained.* The power, therefore, of forgiving sins, was given to the Apostles, and to the churches which they, sent forth by Christ, founded, and to the bishops who, by vicarious ordination, have succeeded to them.[1] . . . And here, in this matter, I am justly indignant at this so open and manifest folly of Stephen's, that he who so prides himself on the place of his episcopate, and contends that he holds the succession of Peter, upon whom the foundations of the Church were laid, introduces many other *rocks*,[2] and sets up the new buildings of many churches, while by his authority he maintains that there is baptism amongst them. . . . Stephen, who proclaims that he occupies by succession the chair of Peter,[3] is moved with no kind of zeal against heretics."—*Inter Ep. S. Cyp. Ep.* lxxv. *p.* 308.

CENTURY IV.

St. Peter of Alexandria, G. C.[4]—"Peter, who was set above the Apostles,[5] after being often seized, imprisoned, and ignominiously treated, at length was crucified at Rome."—*Canon* ix. *Galland. t.* iv. *p.* 98.

Eusebius, G. C.—"The providence of the universal Ruler led as it were by the hand to Rome, that most powerful and great one of the Apostles, and, on account of his virtue, the mouthpiece (or, leader) of the rest, Peter, against that sad de-

[1] Et episcopis qui eis vicaria ordinatione successerunt.

[2] Qui sic de episcopatus sui *loco* gloriatur, et se successionem Petri tenere contendit, super quem fundamenta ecclesiæ collocata sunt, multas alias petras inducat. The word *locus* occurs as follows in *Ep.* lii. *p.* 151: "*Locus* Petri et gradus cathedræ."

[3] Per successionem cathedram Petri habere se prædicat.

[4] He was appointed bishop in 300, and suffered martyrdom in 311. The edition used is *Gallandius, t.* iv.

[5] Ὁ πρόκριτος (*prælatus*) τῶν ἀποστόλων Πέτρος.

stroyer of the human race (Simon Magus). He, as a noble general (appointed) of God,[1] armed with heavenly weapons, brought the precious merchandise of intellectual light from the east to the dwellers in the west."—*H. E. l.* ii. *c.* 14, *pp.* 63-4.

"His Apostle and disciple Peter, who had been set (judged) above all the rest,[2] without torment or threat from a ruler, denied Him thrice."—*Demons. Evang. l.* iii. *n.* 7, *p.* 123.[3]

"He became a stranger to these His brethren (*Ps.* lxviii. 9), at the time of His Passion, when all His disciples leaving Him fled, and he the very head (Coryphæus) of the Apostles, Peter, denied[4] Him thrice."—*Comm. in Ps.* lxix. *t.* i. *p.* 373, *Nov. Collect.*[5]

St. Anthony, G. C.[6]—"Peter, the prince of the Apostles,[7] also teaches us the usefulness of solitude; for when alone, he saw the heavens opened."—*Ep.* xvii. *Galland. t.* iv. *p.* 689.

St. James of Nisibis, G. C.[8]—"And Simon, the head of the

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[1] *Τὸν καρτερὸν καὶ μέγαν τῶν ἀποστόλων . . . τῶν λοιπῶν ἁπάντων προήγορον* (*principem* ac *patronum.*—*Vales.*) *Πέτρον . . . ὃς οἷα τις γενναῖος τοῦ θεοῦ στρατηγὸς.*

[2] *Ὁ πάντων αὐτῶν προκεκριμένος.*

[3] Eusebius, in several places, names St. Peter as the first bishop of Rome. Thus: "Linus was the first, after Peter, to obtain the episcopate of Rome. . . . But in the progress of this work, in its proper place according to the order of time, the succession from the Apostles to us will be noticed."—*H. E. l.* iii. *c.* 5.

[4] *Αὐτός τε ὁ κορυφαῖος τῶν ἀποστόλων πέτρος.* In his treatise, *De Incorporali et Invis. Deo*, published by Sirmondus, and given by Gallandius, *t.* iv., we meet, at *p.* 500, with the words, "Petrus factus est ei (diabolo) petra."

[5] Juvencus, who wrote in 326, in his metrical version of the Gospels, describes the Church as founded upon Peter:

> "Tu nomen Petri digna virtute tueris:
> *Hac in mole mihi, saxique in robore ponam,*
> *Semper mansuras æternis mœnibus ædes.*
> Infernis domus hæc non exsuperabile portis
> Claustrum perpetuo munitum robore habebit."
> —*L.* iii. *Hist. Evang. Galland. t.* iv. *p.* 618.

[6] Surnamed the *Hermit*, was born in the year 251, and died in the year 356. We have his life by *St. Athanasius.* The edition used is that by Gallandius, *t.* iv.

[7] Petrus princeps apostolorum.

[8] He was bishop of Nisibis in Mesopotamia, was present at the council of

Apostles, he who denied Christ, saying, *I saw Him not*, and cursed and swore that *he knew Him not*, as soon as he offered unto God contrition and penitence, and washed his sins in the tears of his grief, our Lord received him, and made him the foundation, and called him the rock of the edifice of the Church."—*Orat.* vii. *De Pœnit. n.* 6, *p.* lvii.; *Galland. t.* v. For the context, see under the head "*Confession.*"—*Cf. Serm.* xi. *De Circumcisione, n.* 12; *Galland, t.* v. *p.* lxxxiv.

St. Orsiesius, G. C.[1]—"He said to Peter, the prince of the Apostles, *Simon, son of John, lovest thou me more than these?* &c. (*John* xxi. 15, 16). Three times did He bid him *feed His sheep*, and thereby has He imposed this duty upon us all, to feed diligently the Lord's sheep."—*Doctrina de Instit. Monach. n.* 17, *p.* 42, *t.* v. *Galland.*

St. Hilary of Poitiers, L. C.—"On an occasion that the only-begotten spoke to His disciples certain things concerning His Passion, and Peter expressed his abhorrence, as if it were unworthy of the Son of God, He took up Peter—to whom He had just before given *the keys of the kingdom of heaven*, upon whom He was about to build the Church,[2] *against which the gates of hell should not* in any way *prevail*, who *whatsoever* he should *bind or loose on earth*, that should abide *bound or loosed in heaven*—this same Peter then, when expressing his abhorrence in such reproachful terms, He took up with, *Go behind me, Satan, thou art a scandal to me.* For it was with Him so sacred a thing to suffer for the salvation of the human race, as thus to designate with the reproachful name Satan, Peter, the first confessor of the Son of God, the foundation of the Church,[3] the door-keeper of the

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Nicæa, and died about the year 361. We have his life by Theodoret. A. Antonelli published at Rome, in 1756, eighteen sermons by this saint. They are given by Gallandius, *t.* v.

[1] Born in Egypt, he embraced the monastic or ascetic life, under St. Pachomius, whom he succeeded in the year 349. He died in 380. His treatise on the monastic state is given by Galland. *t.* v.

[2] Super quem ecclesiam ædificaturus erat.

[3] Ecclesiæ fundamentum.

heavenly kingdom, and in his judgment on earth a judge of heaven."—*Tract. in Ps.* cxxxi. *n.* 4, *pp.* 502-3, *t.* i.

"The fear excited in the Apostles by the lowliness of the Passion (so that even the firm rock upon which the Church was to be built trembled),[1] after the death and resurrection of the Lord ceased."—*Tract. in Ps.* cxli. *n.* 8, *p.* 603, *t.* i.

"Peter believeth the first, and is the prince of the apostleship."[2]—*Comment. in Matth. c.* 7, *n.* 6, *p.* 701, *t.* i.

Having explained from *St. Matth.* xvi. how St. Peter was the first to proclaim Christ the Son of the living God, he continues, "And in sooth Peter's confession obtained a worthy recompense. Blessed is he that is praised as having both remarked and seen beyond the ken of human eyes, not regarding what was of flesh and blood, but, by the revelation of the heavenly Father, beholding the Son of God, and accounted worthy to be the first to acknowledge what was in the Christ of God. Oh, in thy designation by a new name, happy foundation of the Church, and a rock worthy of the building up of that which was to scatter the infernal laws, and the gates of hell, and all the bars of death! O blessed keeper of the gate of heaven, to whose disposal are delivered the keys of the entrance into eternity; whose judgment on earth is an authority prejudged in heaven, so that the things that are either loosed or bound on earth, acquire in heaven too a like state of settlement."[3]—*Comm. in Matth. c.* xvi. *n.* 7, *pp.* 749-50.

Stating the impossibility of his adopting the Arian novelties, he says, "Into what, I beseech Thee, (O God), a gulf from which there is no return, hast Thou plunged me. For these things have I thus learned, thus have I believed, and hold

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[1] Adeo ut et firma superædificandæ in ea ecclesiæ Petra trepidaret.

[2] Apostolatus est princeps.

[3] O in nuncupatione novi nominis felix ecclesiæ fundamentum, dignaque ædificatione illius petra, quæ infernas leges, et tartari portas, et omnia mortis claustra dissolveret! O beatus cœli janitor, cujus arbitrio claves æterni aditus traduntur, cujus terrestre judicium præjudicata auctoritas sit in cœlo; ut quæ in terris aut ligata sint aut soluta, statuti ejusdem conditionem obtineant et in cœlo.

with the faith of a mind so settled, as that I am neither able nor willing to believe otherwise. Why hast thou deceived me, me miserable, concerning Thyself? [He then proceeds to cite the belief of various holy men, both of the Old and New Testament, as the cause of his not agreeing with the Arians, and amongst the rest:] My ruin is from John, who, from his familiarity with the Lord, was found worthy to have revealed to him the heavenly mysteries; and from blessed Simon, who, after his confession of the mystery, was placed under the building of the Church, and received the keys of the kingdom of heaven.[1] . . . By these have I been taught what I hold; with this doctrine am I tainted past all remedy. And do Thou, Almighty God, forgive me, seeing that in this I cannot mend, but in this I can die. This age of ours has brought forth these most impious—so I think them—teachers, too late for me. Too late for my faith have these masters been taught by thee."—*De Trinit. l.* vi. *n.* 20, *pp.* 146-7, *t.* ii.

St. Cyril of Jerusalem, G. C.—"Peter, the chiefest and foremost (leader) of the Apostles,[2] before a little maid thrice denied the Lord, but, moved to penitence, he wept bitterly." —*Catech.* ii. *n.* 15, *p.* 31. For the context, see under the head "*Confession.*"

[Having described Simon Magus as overpowered, in the midst of his magical arts, and cast to the earth, by the united prayers of St. Peter and St. Paul, at Rome, he asks:] "And though the thing be wonderful, it is no wonder: for it was Peter, he who bears with him the keys of heaven.[3] It is not

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[1] Beatus Simon ædificationi ecclesiæ subjacens et claves regni cœlestis accipiens. A few pages later *in the same book*, St. Hilary does not think himself guilty of any contradiction, or of denying Peter to be the foundation of the Church, by declaring that confession of faith, which moved our Saviour to make him the rock of His Church, to be the foundation of the Church. *Tu es*, confitentis agnitio est. Super hanc igitur confessionis petram ecclesiæ ædificatio est (*n.* 36). Continued also through *n.* 37, *pp.* 160-1. As far as I have remarked, St. Hilary nowhere speaks of Christ as being the rock, in the passage of St. Matthew here treated of.

[2] *Πέτρος ὁ κορυφαιότατος καὶ πρωτοστάτης τῶν ἀποστόλων.*

[3] *Ὁ τὰς κλεῖς τῶν οὐρανῶν περιφέρων.*

worth our wonder; for it was Paul, he who was caught up into the third heaven."—*Catech.* vi. *n.* 15, *p.* 96.

"Our Lord Jesus Christ then became man, but by the many He was not known. But wishing to teach that which was not known, having assembled the disciples, He asked, *Whom do men say that I the Son of Man, am?* . . . And all being silent (for it was beyond man to learn) Peter, the foremost of the Apostles, and chief herald of the Church,[1] not using language of his own finding, nor persuaded by human reasoning, but having his mind enlightened from the Father, says to Him, *Thou art the Christ*, nor simply that, but, *the Son of the living God.* And a blessing follows the speech. . . . *Blessed art thou*," &c.—*Catech.* xi. *n.* 3, *p.* 150.

"In the power of the same Holy Spirit, Peter, also the foremost of the Apostles and the key-bearer of the kingdom of heaven,[2] healed Æneas the paralytic in the name of Christ."—*Catech.* xvii. *n.* 27, *p.* 227.

St. Optatus of Milevis, L. C.—"The first amongst the marks (of the Church) is the chair, wherein unless a bishop sit, the second which is 'the angel' cannot be added: and we have to see, who first filled the chair, and where (he filled it). If thou dost not know, learn; if thou knowest, blush: to thee ignorance cannot be ascribed; it follows therefore that thou knowest. To err knowingly is a sin; for the ignorant are sometimes pardoned. Thou canst not then deny but thou knowest that, in the city of Rome, on Peter the first was the (or, an) episcopal chair conferred, wherein might sit of all the Apostles the head, Peter; whence also he was called Cephas; that in that one chair, unity might be preserved by all; nor the other Apostles, each contend for a distinct chair for himself; and that whoso should set up another chair

[1] *Πέτρος ὁ πρωτοστάτης τῶν ἀποστόλων, καὶ τῆς ἐκκλησίας κορυφαῖος κήρυξ.*

[2] *Πρωτοστάτης τῶν ἀποστόλων καὶ τῆς βασιλείας τῶν οὐρανῶν κλειδοῦχος. πρωτοστάτης*: the word three times used by St. Cyril, and translated *foremost*, signifies one who *stands first*, is the chief and prince.

against the single chair, might at once be a schismatic and a sinner."[1]

"Peter, therefore, first filled that individual chair, which is the first of the marks[2] (of the Church); to him succeeded Linus; to Linus succeeded Clement; to Clement, Anacletus, [he gives the whole succession] . . . to Liberius, Damasus; to Damasus, Siricius, who is now our colleague, with whom the whole world, by the mutual exchange of circular letters,[3] is concordant with us in one fellowship of communion. You who wish to claim to yourselves the holy Church, tell us the origin of your chair."

"But you say that you have a certain chair in the city of Rome." [See the continuation under the head "*R. C. Church.*"]—*De Schism. Donat. l.* ii. *n.* 2-4.

"Blessed Peter, to whom, after his denial, it were enough if he obtained pardon, merited both to be preferred before all the Apostles, and he alone received of the kingdom of heaven the keys to be communicated to the others.[4] . . . The head of the Apostles could so have governed himself as not to incur a crime of which he would have to repent."—For the context, see the extract, given under the head "*Unity*," from *De Schis. Don. l.* vii. *n.* 3. For another extract, see *Ib. l.* ii. *n.* 9, given under "*Unity.*"

St. Ephræm Syrus, G. C.—"Mount Sinai falls in the tenth year: it sings hymns of praise to the Lord that is born. Of old, Sion melted at His presence, and fell away. But it will soon perceive Him aimed at with stones thrown by impious

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[1] Igitur negare non potes, scire te in urbe Roma Petro primo cathedram episcopalem esse collatam, in qua sederit omnium apostolorum caput Petrus; unde et Cephas appellatus est; in qua una cathedra, unitas ab omnibus servaretur; nec cæteri apostoli singulas sibi quisque defenderent; et jam schismaticus et peccator esset, qui contra singularem cathedram, alteram collocaret.

[2] Ergo cathedram unicam (unique, or pre-eminent) quæ est prima de dotibus.

[3] Commercio formatarum.

[4] Præferri omnibus apostolis meruit, et claves . . . communicandas cæteris, solus accepit.

hands: He that was to build His Church upon Cephas, receives on Him stones. Admire the workmanship of the divine artificer."—*T.* ii. *Syr. Serm.* xiii. *in Nat. Dom. pp.* 433-34.

"Bardesanes has stamped his own mark on the sheep, and has called it his own flock. The sect of Manes still bears his name. The stolen sheep were to be stamped with a disgraceful mark: our Saviour's sheep are called after Him Christians, and, at His call, have been gathered into one flock. . . . This mere commemoration on their parts, of men so utterly defiled, abundantly proves the dishonorable infamy of all such sects. . . . Have they not even respected the sentence of the Apostle, who condemns such as say, 'I am of Cephas?' Now, if it was the duty of the sheep to refuse even the name of Cephas, although he was the prince of the Apostles, and had received the keys, and was accounted the shepherd of the flock, what execration is to be deemed too dreadful for him, who fears not to designate sheep that are not his, by his own name?"—*T.* ii. *Syr. Serm.* lvi. *Adv. Hœres. p.* 559.

"Simon said, *Lord, it is good for us to be here.* . . . What dost thou say, Simon? . . . If we remain here, how shall what I have said to thee have effect? or, how shall the Church be built? How wilt thou receive from me the keys of the kingdom of heaven? Whom wilt thou bind? Whom loose?"—*T.* ii. *Gr. In Transfig. Dom. pp.* 44-5.

"And blessed Peter, the chief of the Apostles, cries aloud concerning that day, saying, *The day of the Lord shall come as a thief*, &c. (2 *Peter* iii. 10)."—*T.* ii. *Gr. In Secund. Advent. Dom. p.* 203. This passage occurs again in the same volume, *p.* 387, *Interr. et. Resp.*

"To whom, O Lord, didst Thou entrust that most precious pledge of the heavenly keys? To Bar-Jonas, the prince of the Apostles, with whom, I implore Thee, may I share Thy bridal chamber; and thee, most holy assembly of Apostles, I beseech, that thy authority and grace supplicate for me. To you also, ye prophets, do I appeal, and you unconquered martyrs who have shed your blood for Christ, do I implore to supplicate

pardon for me."—*T.* iii. *Syr. Parœn.* 33, *p.* 486. See also the extract given under the head "*Indefectibility*," from *T.* iii. *Syr. Parœn.* 62, *p.* 532.

"Oh! the ineffable power that has vouchsafed to dwell within us by means of the imposition of the sacred hands of the priests. . . . Peter, who was called Cephas, he who was captured on the sea-shore, and who received a testimony from the great Pastor, that *upon this rock I will build my Church*, by means of the priesthood received also the keys of heaven, as worthy (of them)."—*T.* iii. *Gr. De Sacerd. p.* 3.

"On this account did Peter, the chief,[1] say, Judas transgressed, and went to his own place."—*T.* iii. *Gr. De Caritate, p.* 14.

"Thee, oh Simon Peter, will I proclaim the blessed, who holdest the keys, which the Spirit made. A great and ineffable word, that he binds and looses those in heaven, and those under the earth. Blessed the flock committed to thy care! How much has it increased! For truly after that thou didst plant the cross upon the waters (*Gen.* xxx. 37), the sheep, through love of it, brought forth saints and virgins of every kind. O thou blessed one, that obtainedst the place of the head and of the tongue, in the body of thy brethren, which (body) was enlarged out of the disciples and sons of thy Lord."—*Asseman. Bibl. Orient. t.* i. *p.* 95.

"We hail thee, Peter, the tongue of the disciples; the voice of the heralds; the eye of the Apostles; the keeper of heaven; the first-born of those that bear the keys."—*T.* iii. *Gr. in SS. Apost. p.* 464.

St. Gregory of Nyssa, G. C.—"Peter, with his whole soul, associates himself with the Lamb; and, by means of the change of his name, he is changed by the Lord into something more divine; instead of Simon being both called and having become a rock (Peter).[2] [He gives other instances of names changed

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[1] Ὁ κορυφαῖος.

[2] Διὰ τῆς τοῦ ὀνόματος ὑπαλλαγῆς μεταποιεῖται παρὰ τοῦ κυρίου πρὸς τὸ θειότερον· ἀντὶ Σίμωνος Πέτρος καὶ ὀνομασθεὶς καὶ γενόμενος.

by the Almighty, and continues:] The great Peter did not by advancing by little and little attain unto this grace, but at once he listened to his brother, believed in the Lamb, and was through faith perfected, and, having cleaved to the rock, became Peter."[1]—*T.* i. *Hom.* xv. *in C. Cantic. p.* 691.

"Through Peter He gave to the bishops the key[2] of the heavenly honors."—*T.* ii. *De Castig. p.* 314.

"The memory of Peter, the head of the Apostles, is celebrated; and magnified indeed with him are the other members of the Church; but (upon him) is the Church of God firmly established. For he is, agreeably to the gift conferred upon him by the Lord, that unbroken and most firm rock upon which the Lord built His Church."[3]—*Alt. or. De S. Steph. Galland. t.* vi. *p.* 600. Edited by *Zacagnio, Collect. Monum. Eccl. Græc.* Romæ, 1698.

St. Gregory of Nazianzum, G. C.—"Seest thou that of the disciples of Christ, all of whom were great and deserving of the choice, one is called a rock, and is entrusted with the foundations of the Church;[4] whilst another is the best beloved, and reposes on the breast of Jesus; and the rest bear with the prior honor (thus bestowed)."[5]—*T.* i. *or.* xxvi. *p.* 454.

"Neither does a man know, though he be the parent of an evil like unto Judas, whether his offspring shall be called the godlike Paul, or be like unto Peter,—Peter who became the unbroken rock, and who had the keys delivered to him."[6]—*T.* ii. *Carm.* 2, *p.* 51.

"Peter (Petros), the chief of the disciples, but he was a rock

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[1] *Προσφυεὶς τῇ πέτρᾳ πέτρος ἐγένετο.*

[2] *Διὰ Πέτρου ἔδωκε τοῖς ἐπισκόποις τὴν κλεῖδα.*

[3] *Μνημονεύεται Πέτρος ἡ κεφαλὴ τῶν ἀποστόλων, καὶ συνδοξάζεται μὲν αὐτῷ τὰ λοιπὰ μέλη τῆς ἐκκλησίας, ἐπιστηρίζεται δὲ ἡ ἐκκλησία τοῦ Θεοῦ. οὗτος γάρ ἐστι κατὰ τὴν δοθεῖσαν αὐτῷ παρὰ τοῦ κυρίου δωρεὰν* (prerogative, primacy) *ἡ ἀῤῥαγὴς, καὶ ὀχυρωτάτη πέτρα, ἐφ' ἣν τὴν ἐκκλησίαν ὁ Σωτὴρ ᾠκοδόμησε.*

[4] *Ὁ μὲν πέτρα καλεῖται, καὶ τοὺς θεμελίους τῆς ἐκκλησίας πιστεύεται.*

[5] *Φέρουσιν οἱ λοιποὶ τὴν προτιμησιν.*

[6] *Πέτρης ἀῤῥαγέος γενέτης κληῖδα λαχόντος.*

(Petros),[1] not as a fisherman, but because full of zeal."—*Galland. t.* vi. *Carm.* 1, *p.* 423.

St. Macarius of Egypt, G. C.[2]—"For of old Moses and Aaron, when this priesthood was theirs, suffered much; and Caiphas, when he had their chair, persecuted and condemned the Lord. . . . Afterwards Moses was succeeded by Peter, who had committed to his hands the new Church of Christ, and the true priesthood."[3]—*Hom.* xxvi. *n.* 23, *Galland. t.* vii. *p.* 101.

"Jannes and Mambre opposed Moses, and as Simon (Magus) set himself against that chief (coryphæus) Peter."[4]—*Ibid. Ascet. De Patient. n.* 3, *p.* 180.

St. Basil, G. C.—"When we hear the name of Peter, that name does not cause our minds to dwell on his substance, but we figure to our minds the properties that are connected with him. For we at once, on hearing that name, think of the son of him that came from Bethsaida, Andrew's brother; him that was called from amongst fishermen unto the ministry of the Apostleship; him who on account of the pre-eminence of his faith received upon himself the building of the Church."[5]—*T.* i. *P.* i. *l.* ii. *Adv. Eunom. n.* 4, *p.* 340.

"One also of these mountains was Peter,[6] upon which rock the Lord promised to build His Church."[7]—*T.* i. *p.* ii. *Comm. in Esai. c.* ii. *n.* 66, *p.* 604.

Having cited the example of God's judgment on Ananias, he says: "And when he, the instrument of such and so great

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[1] *Πέτρος μαθητῶν ἄρκος, ἀλλὰ Πέτρος ἦν.*

[2] St. Macarius, contemporary with St. Athanasius, and the friend of the great St. Anthony, died at the advanced age of ninety, after passing sixty years in the desert. The edition used is that given by Gallandius in the seventh vol. of his *Bibl.*

[3] *Πέτρος Μωσέα διεδέξατο, τὴν καινὴν ἐκκλησίαν Χριστοῦ, καὶ τὴν ἀληθινὴν ἱεροσύνην ἐγχειρισθείς.*

[4] *Ὡς Σίμων τῷ κορυφαίῳ Πέτρῳ ἀντιφερόμενος.*

[5] *Τὸν διὰ πίστεως ὑπεροχὴν ἐφ' ἑαυτὸν τὴν οἰκοδομὴν τῆς ἐκκλησίας δεξάμενον.*

[6] See context, and note, under "*Visibility.*"

[7] *Ἐφ' ἧς καὶ πέτρας ἐπηγγείλατο ὁ κύριος οἰκοδομήσειν αὐτοῦ τὴν ἐκκλησίαν.*

a judgment; he the minister of the so great wrath of God upon a sinner; that blessed Peter who was preferred[1] before all the disciples; who alone received a greater testimony and blessing than the rest; he to whom were entrusted the keys of the kingdom of heaven; when he heard from the Lord, *If I wash thee not, thou shalt have no part with me* (*John* xiii.), what heart, however stony, will not this shame into fear and trembling at God's judgments?"—*T.* ii. *p.* 1, *Proœm. de Judic. Dei*, *n.* 7, *p.* 308.[2]

St. Pacian, L. C.—"According to the relation of Matthew himself, the Lord spake a little above to Peter,—He spake to one, in order that He might lay the foundation of unity from one,[3]—afterwards delivering the same injunction to all in common, so as that still He begins from Peter: *And I also say unto thee*, He saith, *that thou art Peter, and upon this rock I will build my Church, &c.* (*St. Matth.* xvi. 18-19)."—*Ep.* iii. *n.* xi.; *Galland. T.* vii. *p.* 265. For the context, see "*Confession.*"

Faustinus, L. C.—"For when the Lord had taken into His hand the book of Isaias, and had read, *The spirit of the Lord is upon me, wherefore He hath anointed me*, He declared that the prophecy was then fulfilled in the ears of those who heard Him. And Peter also, the prince of the Apostles,[4] taught that

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[1] Προκριθεὶς.

[2] As the *Homil. de Pœnit. t.* ii. *p.* ii. is, contrary to the unanimous, or almost unanimous opinion of critics, accounted by Garnier, on grounds that have a certain specious appearance, whatever may be their real solidity, not to be St. Basil's, I place the following extract in the margin: "Peter said (and received a blessing), he said, *Thou art the Son of* the Most High *God;* and upon hearing, *Thou art a rock*, he was commended. But though a rock, not as Christ (is) a rock, but as Peter (is) a rock. For Christ is truly a rock unshaken, but Peter by means of the rock (διὰ τὴν πέτραν). For Christ bestows His gifts, not deprived of, but retaining, what He gives. He is *the light: You are the light of the world.* He is the *priest;* He makes priests. He is the *sheep: Behold, I send you as sheep in the midst of wolves.* He is the *rock:* He makes a rock, and on servants bestows His own. For this is a mark of wealth, to have and to give."—*n.* 4, *p.* 863.

[3] Ad unum, ideo ut fundaret unitatem ex uno.

[4] Et Petrus princeps apostolorum.

the unction, whereby the Saviour Christ was made known, was the Holy Ghost."—*De Trinit. c.* v. *n.* 3; *Galland. T.* vii. *pp.* 455-6.

Gaius Marius Victorinus, L. C.[1]—"*Then after three years I went to Jerusalem to see Peter* (*Galat.* i. 18). Next he adds the cause, *to see Peter.* For if the foundation of the Church was placed on Peter, as is said in the Gospel, Paul, to whom all things had been revealed, knew that he ought *to see* Peter, as him to whom so great authority had been given by Christ;[2] not that he might learn anything from him."

St. Epiphanius, G. C.—"Andrew met with Christ before Peter, who was younger. But later, when that perfect renunciation of all things took place on their parts, from Peter was the beginning made. For then he became a leader unto his own brother; and add this also, that God knows the dispositions of the heart, and knowing who is worthy to be appointed unto precedency, He also chose Peter to be the leader of His disciples,[3] as, in every way, has been clearly shown."—*T.* i. *Adv. Hæres.* (51) *p.* 440.

"The Lord and His Church receive the penitent; even as Manasses, the son of Ezechias, was converted and received by the Lord. And the blessed Peter, who for awhile denied the Lord, Peter who was the chiefest of the Apostles, he who became unto us truly a firm rock upon which is based the Lord's faith, upon which (rock) the Church is in every way built;[4] first, in that he confessed that Christ was the Son of the living

[1] An African writer named by St. Jerome (*De Vir. Illust. cap.* ci.); and by St. Augustine (*Confess. l.* viii. *c.* 2). His Comment on the Galatians is named by St. Jerome in his *Prol. ad Galat.* He flourished about the middle of the fourth century. The extract in the text is taken from Mai's *Script. Vet. Nov. Collect. t.* iii.

[2] Etenim si in Petro fundamentum ecclesiæ positum est, ut in evangelio dictum; cui revelata erant omnia Paulus scivit videre se debere Petrum; quasi eum cui tanta auctoritas a Christo data esset.

[3] *Γινώσκων τίς ἐν πρώτοις ἄξιος τάττεσθαι, καὶ ἐξελελέξατο τὸν Πέτρον ἀρχηγὸν εἶναι τῶν αὐτοῦ μαθητῶν.*

[4] *Κορυφαιότατος τῶν ἀποστόλων, ὃς γέγονεν ἡμῖν ἀληθῶς στερεὰ πέτρα θεμελιοῦσα τὴν πίστιν τοῦ κυρίου, ἐφ' ᾧ ὡκοδόμητο ἡ ἐκκλησία κατὰ πάντα τρόπον.*

God, and heard that upon this rock of firm faith I will build my Church. . . . Further, he then also became a firm rock of the building, and foundation of the house of God,[1] in that having denied Christ, and being again converted, being both found of the Lord, and found worthy to hear, *Feed my sheep and feed my lambs.*"—*Adv. Hæres.* (59) *p.* 500.

"Holy men are therefore called the temple of God, because the Holy Spirit dwells in them; as that chief (Coryphæus) of the Apostles testifies, he that was found worthy to be blessed by the Lord, because *the Father had revealed unto him.* To him then did the Father reveal His true Son, and he is *blessed;* and the same (Peter) furthermore reveals the Holy Ghost. This was befitting in that first of the Apostles, that firm rock upon which *the Church* of God *is built,*[2] and *the gates of hell shall not prevail against it.* The *gates of hell* are heretics and heresiarchs. For in every way was the faith confirmed in him who received *the keys of heaven;* who *looses on earth, and binds in heaven.* For in him are found all the subtle questions of faith. This is he who thrice denied, and thrice cursed, before the cock crowed. . . . He was aided by the Father, so as to be (or, lay) the foundation of the security (firmness) of the faith.[3] . . . He heard from that same God, Peter *feed my lambs;* to him was entrusted the flock; he leads the way admirably in the power of his own master[4] . . . he gave the right hand of fellowship to Paul and Barnabas, with James and John, that by means of these witnesses *every word may stand.*"—*T.* ii. *In Anchor. n.* 9, *pp.* 14-15.

St. Ambrose, L. C.—"It is that same Peter to whom He said, *Thou art Peter, and upon this rock I will build my Church.* Therefore, where Peter is, there is the Church;

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[1] Ἐνταῦθα στερεὰ πέτρα οἰκοδομῆς, καὶ θεμέλιος οἴκου Θεοῦ.

[2] Ἕδει τὸν πρῶτον τῶν ἀποστόλων τὴν πέτραν τὴν στερεὰν, ἐφ' ἣν ἡ ἐκκλησία τοῦ Θεοῦ ᾠκοδόμηται.

[3] Ὁ δὲ παρὰ τοῦ πατρὸς ὠφελεῖτο, τὴν ἀσφάλειαν τῆς πίστεως θεμελιῶν.

[4] Ὁ πεπιστευμένος τὴν ποίμνην· ὁ καλῶς ὁδηγῶν ἐν τῇ δυνάμει τοῦ ἰδίου δεσπότου.

where the Church is, there death is not, but life eternal."[1]—*T.* 1, *In Ps.* xl. *n.* 30, *pp.* 879-80. For the context see "*Indefectibility.*"

"In fine, Peter, after having been tempted by the devil, is set over the Church.[2] The Lord, therefore, foreshowed (referring to *St. Luke* xxii. 31-2) what that was, that He afterwards chose him as the pastor of the Lord's flock.[3] For to him He said, *But thou when converted confirm thy brethren.*"—*Ib. in Ps.* xliii. *n.* 40, *p.* 904.

"Therefore did Christ also commit to Peter *to feed* His *flock*, and to do the will of the Lord, because He knew his love."—*Ib. in Ps.* cxviii. (*Mem*) *n.* 3, *p.* 1131.

"The ship is not agitated wherein prudence sails, where perfidy is not, where faith breathes. For how could that be agitated, over which he (Peter) presided, in whom is the foundation[4] of the Church? . . . Though the rest are ordered to let down their nets, yet to Peter alone is it said, *Launch out into the deep;* that is, into the depths of disputations. . . . Into this deep of disputation the Church is led by Peter,[5] so as to see thence rising again the Son of God, thence flowing the Holy Spirit. . . . They of the synagogue came to Peter's ship, that is, unto the Church."—*T.* 1, *Expos. in Luc. l.* iv. *n.* 70, 71, 77, *pp.* 1353-4.

"Peter did not wait for the opinion of the people, but produced his own, saying, *Thou art Christ the Son of the living God.* Great is Christ's bounty, who conferred almost all His own titles upon His disciples. *I am*, says He, *the light of the world*, and with that very name wherein He glories, He favors His disciples, saying, *Ye are the light of the world.* . . . Christ is the *rock*, *For they drank of the spiritual rock that followed them, and the rock was Christ*, and He did not refuse to be-

[1] Ipse est Petrus cui dixit, Tu es Petrus . . . ubi ergo Petrus, ibi ecclesia; ubi ecclesia ibi nulla mors, sed vita æterna.

[2] Petrus ecclesiæ præponitur.

[3] Ante significat Dominus quid sit illud, quod postea eum pastorem elegit Dominici gregis.

[4] Firmamentum, support.

[5] Ecclesia a Petro ducitur.

stow the favor of this title even upon His disciple, so that he too might be Peter, in that he has from the rock a solid constancy, a firm faith."[1]—*Ibid. l.* vi. *n.* 97, *pp.* 1406-7.

"Peter was grieved because he is asked the third time, *Lovest thou me?* For he is questioned, who is doubted; but the Lord does not doubt; and He inquires not to learn, but to teach, now that He is about to be raised to heaven, whom He was leaving unto us as it were the vicar of His own love.[2] For thus have you it, *Simon, son of John, lovest thou me? Yea, Lord, Thou knowest that I love Thee. Jesus saith to him, Feed my sheep.* . . . Who else could readily make this profession for himself? And, therefore, because he alone amongst all makes this profession, he is preferred before all,[3] for love is greater than all. . . . And now he is not ordered, as at first, to *feed His lambs*, nor His younger sheep, as in the second instance, but *His sheep*, that the more perfect might govern the more perfect."[4]—*Ib. l.* x. *n.* 175-6, *p.* 1542.

"Peter feared not to say, *Depart from me, O Lord, for I am a sinful man;* being a wise and grave man, in whom was the foundation of the Church, and the office of teacher of religion (discipline)."[5]—*T.* ii. *De Virginit. c.* xvi. *n.* 105, *p.* 238.

"Thou, O Lord, didst say to Peter when he excused himself from Thy washing his feet, *If I wash thee not, thou shalt have no part with me.* What fellowship then can these men (Novatians) have with Thee; men who receive not the keys of the kingdom, and who deny that they ought to forgive sins? Which, indeed, is rightly acknowledged on their parts; for they have not Peter's inheritance who have not Peter's chair,[6] which, with impious disunion, they rend asunder; but they act wickedly in that they deny that even in the Church, sins

[1] Ut et ipse sit Petrus, quod de petra habeat soliditatem constantiæ.

[2] Amoris sui nobis velut vicarium relinquebat.

[3] Omnibus antefertur.

[4] Perfectiores ut perfectior gubernaret.

[5] Vir enim sapiens et gravis, in quo esset ecclesiæ firmamentum (support) et magisterium disciplinæ.

[6] Non habent Petri hæreditatem, qui Petri sedem non habent.

can be pardoned; whereas to Peter it was said, *To thee I will give the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, &c.;* whereas also that vessel of the Lord's election says, *To whom you have pardoned anything, I also; for I also what I have pardoned,* (have done it) *for your sakes in the person of Christ.* Why then do they read Paul, if they think that he erred so impiously as to claim unto himself his Lord's right? But he claimed what he had received; he usurped not what belonged not to him."—*T.* ii. *De Pœn. l.* v. *c.* vi. *n.* 33, *p.* 399.

"Further, that thou mayest know that, as man, He prays; as God, He commands; thou hast in the Gospel that He said to Peter, *I have prayed for thee that thy faith fail not.* But to that same Peter when he said on an earlier occasion, *Thou art the Christ the Son of the living God,* He answered, *Thou art Peter, and upon this rock I will build my Church, and to thee I will give the keys of the kingdom of heaven.* How could He not confirm his faith, unto whom, of His own authority, He gave the kingdom, and whom when He styles a rock, He pointed out the foundation of the Church?"[1]—*Ib. l.* iv. *de Fide, c.* v. *n.* 56, *p.* 531.

"Peter was by the judgment of the Lord Himself chosen to feed the flock;[2] Peter, who merited to hear a third time, *Feed my little lambs; feed my lambs, feed my sheep.* Wherefore by feeding well, with the food of faith, the flock of Christ, he did away with the guilt of his former fall."—*Ib. l.* v. *c.* i. *n.* 2, *p.* 551.

"Thou art silent, O Simon Peter, whilst the rest reply, though thou art the first,[3] and though thou dost, even not asked, put thy questions. . . . He, therefore, who had been silent . . . when he heard, *But whom say you that I am,* at once not unmindful of his position, exercised the primacy; the primacy to wit of confession, not of honor, the primacy

[1] Quem cum petram dicit, firmamentum ecclesiæ indicavit.

[2] Est Petrus ipsius Domini ad pascendum gregem electus judicio.

[3] Cum ipse sis primus.

of faith, not of rank; that is to say, Now let none surpass me, now is my part. . . . This, then, is that Peter who answers for the rest, yea as above the rest,[1] and therefore is he called the foundation, because he knows how not only to keep his own, but also what is common (to all). . . . Faith, therefore, is the foundation of the Church, for not of Peter's flesh, but of his faith was it said that *The gates of hell shall not prevail against it;* but that confession vanquished hell. And this confession has shut out more than one heresy; for whereas the Church, like a good ship, is often buffeted by many a wave, the foundation of the Church ought to have strength to withstand every heresy."—*T.* ii. *De Incarn.* *c.* iv. *n.* 30, 32; *et c.* v. *n.* 1, *pp.* 710-11.

"To Peter it is said, *To thee will I give the keys of the kingdom of heaven.* The thief when converted finds rest; he that is approved in the Apostleship received power."[2]—*T.* ii. *Ep.* lxxi. *Horontiano*, *n.* 9, *p.* 1070.

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[1] Pro cæteris apostolis, immo præ cæteris.

[2] In apostolatu probatus accepit potestatem. In the hymn, *Æterne rerum conditor*, ascribed to St. Ambrose, we read,

Hoc ipsa petra ecclesiæ
Canente, culpam diluit.—*T.* ii. *p.* 1219.

This is cited by St. Augustine, *t.* i. *l.* i. *c.* xxi. *Retractat. p.* 67. The following reply to the objection, that Christ was sent of God, deserves notice: "Be it so, that he that is sent is less than he that sends him; therefore is Christ less than Pilate, seeing that Pilate sent Him unto Herod!"—*T.* ii. *l.* v. *De Fide*, *c.* vii. *n.* 98, *p.* 568. The following extracts are from the author of the *Comm. in Ep. S. Pauli, Inter op. S. Ambr.:* "Andrew followed the Saviour before Peter, and yet not Andrew, but Peter, received the primacy (et tamen primatum non accepit Andreas, sed Petrus)."—*In Ep.* ii. *ad Cor. c.* xii. 10. *p.* 205. "It was fit that he (Paul) should desire to see Peter, because he was the first among the Apostles to whom the Lord had delegated the care of the churches; not indeed to learn anything from him, seeing that he had been taught by that same author by whom Peter himself had been instructed, but on account of devotion to the apostleship, and that Peter might know that the license had been given to him (Paul), which he himself also had received."—*Ibid. in Galat. p.* 213. "*I resisted him to the face.* . . . For which of them would dare to resist Peter, the first Apostle (Petro primo apostolo), to whom the Lord gave the keys of the kingdom of heaven; but another like him, who, in the confidence of his own election, knowing himself not unequal, might firmly blame what he had inconsiderately done? . . . Therefore does he inveigh against Peter

St. Jerome, L. C.—"If, then, the Apostle Peter, upon whom the Lord built the Church,[1] has recorded that the prophecy and promise of the Lord was at that time fulfilled, how can we fix on another time, at our fancy?"—*T.* i. *Ep.* xli. *ad Marcellam*, *n.* 2, *col.* 186.

Asserting that St. John the Apostle was the best beloved disciple, he says: "But, you say that the Church is built upon Peter, though, in another place, the same thing is done upon all the Apostles, and all receive *the keys of the kingdom of heaven*, and the strength of the Church is settled equally upon them; yet for this reason one is chosen out of the twelve, that a head being appointed, the occasion of schism might be removed.[2] But why was not John, the virgin, chosen? Deference was paid to age, seeing that Peter was older; lest one yet a youth, and almost a boy, should be set above men of advanced age."[3]—*T.* ii. *adv. Jovin. n.* 26, *col.* 279.

"As Plato was the prince of philosophers, so was Peter the prince of the Apostles, on whom the Church of the Lord in enduring massiveness was built; a Church which neither by the assaulting wave, nor by any tempest, is shaken."[4]—*Ib. Contr. Pelag. n.* 14, *col.* 693.

Peter is again called the "prince of the Apostles."—*Ibid. n.* 22, *col.* 704, *B;* and again, *ib. l.* i. *c.* 1, *de Viris Illustr. col.* 813; and again, *t.* iv. *l.* xiv. *in Isai. col.* 609.

"*Thou art Peter and on this rock I will build my Church.* As He bestowed light on the Apostles, so that they were to be called *the light of the world*, and as they obtained other titles from the Lord, so also to Simon, who believed on the rock

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alone, that in him, who is first, the rest might learn (in eo qui primus est, discerent cæteri)."—*Ibid. p.* 217.

[1] Petrus, super quem Dominus fundavit ecclesiam.

[2] Tamen propterea inter duodecim unus eligitur, ut capite constituto, schismatis tollatur occasio.

[3] Ne adhuc adolescens . . . progressæ ætatis hominibus præferreretur.

[4] Ut ille (Plato) enim princeps philosophorum, ita hic apostolorum fuit, super quem ecclesia Domini stabili mole fundata est, quæ nec impetu fluminis, nec ulla tempestate concutitur.

Christ, was given the name Peter. And in accordance with the metaphor of a rock, is it justly said to him, *I will build my Church upon* thee."[1]—*T.* vii. *l.* iii. *Comm. in Matth. col.* 124. See also *Ep.* lxxiv. *ad August.*

St. John Chrysostom, G. C.—"Peter himself the chief of the Apostles, the first in the Church,[2] the friend of Christ, who received a revelation not from man, but from the Father, as the Lord bears witness to him, saying, *Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven;* this very Peter,—and when I name Peter, I name that unbroken rock, that firm foundation, the great Apostle, the first of the disciples,[3] the first called and the first who obeyed,—he was guilty of a deed not slight, but exceedingly great, even the denying of the Lord. I say this not in accusation of that great man, but as giving thee a ground for penitence."—*T.* ii. *Hom.* iii. *de Pœnit. n.* 4, *p.* 353.

"And yet after so great an evil (his denial), He again raised him to his former honor, and entrusted to his hand the primacy over the universal Church."[4]—*T.* ii. *Hom.* v. *de Pœnit. n.* 2, *p.* 366.

"Great was God's consideration towards this city (Antioch), as He manifested by deeds, in as much as he who was set over the whole habitable world; he in whose hands He placed the keys of heaven; him to whom He entrusted the doing and supporting all things,[5] him He ordered to tarry here for a long

[1] Ædificabo ecclesiam meam super te. "Non quod aliud significet *Petrus*, aliud *Cephas*, sed quod nos Latinè et Græcè *petram* vocemus, hanc Hebræi et Syri, propter linguæ suæ inter se viciniam, *Cephan* nuncupent."—*T.* vii. *l.* i. *Comm. in Ep. ad Galat. col.* 409.

[2] Ἡ κορυφὴ τῶν ἀποστόλων, ὁ πρῶτος ἐν τῇ ἐκκλησίᾳ.

[3] Πέτρον δὲ ὅταν εἴπω, τὴν πέτραν λέγω τὴν ἀῤῥαγῆ, τὴν κρηπῖδα τὴν ἀσάλευτον . . . τὸν πρῶτον τῶν μαθητῶν.

[4] Τὴν ἐπιστασίαν τῆς οἰκουμενικῆς ἐκκλησίας ἐνεχείρισε.

[5] Τὸν γοῦν τῆς οἰκουμένης ἐπιστάτον ἁπάσης Πέτρον, ᾧ τὰς κλεῖς ἐνεχείρισε τῶν οὐρανῶν, ᾧ πάντα ἄγειν καὶ φέρειν ἐπέτρεψε. A similar passage occurs earlier (*t.* i. *Or.* viii. *Adv. Judæ. n.* 3, *pp.* 828-9): "Peter, after that grievous denial, inasmuch as he speedily remembered his sin, and without any one to accuse him declared his transgression, and wept

time: thus this our city was to him equivalent to the whole world. And seeing that I have named Peter, I see that a fifth crown is woven for him (*St. Ignatius, M.*), for he was the one to receive the government (of Antioch) after Peter."—*Ib. In S. Ig. M. n.* 4, *p.* 712.

"Peter, the leader of the choir of the Apostles, the mouth of the disciples, the pillar of the Church, the buttress of the faith, the foundation of the confession, the fisherman of the universe, he who raised up our race from the depths of error even to heaven, he who was always ardent and full of confidence, yea, rather full of love, when all the rest remained silent, came up to the master and said, *How often shall my brother offend, &c.*"—*T.* iii. *Hom. de Dec. mill. Talent. n.* 3, *p.* 7. See also *Ibid. Hom.* ii. *in Inscr. Act. n.* 4, *p.* 80, *E.*

"And as I have named Peter, I am reminded of another Peter (Flavian, bishop of Antioch), our common father, and teacher, who has both inherited Peter's virtue, and his chair. Yea, for this is one privilege of this our city, that it had, at first, as teacher, the leader[1] of the Apostles. For, it was befitting that that city which, before the rest of the world, was crowned with the Christian name, should receive as shepherd the first of the Apostles. But after having had him as our teacher, we did not retain him, but surrendered him to regal Rome."—*T.* iii. *Hom.* ii. *In Inscr. Act. n.* 6, *p.* 85. See also *Ibid. Hom. In faciem restiti*, 431-51, which contains much valuable evidence on the supremacy, but which cannot be given in its full force without translating the whole homily.

"Peter, that leader (coryphæus) of the choir, that mouth of the rest of the Apostles,[2] that head of that brotherhood, that one set over the entire universe, that foundation of the Church,[3]

bitterly, so completely washed away that denial as to become the first of the Apostles, and to have entrusted to him the entire world (*τὴν οἰκουμένην ἐγχειρισθῆναι ἅπασαν*)."

[1] *Τὸν κορυφαῖον.*

[2] For a repetition of these phrases, see *t.* vii. *Hom.* 54, *n.* i. *p.* 615; *t.* viii. *Hom.* 33, *in Joan. n.* 3, *p.* 223, *et passim.*

[3] *Ἡ κεφαλὴ τῆς φατρίας ἐκείνης, ὁ τῆς οἰκουμένης ἁπάσης προστά-*

that ardent lover of Christ; for Christ says, *Peter, lovest thou me more than these?* And on this account do I declare his praises, that ye may know that he truly loved Christ; for of his affection for his master the greatest proof was his solicitude for His servants. And it is not I that say this, but the Lord that he loved: *If thou love me, feed my sheep.*"—*T.* vi. *In Illud, hoc scitote, n.* 4, *p.* 334.

"For if on account of the two brethren they were filled with indignation, much more here; for they had not yet had the Spirit vouchsafed to them. But afterwards they were not such men. For everywhere they yielded the first honors to Peter,[1] and put him forward in the addresses to the people, although more roughly disposed than any of them."—*T.* vii. *Hom.* i. *in St. Matth. n.* 2, *p.* 580. See "*Indefectibility*," for *t.* vii. *Hom.* liv. *in St. Matth. n.* 2, *pp.* 616-7; and *ibid. Hom.* lxv. *n.* 4, *p.* 731. For an explanation of the changing of St. Peter's name, see *t.* viii. *Hom.* ix. *in Joan. in loco, n.* 2, *pp.* 129-30.

"Jesus saith to Simon Peter, *Simon, son of John, lovest thou me more than these?* (*St. John* xxi. 15). And why, then, passing by the rest, does He discourse with Peter concerning these things? He was the chosen one of the Apostles, and the mouth of the disciples, and the head of the choir.[2] For this cause also did Paul come upon an occasion to see him before the rest. And withal showing him, that thenceforward he must be confident, as, having done away with his denial, He places in his hands the empire over the brethren.[3] And He brings not forward that denial, neither does He reproach him

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της, ὁ θεμέλιος τῆς ἐκκλησίας. *Προστάτης* and its equivalents, *προϊστάμενος, προεστώς*, are words denoting supreme dominion; *præfectus, præses,* qui alicui rei præest, eamque administrat, all from *προΐσταμι,* antesto, præsum. See *Budæi Commentar. p.* 487, and *Stephani Thesaur.* in *προΐσταμι, προστασία, προστάτης.*

[1] *Πανταχοῦ τῶν πρωτείων παραχωροῦσι.*

[2] *Ἔκκριτος ἦν τῶν ἀποστόλων, καὶ στόμα τῶν μαθητῶν, καὶ κορυφὴ τοῦ χοροῦ.*

[3] *Ἐγχειρίζεται τὴν προστασίαν τῶν ἀδελφῶν.*

with the past, but says to him, If thou love me, rule (preside) over the brethren."[1]—*T.* viii. *Hom.* lxxxviii. *in Joan. n.* i. *p.* 598.

"And should any one say, 'Why then did James receive the throne of Jerusalem?' this is my answer: that He appointed this man (Peter), not teacher of that throne, but of the habitable globe."[2]—*Ib. Hom.* lxxxviii. *n.* 6, *p.* 600.

"*And in those days, Peter rising up in the midst of the disciples, said* (*Acts* i. 15). Both as being ardent, and as having had entrusted to him by Christ the flock; as the first of the choir,[3] he always is the first to begin the discourse. Lo, there were *a hundred and twenty;* and he asks for one out of the whole multitude. Justly: he has the first authority in the matter, as having had all entrusted to him.[4] For to him Christ said, and *thou being converted, confirm thy brethren.*"—*T.* ix. *Hom.* iii. *in Act. Ap. n.* 1-3, *pp.* 27-31.

"See how Paul speaks after Peter, and no one restrains: James waits and starts not up, for he (Peter) it was to whom had been entrusted the government (primacy)."[5]—*T.* ix. *Hom.* xxxiii. *in Act. Ap. n.* 2, *p.* 281.

"For this cause not even in the kingdom is the honor equal; nor amongst the disciples were all equal; but the three were pre-eminent amongst the rest, and amongst these three again there was much difference. For with God there is a very exact method even to the lowest. Yea, *for star differeth from star in glory*, is said. And though all were Apostles, and all were to sit on twelve thrones, and all had left their goods, and all companioned with Him, still it was the three He took. And

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[1] *Προϊστασο τῶν ἀδελφῶν.*

[2] *Ὅτι τοῦτον οὐ τοῦ θρόνου, ἀλλὰ τῆς οἰκουμένης ἐχειροτόνησε διδάσκαλον.*

[3] *Ὡς ἐμπιστευθεὶς παρὰ τοῦ Χριστοῦ τὴν ποίμνην, καὶ ὡς τοῦ χοροῦ πρῶτος.*

[4] *Πρῶτος τοῦ πράγματος ἀψεντεῖ, ἅτε αὐτὸς πάντας ἐγχειριθείς.*

[5] *Τὴν ἀρχὴν ἐγκεχειριδαμένος.* In the same vol. *Hom.* ii. *in Ep. ad Rom. p.* 474, *ἀρχὴν* is used of the sovereign *empire* of Rome: "having recently acquired the *empire* of the world (*τῆς οἰκουμένης τὴν ἀρχὴν*)."

again, even of these three He said that some were under, and some superior.[1] *To sit on my right hand and on my left is not*, He says, *mine to give*, but to *them for whom it is prepared*. And He sets Peter before them,[2] saying, *Lovest thou me more than these?* And John was loved above the rest."—*T.* ix. *Hom.* xxxi. *in Ep. ad Rom. n.* 4, *p.* 827. See also *T.* x. *Hom.* iii. *in Ep.* i. *ad Cor. n.* 1-2, *p.* 18; *Ibid. Hom.* xxxv. *n.* 5, *p.* 383; *T.* xii. *Hom.* i. *n.* 5, *p.* 465.

St. Asterius, G. C.—"Isaias, therefore, prophesying says, that the Father *laid* the Son (as) a *corner-stone* (xxviii.); signifying that the whole compacted mass of this world has Him

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[1] *Καὶ τούτων αὐτῶν ἔφησέ τινας ἐγχωρεῖν καὶ ὑπερέξειν*, may also be rendered, "and of these very (three) He said that it was posssible that some even might be superior."

[2] *Καὶ τὸν Πέτρον δὲ αὐτῶν προτίθησι.* Commenting on 1 *Cor.* ix. 5, he says: "See his wisdom; he puts the leader (*κορυφαῖον*) last; for the strongest of the heads of argument are put in that place."—*T.* x. *Hom.* xxi. *n.* 2, *p.* 212. The following is from *t.* ii. *Hom. in SS. Petr. et Heliam, pp.* 872-4: Savile and Tillemont account it genuine, and apparently with reason, but as the *Ben. Ed.* doubts of its authenticity, I place it in the margin: "Peter was about to be entrusted with the keys of the Church, or rather he was entrusted with the keys of heaven, and was about to be entrusted with the mass of the people. For what says the Lord unto him: *Whatsoever thou shalt bind on earth*, &c. Peter was at one time slightly abrupt, and had he been also impeccable, what forgiveness would those taught by him have obtained? But therefore did divine grace bring about that he should fall into a certain transgression, that from what he had himself suffered, he might become merciful towards others. And see into what a sin He allowed him to fall. Peter, that chief of the Apostles, that immovable foundation, that firm rock, that first man of the Church, that impregnable harbor, that very Peter who says to Christ, *Yea, though I should die with Thee, I will not deny Thee* . . . a woman terrified that Peter; a harlot came and confounded Peter's faith. Peter, that pillar, that towering rock, endured not the threat of a harlot; she only spoke to him, and that pillar was shaken, that towering rock was moved. For he was allowed to sin, he to whom the Church and the people were about to be entrusted (*ὁ τὴν ἐκκλησίαν μέλλων πιστεύεσθαι*); the pillar of the churches; the harbor of the faith; Peter, the teacher of the universe, was suffered to sin, that this permission might be a motive of mercifulness towards others." Though St. Chrysostom so often, and in language so varied and emphatic, asserts the primacy of St. Peter, he seems to interpret *Matth.* xvi. 18, of St. Peter's confession or faith. See *t.* viii. *Hom.* xxi. *in Joan. n.* i. *p.* 138, *et alib. sæpe.* The following play upon the word Peter deserves recording: *"ακουε τί φησι τῶ πέτρῳ, τῷ στύλῳ, τῇ κρηπῖδι, τῷ διὰ τῷ κλεθέντι πέτρῳ, ἐπειδὴ τῇ πίστει κεκερτωμένος ἦν."—Hom. in Ps.* 50.

for its basis and foundation. But, again, the only-begotten, as is said in the gospels, denominates Peter the Church's foundation;[1] *Thou art Peter, and upon this rock I will build my Church.* For he, who is truly the first, was cast down, as some vast and strong stone, into the hollow of this world, or, as David says, into this *vale of tears* (*Ps.* lxxxiii.), in order that bearing all Christians built upon him, he may raise them to that height which is the dwelling-place of our hope; *Other foundation no man can lay but that which is laid, which is Christ Jesus* (1 *Cor.* iii.) But with a like appellation did our Saviour adorn also that first disciple of His, denominating him a rock of the faith. Through Peter, therefore, become a genuine and faithful hierophant of piety (religion), the stability of the churches is preserved incapable of fall and unswerving.[2] But we Christians, who are *from the rising to the setting of the sun*, stand firmly rooted through the building of that just man. Yea though, from the time that the Gospel was first preached, assailed by many trials and by ten thousand tyrants, and though the devil, before them, would fain have overthrown it to the earth, and remove us from our foundations. As the saving Word says, the rivers flowed down as wintry floods, the vehement winds of the devilish spirits beat upon (it), and the heavy rains of those who persecuted the Christians fell against it, and yet nothing was seen to be more powerful than the bulwark set up by God,[3] because (that is) the edifice of the faith had been built by the holy hands of the first of the Apostles. This had I to say on occasion of that one word of blessing from Him who named His evangelist a rock. But let us see, if it seem good to you, how Peter built; not with stone and bricks, nor with other earthly materials, but with words and deeds, to which he was moved by the Spirit. When, therefore, our God and Saviour had as-

[1] *Θεμέλιον τὸν πέτρον ὀνομάζει τῆς ἐκκλησίας.*

[2] *Τῇ ὁμοία δὲ κλήσει καὶ τὸν πρῶτον αὐτοῦ μαθητὴν κατεκόσμησε, πέτραν ὀνομάσας τῆς πίστεως· διὰ πέτρον τοίνυν ἄπτωτον καὶ ἀκλινὲς τὸ τῶν ἐκκλησιῶν ἕδρασμα σώζεται.*

[3] *Καὶ οὐδὲν ἰσχυρότερον ὄφθη τοῦ κατὰ Θεὸν ὀχυρώματος.*

cended into heaven . . . this was the man that took up in His stead[1] the teaching of the Gospel, and, before all his compeers, opening the mouth of his episcopate,[2] showed himself confident against the crowds that were raging against the true religion. . . . So as that what had been said by prophecy unto the Lord, applies fully to Peter also; *Many dogs have surrounded me, fat bulls have besieged me* (*Ps.* xxi.); but, nevertheless, being *fervent in spirit*, and keeping ever in mind the command which had been addressed to him, *Feed my lambs* . . . he cried out, *Ye men of Judæa*, &c. (*Acts* ii. 14). [Having enlarged on the efficacy of St. Peter's first and second discourse, his punishment of Ananias and Sapphira, and his special privilege of healing the sick by his shadow, he adds:] But when I say this, I do not compare the servant with his Master. Far from me any such mad idea; but that God, who by His servants shows His own power, has enriched no one amongst the disciples, with His own gifts, like Peter, yea that He has placed him above all, having exalted him with gifts from on high.[3] And as the first disciple, and greater than the brethren,[4] did he, by the power of the Spirit, show himself by the test of facts. He was the first called. . . . Blessed indeed also was the great John who reposed on the Lord's breast: great too was James, as being called *the son of thunder:* illustrious was Philip; but yet they all must yield to Peter, and confess that they hold the second place, when the comparison of gifts decides the one honored above the rest.[5] Looking at, and considering the whole, part by part, I find this man, both in discussions by word, and in practical performances, alike everywhere preceding the other disciples, and taking the lead, and leaving behind him, those who were running the same career of life. . . .

[1] Ἀντελάβετο.

[2] Πρὸ πάντων τῶν κοινωνῶν τῆς ἐπισκοπῆς ἀνοίξας τὸ στόμα.

[3] Πάντων αὐτὸν προύθηκεν ὑφώσας ταῖς ἄνωθεν δωρεαῖς.

[4] Καὶ ὥσπερ πρῶτος μαθητὴς, καὶ μείζων τῶν ἀδελφῶν.

[5] Ἀλλ' ὅμως οἱ πάντες ὑποχωρεῖτωσαν πέτρῳ, καὶ δευτερεύειν ὁμολογήτωσαν, ὅταν ἡ τῶν χαρισμάτων σύγκρισις δοκιμάζῃ τὸν προτιμώτερον.

He it was who confessed that blessed and truly plain declaration, *Thou art the Christ the Son of the living God.* Who is there that, become a fit interpreter of the greatest of the Apostles,[1] can praise those words as they deserve? . . . Peter went not away unrequited and unrewarded; but, declared *blessed* by the truly blessed, he is called the rock of faith, and the foundation and substructure of the Church of God.[2] He receives too by promise the keys of the kingdom, and becomes the lord of the gates thereof, so as to open them to whom he may choose, and to close them against those against whom they justly ought to be shut,—plainly against the defiled and the profane, and the deniers of this confession, through which, as a careful guardian of the wealth of the churches, he was appointed to preside over the entrances into the kingdom.[3] Oh the deep darkness and the cloud spread over men's eyes, whereby the heretics see not the foot-prints of the fathers, and walk not in the path worn by the feet of the Apostles! For behold Peter, that pre-eminently sincere disciple of Christ, he who everywhere received the first award, both as regards honors and good deeds,[4] that exceedingly great man, whose glory has filled the whole world, when bidden to declare his sentiments concerning our God and Saviour, he, with singleness of heart, proclaimed the truth briefly. . . . When our Saviour was about to sanctify the human race by a voluntary death, He, as some special trust (or, deposit) entrusts to this man the universal and œcumenical Church, after having thrice asked him, *Lovest thou me?* But as he to those questions readily gave as many confessions, he received the world in charge,—as it were for one fold, one shepherd, having heard, *Feed my lambs;*

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[1] *Τοῦ μεγίστου τῶν ἀποστόλων.*

[2] *Πέτρα καλεῖται τῆς πίστεως, καὶ θεμέλιος καὶ ὑποβάθρα τῆς κατὰ θεὸν ἐκκλησίας.*

[3] *Διὰ ην αὐτὸς ὡς ἀκριβὴς τῶν ἐκκλησιῶν ἀγαθῶν φύλαξ* (a careful guardian of the good churches), *ἐπιστατεῖν ταῖς εἰσόδοις τῆς βασιλείας ἐτάχθη.*

[4] *Ὁ πανταχοῦ τὴν πρώτην ψῆφον καὶ τῶν τίμων καὶ τῶν κατορθωμάτων δεξάμενος.*

and the Lord gave, well nigh in His own stead, that most faithful disciple, to the proselytes (as) a father and pastor and instructor.[1] Wherefore, after hearing this declaration, he did not spend his life in idleness, neither did he affection a life free from dangers, but traversing the whole world, he revealed Christ to the blind, guiding the wandering, urging forwards those who had tasted of the true religion, and battling with its enemies, comforting those of the household (of the faith), enduring persecutions, bearing the sufferings of prisons, and in many ways endangered for the Gospel."—*Homil. in Apost. Princ. Petr. et Paul. t.* i. 127-147, *Combefis. N. Auct.* Paris. 1648.

CENTURY V.

RUDENTIUS, L. C.[2]—"And already have we most assured pledges of this hope; for here already reign two princes of the Apostles; one the Apostle of the Gentiles, the other, holding the first chair, flings open the portals of eternity, that have been entrusted to him."[3]—*Hymn.* ii. *in Honor. S. Laur. v.* 457-64, *Galland. t.* viii.

ST. INNOCENT I., POPE, L. C.—"Let us, therefore, begin, with the help of the holy Apostle Peter, through whom both the apostleship and the episcopate took their rise in Christ.[4] . . . These, then, are the things which it behooves every Catholic bishop, having before his eyes the judgment of God, henceforward to observe. . . . That if any causes, or contentions, arise between clerics of the higher, or even of an inferior, order, the dispute be settled, agreeably to the synod of Nicæa,

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[1] *Ἔλαβεν τὸν κόσμον εἰς ἐπιμέλειαν· ὡς μίαν ἀγέλην, εἷς ποιμὴν· ἀκούσας· βόσκε τὰ ἀρνία μου· καὶ ὄχεδὸν ἀνὼ ἑαυτοῦ τὸν πιστότατον μαθητὴν ἔδωκεν ὁ κύριος τοῖς προσηλύτοις, πατέρα, καὶ νομέα, καὶ παιδευτήν.*

[2] Aurelius Prudentius, a Spanish poet, born in the year 348. The hymn *Salvete, flores Martyrum,* is by this writer. The edition used is that by Gallandius, *t.* viii.

[3] Alter cathedram possidens
Primam, recludit creditas
Æternitatis januas.

[4] Per quem et apostolatus et episcopatus in Christo cœpit exordium.

by an assembly of the bishops of that same province; and that it be not lawful for any one (without prejudice, however, to the Roman Church, to which in all causes reverence ought to be preserved),[1] to leave those priests, who, by the will of God, govern the Church of God, and to have recourse to other provinces. If any greater causes shall have been brought forward (or, discussed), let them, after the judgment of the bishop, be reported (or, referred) to the apostolic see, as the synod resolved, and a blessed custom requires."[2]—*Ep.* ii. *Galland. t.* viii.

St. Augustine, L. C.—"If the order of bishops succeeding to each other is to be considered, how much more securely, and really beneficially, do we reckon from Peter himself, to whom, bearing a figure of the Church, the Lord says, *Upon this rock I will build my Church.*" For the context, &c., see "*Apostolicity.*"—*T.* ii. *Ep.* liii. *Generos. col.* 180.

"Who can be ignorant that the most blessed Peter is the first of the Apostles"?[3]—*T.* iii. *Trac.* lvi. *in Joan. Ev. n.* 1, *col.* 2218.

"Of this Church, Peter the Apostle, on account of the primacy of his apostleship, bore a character which represented the whole Church.[4] For as to what personally regards him, he was

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[1] These words are not found in *some* ancient manuscripts.

[2] Ad sedem apostolicam, sicut synodus (see *Ep. Synod. Concil. Sardic. ad Julium*) statuit, et beata consuetudo exigit, post judicium episcopale referantur.

[3] Quis enim nesciat primum apostolorum esse beatissimum Petrum? So *passim*, as the following extracts from *t.* v., alone, will suffice to show. "Petrus in ordine apostolorum primus."—*T.* v. *Serm.* lxxvi. *n.* 1, *col.* 595. "In that one Apostle, Peter that is, in the order of Apostles the first and the principal (in ordine apostolorum primo et præcipuo)."—*Ib. col.* 597. "You remember that the Apostle Peter, the first of all the Apostles (Petrum primum omnium apostolorum), was troubled during the Passion of the Lord."—*Ib. Serm.* cxlvii. *n.* 1, *col.* 1012. "Beatus Petrus apostolorum primus."—*Ib. Serm.* ccxcvi. *n.* 1, *col.* 1761. "Beatus Petrus apostolorum primus, beatus Paulus novissimus apostolorum."—*Ib. Serm.* ccxcviii. *n.* 1, *col.* 1771. This sentence occurs twice.—*Ib. Serm.* ccxcix. *n.* 2, *col.* 1781.

[4] Cujus ecclesiæ Petrus apostolus, propter apostolatus sui primatum, gerebat figurata generalitate personam. So *passim*. As, for example, *t.* v. *Serm.* lxxvi. *n.* 3, *col.* 596: "Petrus ecclesiæ figuram portans, *apostolatus*

by nature but one man, by grace one Christian, by a more abundant grace, one, and that the first, Apostle; but, when there was said to him, *I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind*, &c., he signified the whole Church, which, in this world, is, by divers trials, as it were by rains, rivers, and tempests, agitated, but falls not, because it was built upon a rock, whence Peter derived his name. For a rock (petra) is not derived from Peter (Petro), but Peter from a rock,[1] as Christ is not derived from Chris-

principatum tenens." Again (*t.* ix. *l.* ii. *De Baptism. contr. Donat. n.* 1, *col.* 181): "Apostolum Petrum in quo *primatus apostolorum* tam excellenti gratia præeminet." Again (*Ib. col.* 182): "I think that the bishop Cyprian may, without any insult to himself, be compared with the Apostle Peter, as far as regards the crown of martyrdom. But I ought rather to be afraid of being contumelious towards Peter. For who knows not that that primacy (or princedom) of the apostleship is to be preferred before any episcopate whatsoever? But although the grace of the chairs is widely different, yet one is the glory of the martyrs (Quis enim nescit illum apostolatus *principatum* cuilibet episcopatui præferendum? Sed et si distat cathedrarum gratia, una est tamen gloria martyrum)." The possession of that primacy is declared to have been the cause of Peter's having the keys: "There are some things said which seem to relate peculiarly to Peter, which, nevertheless, have not a clear meaning, except when referred to the Church, of which he is acknowledged to have been the personification in figure, on account of the primacy which he had amongst the disciples; as is that, *To thee I will give the keys of the kingdom of heaven;* and if there be other things of this nature."—*T.* iv. *Enar. in Ps.* cviii. *n.* 1, *col.* 1733. Propter *primatum* quem in discipulis habuit.

[1] Non enim a Petro petra, sed Petrus a petra. St. Augustine fell into this mistake from his ignorance of the Hebrew and Syriac languages (see the extract from St. Jerome, *vol.* ii. *p.* 32, *n.* 2), and this error caused him to write as follows in his *Retractat. l.* i. *c.* xxi. *t.* i. *col.* 67: "I have said, somewhere, of blessed Peter, that the Church was built upon him as upon a rock; a meaning which is sung by many in the verses of blessed Ambrose, where he says . . . Hoc ipsa petra ecclesiæ canente, culpam diluit. But I know that I have since very often expounded that what was said by the Lord, *Thou art Peter, and on this rock I will build my Church*, should be understood of Him upon whom Peter confessed when he said *Thou art Christ the Son of the living God:* and thus Peter, so named from this rock, would represent the person of the Church, which is built upon this rock, and received the keys of the kingdom of heaven. For it was not said to him, 'Thou art a rock' (petra), but, 'Thou art Peter' (Petrus), but the rock (petra) was Christ; whom when Simon confessed, as the whole Church confesses him, he was called Peter (Petrus). But let the reader choose whichsoever of these two opinions may be the more probable (harum autem duarum sententiarum quæ sit probabilior, eligat lector)."

tian, but Christian from Christ. For therefore does the Lord say, *Upon this rock I will build my Church*, because Peter had said, *Thou art Christ the Son of the living God.* Upon this rock, therefore, which thou hast confessed, I will build my Church. For Christ was the rock: upon which foundation even (or, also) Peter himself was built. *For other foundation no man can lay but that which is laid, which is Christ Jesus.* The Church therefore which is founded on Christ, received, in Peter, the keys of the kingdom of heaven from him, that is, the power of binding and of loosing sins."—*T.* iii. *Tract.* cxxiv. *in Joan. n.* 5, *col.* 2470.

"*Lo! we have left all things, and have followed Thee.* The Lord did not say to him (Peter), Thou hast forgotten thy poverty; what hast thou left that thou shouldst receive the whole world?"[1]—*T.* iv. *Enar. in Ps.* xciii. *n.* 16, *col.* 1656. See also "*Apostolicity*," for extract from *t.* ix.

St. Isidore of Pelusium, G. C.—Calls St. Peter by the usual title, "the coryphæus of the choir of the disciples."[2]—*L.* 1, *Ep.* cxlii. *p.* 44; also *L.* ii. *Ep.* lviii. *p.* 148, *et alib.*

St. Maximus, L. C.[3]—"Peter received a greater grace than that which he had lost; for as a good shepherd he received the flock to keep, that so he who previously had shown himself so weak, might become a support to all men; and he who had trembled when tried by a question, might, by the firmness of his faith, establish the rest. In fine, on account of the solidity of his devotedness (to Christ), he is called the rock of the churches,[4] as the Lord declares, *Thou art Peter, and upon this rock I will build my Church.* For he is called a *rock*, because he was the first to lay the foundations of the faith amongst the

[1] Quid dimisisti ut totum mundum acciperes.

[2] *Πέτρον τὸν τοῦ θιάσου τῶν μαθητῶν κορυφαῖον.*

[3] Bishop of Turin. He assisted at the Council of Milan in 451, and that of Rome in 465. The edition used is that given in the *Bibl. Max. t.* vi. and *Gallandius, t.* ix.

[4] Tanquam bonus enim pastor tuendum gregem accepit; ut . . . fieret omnibus firmamentum, et . . . cæteros fidei stabilitate fundaret. Denique pro soliditate devotionis ecclesiarum petra dicitur.

nations, and because, like a universal rock, he binds together (or, encloses) the compacted mass of the whole structure of Christianity.[1] Peter, therefore, is called a rock on account of his devotedness; while the Lord is called a rock on account of His power, as Paul says, *But they drank of the spiritual rock that followed them, and the rock was Christ.*"—*Hom.* iv. *De Petro, t.* vi. *Bib. Maxim. SS. PP. p.* 24.

"This confession of Peter's gained for him to receive *the keys of the kingdom of heaven*, before entering into heaven. . . . The keys of heaven are the tongue of Peter, inasmuch as that Apostle, by appraising the merits of each one, either opens for, or shuts against, each, the kingdom of heaven; this, therefore, is not a key fashioned by the hand of mortal artificer, but is the power of judging bestowed by Christ.[2] At length He says to them, *Whose sins you shall forgive, they are forgiven*," &c.—*Hom.* 1, *In Natal. Beat. App. Pet. et Paul. ib. p.* 34.

"Of how great merit before his God was Peter, that, after rowing his little boat, there should be consigned to him the helms of the whole Church."[3]—*Hom.* iii. *De Eod. Fest. ib. p.* 35.

"Both these Apostles (Peter and Paul) received keys from the Lord; the latter of knowledge, the former of power;[4] Peter dispenses the riches of immortality, Paul bestows the treasures of knowledge. . . . They, therefore, tower above all the rest of the Apostles, and excel them by a kind of special prerogative. But which of the two is to be preferred before the other is uncertain;[5] for I think them equal in merits, for they are equal in their passion, and equally devoted to the faith did

[1] Et tanquam saxum immobile totius operis Christiani compagem, molemque contineat.

[2] Sed data a Christo potestas est judicandi.

[3] Ut ei post naviculæ parvæ remigium, totius ecclesiæ gubernacula traderentur.

[4] Scientiæ iste, ille potentiæ.

[5] Eminent inter universos apostolos, et peculiari quadam prærogativa præcellunt. Verum inter ipsos quis cui præponatur, incertum est.

they live whom we see attain together the glory of martyrdom." —*Hom.* v. *De Eod. Fest. p.* 36, *t.* vi. *Bib. Max. SS. PP. p.* 36.

In the additional sermons published by Gallandius, he is called "the principal of the Apostles."[1]—*Serm.* iv. *de Pasch. t.* ix. *p.* 363.

"On account of this confession, the blessed Apostle merited to hear from the mouth of the Lord, *Thou art Peter, and on this rock*, &c. That is, thou art the first to confess me on earth, and I will make thee have a perpetual primacy in heaven, and in my kingdom. And what more just than that the Church should be built on him, who gives so mighty a foundation to the Church?[2] What could be more religiously done, than that he should receive *the keys of heaven*, he who revealed the Lord of the heavenly kingdom; inasmuch as he who opened to believers the gates of faith, the same should also open for them the gates of heaven?"—*Serm.* lxxii. *De Dict. Ev.* '*Vos estis sal terræ*,' *Galland. t.* ix. *p.* 393.

St. Zosimus, Pope, L. C.—See the extract given under "*Primacy of Successors of St. Peter.*"

Andrew of Cæsarea, G. C.—Calls St. Peter "the coryphæus of the choir of disciples."—*Comm. in cap.* xiii. *Apoc. cap.* xxxvii. *t.* v. *p.* 613, *Bib. Maxim. SS. PP. See also Ib. p.* 631, *C.*

Paulus Orosius, L. C.—"O Peter, upon which rock Christ built His Church;[3] and O Paul, who didst lay a foundation, besides which no other can be laid, which is Christ Jesus . . . reply by your sacred words to this man."—*De Liber. Arbit. t.* vi. *Bib. Max. SS. PP. p.* 455.

"Did Christ address these words to thee (Pelagius): *Amen I say to thee, that flesh and blood hath not revealed it to thee, but my Father who is in heaven?* Did He say to thee, *Thou*

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[1] Præcipuum apostolorum.

[2] Id est tu me confessus es primus in terris; ego te in cœlo regnoque meo perpetuum faciam habere primatum. Et quid justius . . . quam ut supra eum fundaretur ecclesia, qui tantum dedit ecclesiæ fundamentum.

[3] O Petre, supra quam petram Christus suam fundavit ecclesiam.

shalt be called Cephas? Was it to thee that He gave this assurance, *Upon this rock I will build my Church?*"—*Ibid. p.* 457.[1]

St. Boniface, Pope, L. C.—"The blessed Apostle Peter, to whom by the Lord's voice was granted the highest place (the citadel) of the priesthood,[2] is beyond measure gratified, as often as he sees that he has sons who guard the honor bestowed on him by the Lord. For on what can he ponder with greater joy than on the conviction that the rights, attached to the power which he received, are preserved inviolate?"—*Ep.* iv. *Rufo, n.* 1, *Galland. t.* ix. *p.* 49. See also the extracts under "*Primacy of the Successors*," &c.

St. Cælestine, Pope, L. C.—See under "*Primacy of the Successors of St. Peter.*"

Zacchæus, L. C.—"But these men (Novatians) will deny that, despite the aid of whatever penitence you may imagine, they have power to forgive grievous sins; though they know that it is a part of their office and profession, either to bind the hardened, or to loose the sins that have been expiated; that sentence of our Saviour addressed to Peter,—into whose person the power of all priests is gathered together,[3]—clearly teaching that, *Whatsoever you shall bind on earth, shall be bound also in heaven*, &c. (*St. Matt.* xvi. 19). Leave, there-

[1] The following instance of appeal to Rome, in the case of Pelagius, occurs in the same treatise: "At length the bishop John, supporting my demand and desire, agreed that certain brethren should be sent to blessed Innocent, the Roman Pope, and that all should follow what he might decide (universi quod ille decerneret secuturi)."—*De Arbit. Lib. t.* vi. *Bib. Maxim. p.* 450.

[2] Beatus apostolus Petrus cui arx sacerdotii dominica voce concessa est. A similar passage occurs in *Ep.* xv. *p.* 58: "Manet beatum Petrum apostolum, per sententiam Dominicam universalis ecclesiæ ab hoc solicitudo suscepta; quippe quam, evangelio teste, in se noverit esse fundatam; nec unquam ejus honor vacuus esse potest curarum; cum certum sit summam rerum ex ejus deliberatione pendere. Quæ res animum meum usque ad orientis loca . . . extendunt."

[3] Cum pariter officii ac professionis suæ esse cognoscant, aut ligare quæ dura sunt, aut expiata dissolvere; illa ad Petrum, in cujus personam potestas omnium convenit sacerdotum, Salvatoris sententia perdocente.

fore, has been given to forgive sins without any exception," &c.—*L.* ii. *Consult. Zach. c.* xviii. *Galland. t.* ix. *p.* 238.

St. Cyril of Alexandria, G. C.—Commenting on, *Thou art Simon, the son of Jona, thou shalt be called Cephas, which is interpreted Peter* (*John* i.): "He suffers him no longer to be called Simon, exercising authority and rule over him already, as having become His own. But by a title suitable to the thing, He changed his name into Peter, from the word *petra* (rock); for on him He was afterwards to found His Church."[1]—*T.* iv. *Comm. in Joan. in loc. p.* 131.

"They (the Apostles) strove to learn through one, that preeminent one, Peter."[2]—*Ib. l.* ix. *p.* 736. He is spoken of again in the same words, *Ibid. p.* 772, *C.*

"And even the blessed Peter, though set over the holy disciples,[3] says, *Lord, be it far from Thee, this shall be unto Thee.*"—*Ibid. l.* xi. *p.* 924.

"If Peter himself, that prince of the holy disciples,[4] was, upon an occasion, scandalized, so as suddenly to exclaim, *Lord, be it far from Thee;* what wonder that the tender mind of woman should be carried away?"—*Ib. l.* xii. *p.* 1064.

"That the Spirit is God we shall also learn hence. That prince of the Apostles,[5] to whom *flesh and blood*, as the Saviour says, *did not reveal* the divine mystery, says to Ananias, *Why hath Satan tempted thy heart*, &c."—*T.* v. *Par.* 1, *Thesaur. p.* 340.

"Besides all these, let there come forward that leader of the holy disciples,[6] Peter, who, when the Lord, on a certain occasion, asked him, *Whom do men say that the Son of man is?* instantly cried out, *Thou art the Christ the Son of the living God.*"—*T.* v. *P.* 2, *Hom.* viii. *De Fest. Pasch. p.* 105.

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[1] *Φερωνύμως δὲ ἀπὸ τῆς πέτρας μετωνόμαζε Πέτρον· ἐπ' αὐτῷ γὰρ ἔμελλε τὴν αὐτοῦ θεμελιοῦν ἐκκλησίαν.*

[2] *Δι' ἑνὸς τοῦ προύχοντος, Πέτρος.*

[3] *Καίτοι τῶν ἁγίων προεκκείμενος μαθητῶν.*

[4] *Αὐτὸς ὁ τῶν ἁγίων μαθητῶν πρόκριτος Πέτρος.*

[5] *Ὁ τῶν ἀποστόλων πρόκριτος.*

[6] *Ὁ τῶν . . . μαθητῶν ἡγούμενος.*

"If I wash thee not, thou shalt have no part with me When the coryphæus had heard these words he began to change."—*Ib. Hom. in Myst. Cœn. p.* 376.

"This bold man (Julian), besides all this, cavils at Peter, the chosen one of the holy Apostles."—*T.* vi. *l.* ix. *Contr. Julian. p.* 325.

The passage frequently quoted from St. Cyril, under the title, *Dial.* iv. *de Trinit.*, as giving another interpretation to the words of *St. Matthew* xvi. 18, besides that placed in the text from *T.* iv. *p.* 131, is not St. Cyril's. The work is by an author subsequent to St. Cyril. But see, however, *Comm. in Esai. l.* iv. *or.* ii. *p.* 593, "But He said to the divine Peter, *Thou art Peter, and upon this rock I will build my Church;* calling, I think, *a rock*, the immovableness of the faith of that disciple."[1]

Theodoret, G. C.—He calls Peter "that divine Peter, the coryphæus of the Apostles."—*T.* i. *In Ps.* ii. *p.* 616, and so again *ib. p.* 622.

"In this did he also imitate that first of the Apostles,[2] who, when the Lord wished to wash his feet, &c."—*T.* iii. *Hist. Relig. c.* ii. *p.* 1127; so also *t.* iv. *Dial.* 1, *p.* 37; and *ib. Dial.* iii. *p.* 221.

Having quoted *St. Luke* xxii. 31-2, he says, "For as I, Christ said, despised not thee when thou wast shaken, so do thou also be a support to thy brethren when troubled, and grant them that help of which thou hast partaken, and do not cast down the falling, but raise up those who are in danger. For, for this cause do I suffer thee to stumble first, but permit thee not to fall, providing stability, through thee, for the wavering. Thus did this great pillar support the tottering world, and suffered it not in any wise to fall, but placed it upright, and made it firm,[3] and received a command to *feed the Lord's sheep.*"—*T.* iii. *Orat. de Carit. p.* 1309.

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[1] *Πέτραν οἶμαι λέγων τὸ ἀκραδάντον εἰς πίστιν τοῦ μαθητοῦ.*

[2] *Τῶν ἀποστόλων τὸν πρῶτον.*

[3] *Οὕτω τὴν οἰκουμένην σαλευομένην ὁ μέγας οὗτος στῦλος ἐπή-*

"But this man will not abide by the decrees (of Nicæa), but brings forward at every turn that his is the throne of Mark; and yet he knows well that the great city of Antioch has the throne of Peter, who was both the teacher of Mark, and the first and the leader (coryphæus) of the choir of the Apostles." —*T.* iv. *Ep.* lxxxvi. *Flavian. Ep. C. P. p.* 1157.[1]

St. Xystus III., Pope, L. C.—See the extract, from his *Ep.* vi. *ad Joan. Antioch.*, given under "*Primacy of the Successors of St. Peter.*"

St. Proclus, G. C.[2]—"Peter, the coryphæus of the disciples, and the one set over (or the chief of) the Apostles.[3] . . . Art not thou he that didst say, *Thou art the Christ the Son of the living God?* Thou Bar-Jonas (son of the dove) hast thou seen so many miracles, and art thou still but Simon (a hearer)? He appointed thee the key-bearer of heaven, and hast thou not as yet laid aside thy fisherman's clothing?"—*Or.* viii. *In Dom. Transfig. t.* ix. *Galland. pp.* 650-1.

Salvian, L. C., calls St. Peter "the prince of the Apostles." —*L.* vi. *De Dei Gubern. n.* 1, *t.* x. *Galland. p.* 33.

St. Basil of Seleucia, G. C.[4]—"Peter that leader (coryphæus) of the Apostles, that ruler of the disciples of Christ,[5]

ρειδε, καὶ καταπεδεῖν οὐκ εἴαδε παντελῶς, ἀλλ' ἀνώρθωδε, καὶ ἑδραίαν ἀπέφηνε.

[1] In the second volume of Theodoret, in a commentary on the Canticle of Canticles, which Scholz asserts to be authentic, but which is repudiated by others, we have the following on *Cant.* ii. 14: "He calls a devout faith, the true confession, *a rock.* Yea, for to the Lord, when He asked His disciples, *Whom do men say that the Son of man is?* the blessed Peter said, *Thou art the Christ, the Son of the living God:* to whom He made answer, saying, *Thou art Peter, and on this rock,* &c. (πέτραν δὲ καλεῖ τὴν εὐσεβῆ πίστιν, τὴν ἀληθῆ ὁμολογίαν)." He makes, however, the same application of *the rock,* in his *t.* iv. *Ep.* lxxvii. *Eulalio, Ep. Armeniæ, p.* 1130.

[2] He was the disciple of St. J. Chrysostom, and was placed on the patriarchal chair of Constantinople in 434. He died in 447. The edition used is that given by Gallandius, *t.* ix.

[3] Ὦ τῶν μαθητῶν κορυφαῖε, καὶ πρωτοστάτα τῶν ἀποστόλων.

[4] He was deposed in 451, but soon restored to communion. We have forty homilies of his in the Paris edition of St. Greg. Thaum. 1622.

[5] Πέτρος τῶν ἀποστόλων ὁ κορυφαῖος, ὁ τῶν χριστοῦ μαθητῶν προστάτης.

that accurate expositor of the revelations from the Father, he who walked on the waves of the sea, &c."—*Orat.* xvi. *p.* 97; *In Ed. Op. S. Greg. Thaum.* Paris, 1622. In his *Orat.* xxv. *p.* 138, Peter is again called "the coryphæus of the Apostles."

Cassian, L. C.—"And if you would fain have the authority of a greater individual . . . let us interrogate the greatest; that disciple amongst the disciples; that teacher amongst the teachers, who ruling the helm of the Roman Church, as he had the primacy of faith, so also had he the primacy of the priesthood.[1] Tell us, then, tell us, we beseech thee, O Peter, prince of the Apostles, how the churches are to believe in God: for it is just that thou shouldst teach us, who wast thyself taught of the Lord; and that thou shouldst open to us the gate, of which thou didst receive the key. Exclude all those who are undermining the heavenly house; turn away those who are striving to enter through false caverns and unlawful gates; since it is certain that no one can enter in at the gate of the kingdom, but he unto whom the key, placed by thee in the churches, shall open it."[2]—*De Incarn. l.* iii. *p.* 78; *t.* vii. *Bibl. Maxim. SS. PP.* He, in the same place, twice calls Peter, "the chief of the Apostles;" "the first of the Apostles."

St. Peter Chrysologus, L. C.—"Hence it is that the Master Himself seeks for helpers, for associates to take charge of the whole world, saying, *sing joyfully* to God, all the earth (*Ps.* xcix.) Hence it is that, when about to return to heaven, He commends His sheep to be fed by Peter, in His stead.[3] Peter, says He, *lovest thou me? Feed my sheep.*"—*Serm.* vi. *In Ps.* xcix. *p.* 10.

"Peter denies Him; John flies; Thomas doubts; all aban-

[1] Interrogemus summum illum, et inter discipulos discipulum, et inter magistros magistrum, qui Romanæ ecclesiæ gubernaculum regens, sicut fidei habuit, ita et sacerdotii principatum.

[2] Dic nobis . . . princeps apostolorum, Petre . . . quia certum est quod nullus ostium regni intrare poterit, nisi cui clavis a te in ecclesiis collocata reserarit.

[3] Vice sua ut pasceret . . . commendat.

don Him: to whom had not Christ given His *peace*, both Peter, who was the first of all of them, might have been thought inferior, and the follower might perhaps have been unduly lifted up against the chief." [1]—*Serm.* lxxxiv. *p.* 129.

"As Peter obtained his name from *a rock*, because he was the first that merited to found the Church by the firmness of his faith, so Stephen was so called from *a crown*, because he was the first who merited to engage in conflict for the name of Christ. . . . Let Peter hold his long-established primacy over the apostolic choir; let him open the kingdom of heaven for those who enter in; let him with power bind the guilty; with clemency absolve the penitent." [2]—*Serm.* cliv. *p.* 217. See also the extract given under "*Primacy of the Successors of St. Peter.*"

St. Leo I., Pope, L. C.—"Though Peter alone received many things, nothing passed unto any one else without his participation in it. . . . Out of the whole world the one Peter is chosen, to be both set over the vocation of all the nations, and over all the Apostles, and all the fathers of the Church; that so, though there be, in the people of God, many priests and many pastors, Peter especially (or, of his own right) may rule all, whom Christ also rules primarily (or, as the head).[3] The divine authority, my beloved, bestowed on this man a great and marvellous fellowship in its own power, and if it willed that the other princes should have anything in common with him, never, but through him, has it given whatsoever it refused not to others.[4] . . . He is the first in the apostolic dignity. When he said, *Thou art Christ, the Son of the living God;*

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[1] Petrus qui primus erat omnium putaretur inferior, et sequens indebite forsitan tolleretur adversus primum.

[2] Petrus apostolici chori vetustum teneat principatum, aperiat intrantibus regnum cœlorum, reos potestate vinciat, pœnitentes clementer absolvat.

[3] De toto mundo unus Petrus eligitur, qui et universarum Gentium vocationi, et omnibus apostolis, cunctisque ecclesiæ patribus præponatur: ut quamvis in populo Dei multi sacerdotes multique pastores, omnes tamen proprie regat Petrus, quos principaliter regit et Christus.

[4] Nunquam nisi per ipsum dedit quidquid aliis non negavit.

Jesus answers him, *Blessed art thou Simon: my Father who is in heaven . . . and I, say to thee;* that is, as my Father has manifested to thee my divinity, so also do I make known to thee thy excellence. For *thou art Peter:* that is, whereas I am the inviolable *rock;* I that *chief corner-stone;* I *who make both one* (*Eph.* ii.); I, *the foundation besides which no one can lay other*, nevertheless thou also art a rock, because thou art consolidated by my power, that what things are mine by my power, may be common to thee by being made partaker of them with me.' Upon this strength, He says, I will raise an everlasting temple, and the lofty building of my Church, reaching unto heaven, shall arise on the firmness of this faith. *The gates of hell* shall not hold, the bonds of death shall not bind, this confession; for this word (voice), is the word (voice) of life. And as He lifts up those who confess Him to heaven (to things heavenly), so does He cast down those who deny Him to hell (to things infernal). For which cause it is said to the most blessed Peter, *To thee I will give the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose upon earth, shall be loosed also in heaven.* The right of this power passed also indeed to the other Apostles, and what was ordained by this decree, has passed unto all the princes of the Church, but not in vain is that entrusted to one, which may be intimated to all.[2] For therefore is this entrusted to Peter individually (or, especially), for as much as the pattern of Peter is set before all the rulers of the Church. The privilege of Peter therefore continues, wheresoever judgment is passed in accordance with his equity. When His Passion, which was to trouble the constancy of His disciples, was now near, the Lord says: *Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee*

[1] Tu quoque petra es, quia mea virtute solidaris, ut quæ mihi potestate sunt propria, sint tibi mecum participatione communia.

[2] Transivit quidem etiam in alios apostolos jus potestatis istius, et ad omnes ecclesiæ principes decreti hujus constitutio commeavit; sed non frustra uni commendatur, quod omnibus intimetur.

that thy faith fail not. But thou converted confirm thy brethren, that ye may not enter into temptation (*Luke* xxii.) The danger from the trial of fear was common to all the Apostles, and they stood equally in need of the aid of the divine protection, . . . and yet of Peter special care is taken by the Lord, and for the faith of Peter in particular does He pray, as though the condition of the rest would be more secure, provided the mind of Peter were not subdued. In Peter therefore is the strength of all defended, and the aid of divine grace is so disposed as that the firmness which is bestowed on Peter by Christ, may be conferred by Peter on the Apostles.[1] Wherefore, my beloved, since we see that so great a safeguard has been divinely instituted for us, reasonably and justly do we rejoice in the merits and dignity of our leader, giving thanks to our everlasting King and Redeemer, the Lord Jesus Christ, for that He gave so great power to him whom He made the prince of the whole Church;[2] that if it so be that anything is rightly done by us in these our days, and rightly ordered, it be referred to his doing, to his governing, unto whom it was said:[3] *And thou converted confirm thy brethren;* and to whom, after the resurrection, the Lord, for a triple confession of everlasting love, with a mystic meaning thrice said: *Feed my sheep.* Which he now also beyond doubt does, and as a pious pastor executes the mandate of the Lord, confirming us by his exhortations, and ceasing not to pray for us,[4] that we be not overcome by any temptation. But if, as we are to believe, he in every place extends this care of his to the whole people of God, how much more will he vouchsafe to bestow his aid upon us his disciples, amongst whom, in the same flesh that he presided, he rests on the sacred couch of his blessed sleep

[1] Ut firmitas quæ per Christum Petro tribuitur, per Petrum apostolis conferatur.

[2] Ducis nostri meritis et dignitate lætamur, gratias agentes . . . quod tantam potentiam dedit ei, quem totius ecclesiæ principem fecit.

[3] Illius operibus, illius sit gubernaculis deputandum, cui dictum est; et tu, &c.

[4] Quod nunc quoque procul dubio facit, et pro nobis orare non cessans.

(Dormition). To him, therefore, let us assign this anniversary day (birth-day) of our servitude, to him this feast, by whose patronage we have merited to be sharers of his chair,[1] the grace of our Lord Jesus Christ aiding us in all things."—*T.* i. *Serm.* iv. *in Natal. Ordinat. c.* i-iv. *pp.* 14-19.

"The Apostle Peter, by the revelation of the most high Father, saw, with the eyes of the mind, the Son of the living God, and confessed the glory of His divinity. . . . And, by this his loftiness of faith, he gave so much pleasure, as to receive the sacred firmness of an inviolable rock, upon which the Church being founded, it should prevail over *the gates of hell*, and the laws of death; and that, neither in loosing nor in binding the cases (causes) of any individuals, anything ought to be ratified in heaven but what it should have settled by the decision of Peter."[2]—*T.* i. *Serm.* li. *Homil. Sabbat. ante Secund. Dom. Quadr. c.* 1, *p.* 193.

"When the Lord inquired what the disciples thought of Him, Peter, forestalling the lips of all, quickly says, *Thou art the Christ the Son of the living God.* Which, not by the revelation of *flesh and blood*, did he perceive . . . but by the Spirit of the Father operating in the heart of the believer, that, prepared for the government of the whole Church, he might first learn what he was to teach, and on account of the solidity of the faith which he was openly to proclaim, he might hear,[3] *Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it.* The firmness, therefore, of the Christian faith, which, built upon an impregnable rock, fears not the gates of hell, confesses one Lord Jesus Christ, both true God and true man."—*T.* i. *Sermo* lxii. (*De Pass. Dom.* xi.) *c.* 1, *p.* 239.

[1] Opem suam dignabitur impendere . . . cujus patrocinio sedis ipsius meruimus esse consortes.

[2] Ut . . . sacram inviolabilis petræ acciperet firmitatem, supra quam fundata ecclesia portis inferi et mortis legibus prævaleret, nec . . . aliud ratum esset in cœlis, quam Petri sedisset arbitrio.

[3] Ut ad regimen totius ecclesiæ præparatus, primum disceret quod doceret, et pro soliditate fidei, quam erat prædicaturus, audiret. On this passage see the remarks of the fratres Ballerinii, *t.* i. *pp.* 461–2.

"During these days, by the breathing of the Lord, is the Holy Ghost infused into all the Apostles: and to the blessed Apostle Peter above the rest, after the keys of the kingdom, is the care of the fold of the Lord consigned."[1]—*T.* i. *Serm.* lxxiii. (*De Ascen. Dom.* i.) *c.* 2, *p.* 291. See the extract given from his letter to Anastasius, bishop of Thessalonica, under "*Primacy of Successors.*"

The following is to Dioscorus, bishop of Alexandria: "As the most blessed Peter received the apostolic primacy from the Lord, and the Roman Church continues in his institutions,[2] it is criminal to believe that his holy disciple, Mark, who was the first that governed the church of Alexandria, formed decrees by other rules of his own traditions; since without doubt from the same source of grace was the spirit both of the disciple and of his master; neither could the ordained transmit anything besides that which he received from him that ordained him. We, therefore, suffer not, that, whereas we acknowledge ourselves to be of one body and faith, we should differ in any particular, and that one should seem to be the appointments of the teacher, and another those of the disciple."—*T.* i. *Ep.* ix. *ad Diosc. Ep. Alex. pp.* 628-9.

"Our Lord Jesus Christ, the Saviour of mankind, so instituted the worship of that divine religion which He wished, by the grace of God, to shine unto all nations, as that the truth, which had previously been contained in the law and the prophets, should, by means of the apostolic trumpet, go forth unto the salvation of the universe, as it was written; *Their sound hath gone forth into all the earth, and their words unto the ends of the world* (*Ps.* xviii.) But the Lord willed the sacrament of this office to pertain to all the Apostles in such manner, as that He placed it principally in the blessed Apostle Peter, the chief of all the Apostles, and wishes His gifts to flow

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[1] Et beato Petro supra cæteros, post regni claves, ovilis Dominici cura mandatur.

[2] Petrus apostolicum a Domino acceperit principatum, et Romana ecclesia in ejus permaneat institutis.

unto the whole body, from him (Peter) as from a head; that whoso should dare withdraw from the solidity of Peter, might know himself to be an alien from the divine mystery. For it was His will that this man, whom He had taken into the fellowship of an indivisible unity (or, taken for the connection of an indivisible unity) should be named that which Himself was, by saying, *Thou art Peter, and upon this rock I will build my Church*, that the building of the everlasting temple might, by the marvellous gift of the grace of God, be compacted together in the solidity of Peter, by this firmness strengthening His Church, so as that neither human temerity should be able to injure (assault) it, nor *the gates of hell prevail against it.* But that man, with surpassing impious presumption, goes about to violate this most sacred firmness of this rock, (a firmness) fashioned, as we have said, God Himself being the builder, who tries to infringe on His power, by pandering to his own desires, and by not following what he has received from his ancestors;[1] when himself subject to no law, restrained by no rules of the Lord's institution, he departs, through the ambition of a novel usurpation, from our and your custom, by taking upon him things unlawful, and by neglecting those things which he ought to observe. But, retaining towards you that favor of our love, which the apostolic see has, as you remember, ever shown to your holiness, we are striving, —God, as we believe, aiding us,—to correct, with maturer deliberation, these matters, and, by a labor shared in by (or,

[1] Sed hujus muneris sacramentum ita Dominus ad omnium apostolorum officium pertinere voluit, ut in beatissimo Petro apostolorum omnium summo, principaliter collocarit, et ab ipso quasi quodam capite, dona sua velit in corpus omne manare; ut exortem se mysterii intelligeret esse divini, qui ausus fuisset a Petri soliditate recedere. Hunc enim in consortium individuæ unitatis assumptum, id quod ipse erat, voluit nominari, dicendo, *Tu es* . . . ut æterni templi ædificatio, mirabili munere gratiæ Dei, in Petri soliditate consisteret; hac ecclesiam suam firmitate corroborans, ut illam nec humana temeritas posset appetere, nec portæ contra illam inferi prævalerent. Verum hanc petræ istius sacratissimam firmitatem, Deo, ut diximus, ædificante constructam, nimis impia vult præsumptione violare, quisquis ejus potestatem tentat infringere, favendo cupiditatibus suis et id quod accepit a veteribus non sequendo.

with) you, to settle the state of your churches, not by instituting new, but by restoring ancient (usages). . . . Let, therefore, your friendliness (fraternity) agree with us in acknowledging that the apostolic see, in accordance with the reverence (due) to it,[1] has been, by innumerable reports (or, references)[2] consulted by the priests of your province also; and that, as ancient custom required, (your) judgments have been either rescinded, or confirmed, by means of appeals in divers causes.[3] . . . But Hilary, about to disturb this line of conduct which has ever been, by our fathers, both laudably held to, and beneficially preserved, and about to trouble the state of the churches, and the concord of the priests, has departed (from Rome), desiring so to subject you to his own power, as not to suffer himself to be subject to the blessed Apostle Peter,[4] claiming to himself the ordinations of all the churches throughout the Gauls, and transferring to his own dignity that which is due to the metropolitan priests; by lessening, also, with arrogant words, the reverence (due) to the most blessed Peter, to whom, while the power of binding and of loosing was given him beyond the others, yet was the care of feeding the sheep more especially assigned. To whom whoso thinks that the primacy (principality) is to be denied, he can in nowise lessen the dignity of Peter, but puffed up with the spirit of his own pride, he sinks himself down into hell."[5]—*Ib. Ep.* x. *ad. Episcopos*

[1] Pro sui reverentia.

[2] Relationibus.

[3] Et per diversarum quemadmodum vetus consuetudo poscebat, appellationem caussarum, aut retractata, aut confirmata fuisse judicia.

[4] Ut se beato apostolo Petro non patiatur esse subjectum.

[5] Ipsius quoque beatissimi Petri reverentiam verbis arrogantioribus minuendo: cui cum præ cæteris solvendi et ligandi tradita sit potestas, pascendarum tamen ovium cura specialius mandata est. Cui quisquis principatum æstimat denegandum, illius quidem nullo modo potest minuere dignitatem, sed inflatus a spiritu superbiæ suæ, semetipsum in inferna demergit. The following *Constitut. Valentiniani III. Aug.* relates to the subject named above, viz., the cause of St. Hilary of Arles: "As, therefore, the merit of holy Peter, who is the prince of the apostolic crown, and the dignity of the city of Rome, and the authority of the sacred synod (Nicæa), have made firm the primacy of the apostolic chair, let not presumption attempt any illicit act, in opposition to the authority of this

per Provinc. Viennens. constitutos, in caussa Hilarii Arelat. Ep. c. 1, 2, *pp.* 633-35.

"The rock of the Catholic faith, which name the blessed Apostle Peter received from the Lord,[1] admits no trace of either (the Nestorian or Eutychian impiety)."—*T.* i. *Ep.* cxix. *ad Max. Antioch. Ep. c. n.* 2, *p.* 1213.

Arnobius Junior, L. C.—"What are we now to do, Novatian? Are we to lose the Apostle Peter, or are we to receive him now that he returns to Christ? Lo, Christ receives him; thou rejectest him. But, against thee, the Apostle Paul cries aloud, *If God justify*, why doest *thou condemn?* You do indeed say that we ought not to succor penitents who have been baptized. Behold, that succor is rendered to a penitent Apostle, who is the bishop of bishops;[2] and a greater rank is restored to him now weeping, than was taken from him when *he denied.* That I may prove this, I show that no (other) Apostle received the name of the shepherd. For the Lord Jesus alone said, *I am the good Shepherd;* and again, *My sheep*, He says, *follow me.* This holy name, therefore, and the power belonging to this same name, did He, after His resurrection, concede to the penitent Peter; and He, who was denied, bestowed, on him who denied Him, this power, which He alone possessed, that thus he might be shown not only to have recovered what he had lost, but also to have furthermore acquired much more by being penitent, than he had lost by denying Christ. . . . *Have I not hated them, O God,* who

chair (sedis apostolicæ primatum sancti Petri meritum, qui princeps est apostolicæ coronæ). For then in fact will the peace of the churches be everywhere preserved, if the universal church acknowledge its ruler (si rectorem suum agnoscat universitas). . . . And that not the slightest confusion even may arise amongst the churches, or the discipline of religion seem to be even in the slightest particular lessened, this do we decree as an unchangeable decision, that it is not lawful, whether for the bishops of Gaul or for those of other provinces, to attempt anything whatsoever against ancient custom, without the authority of the venerable pope of the eternal city."—*Inter Ep. Leon.* xi. *pp.* 642-4.

[1] Catholicæ fidei petra, cujus cognomen beatus apostolus Petrus sumpsit a Domino.

[2] Qui est episcoporum episcopus.

have *hated Thee, and pined away because of Thine enemies?* Does Peter say this in the Church, and the Church utter this in Peter? assuredly."—*Comm. in Ps.* cxxxviii. *pp.* 320-21, *t.* viii. *Bibl. Maxim. SS. PP.*

SEDULIUS, L. C.[1]—"The weakness of the Galatians forces him to state, that not only had not the other Apostles aided him in anything, and that he had not been less than they, but that he had corrected something in Peter, who was the prince of the Apostles."[2]—*Collect. in Ep. ad Galat. c.* 2, *p.* 557, *t.* vi. *Bibl. Max. SS. PP.*

"The Lord benignantly asks Peter whether he loved Him? and desirous, as a *good shepherd*, to increase His flocks, He commits to him, as to a most faithful, or tried servant, His *sheep* and His *lambs*, on his answering at once that he did love Him. . . . That He assigns to Peter especially the dignity of feeding His flocks, though He showed that He bore equal love towards all of them, was no detriment to the rest, but is seen to be connected with a motive."—*Carm. Paschal. l.* v. *c.* 23, *p.* 599, *t.* ix. *Galland.*

FELIX III., POPE, L. C.[3]—"Therein also has shown forth your magnanimity, that you desire that the affairs of the Church, even as heaven ordained, be settled by the administration of her pontiffs: and that you wish that whoever is declared to have been raised to the priestly office, be thence supported, whence, by the will of Christ, the full grace of all pontiffs has been derived.[4] I am also cheered by the purport of your letter, wherein you have not omitted to state that blessed Peter is the chief of the Apostles, and the rock of faith,[5] and have judiciously proved that to him were entrusted the keys of the heavenly mysteries. . . . Most venerated

[1] A priest and poet who flourished about the middle of the fifth century. The edition used is that given in the *Bibl. Maxim. SS. PP. t.* vi.; also, *Galland. t.* ix.

[2] Qui princeps apostolorum erat.

[3] He succeeded Pope Simplicius in the year 483, and died in 492. The edition used is that by *Gallandius, t.* x.

[4] Unde, Christo cupiente, profluit cunctorum gratia plena pontificum.

[5] Summum apostolorum beatum Petrum, et petram fidei esse.

prince, vicar such as I am, of blessed Peter, I do not extort these things, as with the authority of apostolic power, but I confidently implore them, as an anxious father. . . . For in me his vicar, such as I am, does the blessed Peter ask, and Christ Himself asks it in Peter, who suffers not His Church to be rent in pieces . . . let the peace of the churches be genuine, let there be a real unity, seeing that the paternal faith, and the communion of blessed Peter, ought to be preferred before any individual whomsoever."[1]—*Ep.* iv. *Imper. Zenoni*, *pp.* 671-72, *t.* x. *Galland.*

Gelasius, Pope, L. C.—See "*Primacy of the Successors of St. Peter.*"

St. Avitus, L. C.[2]—"Peter, the head of the Apostles, that is, the prince of the princes."—*Fragm.* i. *p.* 746, *t.* x. *Galland.*

PRIMACY OF THE SUCCESSORS OF ST. PETER.

Before proceeding to direct evidence in favor of the primacy of the successors of St. Peter, it may be well to direct attention to two circumstances connected with the letters of *St. Clement* and *St. Ignatius*, which are not without their weight in this controversy.

Some writers have asserted, though on somewhat doubtful evidence, that St. Clement's epistle was written to the church of Corinth, in consequence of an appeal to Rome by that church, to settle their differences. Passing this by as, I think, incapable of direct proof, it is, however, clear, from § 59 of that epistle, that an embassy was sent from Rome, to Corinth, in order to allay the schism, which distracted the latter church: "Those who have been sent to you by us,—Claudius Ephebus,

[1] Quoniam cuicumque personæ paterna fides, et beati Petri communio debet præferri.

[2] Archbishop of Vienne, in Dauphiny. He died in 525. The edition used is that by *Gallandius*, *t.* x. *Bibl.*

and Valerius Bito, together with Fortunatus also,—send back to us again, with all speed, in peace and with joy, that they may the sooner acquaint us with your peace and unanimity so much prayed for, and desired by us, so that we also may speedily rejoice at your good order."—*Ep.* i. *ad Cor. n.* 59. Now, it must be remembered that the Church of Rome, always peculiarly exposed to persecution, was at this period under, or just recovering from, "sudden and repeated dangers and calamities," *n.* i., and that St. John, the Apostle, was at this very time, most probably, living either at Patmos or Ephesus. Taking these, and other similar circumstances, into account, may not the embassy and letter sent, in the midst of such trials, by St. Clement, then Bishop of Rome, be considered as pointing to a recognized superiority in the Church over which he presided? See this subject treated at large by the Benedictine Conrad Ebert, whose words are cited by Lumper, *pp.* 79-82, *t.* i. *Hist. Theol. Crit.*

St. Ignatius.—There is a peculiarity, also deserving of notice, in the language used by St. Ignatius when addressing the Church of Rome. "Ignatius, which is also Theophorus, to the Church which hath found mercy in the majesty of the Father Most High, and of Jesus Christ His only Son, (to the Church) beloved and enlightened in the will of Him, who willeth all things, which are according to the love of Jesus Christ our God, and which (Church) has foremost station (or, presides) in the place of the Romans,[1] all-godly, all-gracious, all-blessed, all-praised, all-prospering, all-hallowed, and having first place (presiding) in love,[2] with the name of Christ, with

[1] *Ἥτις καὶ προκάθηται ἐν τόπῳ χωρίου Ῥωμαίων.* The *Vetus Interpres* has "quæ et præsidet in loco *chori* Romanorum." On the word *χωρίου* see *Cotelerius* and the editors *in loco.* Instead of *προκάθηται*, St. Ignatius, in all his other epistles, uniformly uses the word *is.* Thus, 'To the church which *is* (*τῇ οὔσῃ*) in Ephesus;" "To the church which *is* (*τὴν οὖσαν*) in Magnesia," and so of the rest.

[2] *Καὶ προκαθημένη τῆς ἀγάπης.* The verb *προκαθῆσθαι* is used in two other places by St. Ignatius, each of which implies superior dignity: *προκαθημένου τοῦ ἐπισκόπου εἰς τόπον θεοῦ.—Ad Magnes.* vi. *Ἑνώθητε τῷ ἐπισκόπῳ, καὶ τοῖς προκαθημένοις.—Ib.*

the name of the Father, which (Church) I greet in the name of Jesus Christ, &c."—*Ep. ad Rom. Procem.*

THE FATHERS.

CENTURY II.

St. Irenæus, G. C.—"To this Church (Rome) on account of a more powerful principality, it is necessary that every church, that is, those who are on every side faithful, resort, in which (Church) always by those, who are on every side, has been preserved that tradition which is from Apostles.[1] The blessed Apostles, therefore, having founded and built up that Church, committed the sacred office of the episcopacy to Linus, of whom Paul makes mention in his Epistles to Timothy. But to him succeeded Anacletus, and after him, in the third place from the Apostles, Clement obtains that episcopate,—(Clement) who had also seen the blessed Apostles, and conferred with them, and who had yet before his eyes the familiar (or, loud) preaching, and the tradition of the Apostles; and not he alone, for there were at that time many still alive who had been instructed by the Apostles. . . . But to this Clement succeeded Evaristus, and to Evaristus, Alexander. Next to him, thus the sixth from the Apostles, Sixtus was appointed; and after him, Telesphorus, who also suffered a glorious martyrdom: next, Hyginus; then Pius; after whom was Anicetus. To Anicetus succeeded Soter; and to him, Eleutherus, who now, in the twelfth place, holds the office of the episcopate from the Apostles. By this order, and by this succession, both that tradition which is in the Church from the Apostles, and the preaching of the truth, have come down to us."—*Adv. Hæres. l.* iii. *c.* 3, *n.* 2-3, *pp.* 175-6.[2]

[1] For the Latin, and for remarks thereon, see "*Primacy of St. Peter,*" vol. ii. *p.* 8, *note* 1.

[2] It is here the place to say a few words on St. Irenæus's letter, or journey to Rome, in consequence of a threat of excommunication, or an actual excommunication, issued by Pope Victor against the Asiatic churches.

TERTULLIAN, L. C.—"But if any (heresies) dare to place themselves in the midst of an apostolic age, that they may therefore seem to have been handed down from the Apostles, we may say: Let them, then, make known the originals of their churches; let them unroll the line of their bishops, so

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Those churches had—probably from the times of the Apostles—observed Easter on a different day from that on which it was celebrated by the Roman and other churches. In the account of St. Polycarp's journey to Rome, given in the fragment of St. Irenæus's letter to Pope Victor (*Eusebius, H. E. l.* v. *c.* xxiv.; and in Massuet's *Irenæus, t.* i. *pp.* 340-1), we learn that the object of that journey was to secure uniformity of discipline in this particular. He, however, did not succeed; though Anicetus did not therefore interrupt communion with him, but suffered him to celebrate the eucharist at Rome (*ἐν τῇ ἐκκλησίᾳ παρεχώρησεν ὁ Ἀνίκητος τὴν εὐχαριστίαν τῷ Πολυκάρπῳ*); and, until the time of Victor, each church adhered to its own usage, each pleading, and probably with reason, apostolical institution in support of its own particular discipline. This divergence, in a mere matter of discipline, did not interrupt unity. But Victor required, under the pain of excommunication, that the Roman usage should be uniformly and everywhere observed. The churches of Lyons and Vienne, under these circumstances, deputed St. Irenæus, then a presbyter, with an expostulatory letter to the pope. That he really executed that embassy has been denied, but without any evidence which can weigh against the express testimony of St. Jerome, who, from his long residence in Rome, and his peculiar means of obtaining correct information, is a witness especially deserving of credit on this matter of fact. St. Irenæus succeeded in his object; and each church continued, for some time, to follow its former practice. This act of Pope Victor seems to imply a recognized supremacy, which though, in this instance, it may be by some thought to have been indiscreetly exercised, was nevertheless, as a substantial and acknowledged power and right, neither denied by the Asiatic churches, nor by the Gallican churches represented by Irenæus. The Asiatic churches summoned a council at the pope's bidding: some members of that council reproved the pope bitterly for interrupting the unity of the Church on such a question, and St. Irenæus appealed to the pope precisely on this ground, as Eusebius, from whom alone the above transaction is gathered, testifies: "But these things were not pleasing to all the bishops. Yea, on the contrary, they exhorted him (Victor) to have sentiments of peace, and unity, and love, toward his neighbors. There are also extant the words of those who smote Victor more severely (*πληκτικώτερον καθαπτομένων*); amongst whom also Irenæus, writing in the person of the brethren of Gaul whom he represented (or, led, presided over), sides indeed with the necessity of celebrating the mystery of the Lord's resurrection, on the Lord's day only, but in a becoming manner persuades Victor, amongst many other things, not to cut off whole churches of God while observing a tradition of ancient usage (*τῷ γεμὴν βίκτορι προσηκόντως ὡς μὴ ἀποκόπτοι ὅλας ἐκκλησίας Θεοῦ ἀρχαίου ἔθους παράδοσιν ἐπιτηροῦσας, πλεῖστα ἕτερα παραινεῖ*)."—*Euseb. H. E. l. c.*

coming down by successions from the beginning, that their first bishop had for his author[1] and predecessor some one of the Apostles, or of apostolic men, so he were one that continued steadfast with the Apostles. For in this manner do the apostolic churches reckon their origin;[2] as the church of the Smyrneans recounts that Polycarp was placed there by John; as that of the Romans adduces Clement, ordained by Peter; just as also the rest show those, whom, being appointed by the Apostles to the episcopate, they have, as transmitters of the apostolic seed. Let the heretics counterfeit something of the same sort; for, after blasphemy, what is unlawful for them.—[For continuation, see '*Apostolicity*']. Come now, thou who wilt exercise thy curiosity to better purpose, run over the apostolic churches, in which the very chairs of the Apostles, to this very day, preside over their own places, in which their own authentic writings (letters) are read, echoing the voice, and making the face of each present.[3] Is Achaia near to thee? Thou hast Corinth. If thou art not far from Macedonia, thou hast Philippi, thou hast the Thessalonians. If thou canst travel into Asia, thou hast Ephesus. But if thou art near to Italy, thou hast Rome, whence we also have an authority at hand.[4] That Church how happy! on which the Apostles poured out all their doctrine, with their blood; where Peter had a like passion with the Lord; where Paul is crowned with an end like the Baptist's; where the Apostle John was plunged into boiling oil, and suffered nothing, and was afterwards banished to an island; let us see what she hath learned, what taught, what fellowship she hath had with the churches of Africa likewise."[5]—*De Præscript. Hæret. n.* 32-6.

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[1] Auctorem, ordainer.

[2] Census suos deferunt. So Rigaltius interprets. It may also be translated, *bring down their enrollments, or registries* (of succession).

[3] Sonantes vocem et *repræsentantes* faciem uniuscujusque.

[4] Unde nobis quoque auctoritas præsto est.

[5] Cum Africanis quoque ecclesiis contesserarit, may be translated, *What tokens of doctrine she hath sent also to the churches of Africa.* The following passages, from his Montanist Tracts, also deserve notice: "Praxeas was the

For continuation, see "*Apostolicity;*" also the extracts given under "*Primacy*" with the note.

CENTURY III.

St. Cyprian, L. C.—"Cornelius was made bishop (of Rome) by the judgment of God and His Christ, by the testimony of almost all the clergy, by the suffrage of the people who were present; at a time when no one had been made (bishop) before him; when the place of Fabian, that is, when the place of Peter, and the rank (grade) of the sacerdotal chair, was vacant;[1] which having been filled by the will of God, and ratified by the consent of all of us, whosoever after that would be made bishop, he must needs be made so *without;* nor has he ordination of the Church, who holds not the unity of the Church.[2]

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first to introduce this kind of perverse doctrine (the Patropassian heresy) from Asia to Rome. . . . And this same man prevailed on the then bishop of Rome—acknowledging now the prophecies of Montanus, Prisca, Maximilla, and *by that acknowledgment bringing in peace to the churches of Asia and Phrygia*—to recall the letters of peace already sent out, and to cease from his intention of receiving the free gifts (charismata)."—*Adv. Praxeam, n.* i. *pp.* 500-1.

"I hear that an edict is set forth, and a peremptory one indeed, to wit, the chief pontiff (Pontifex Maximus), that is, the bishop of bishops, proclaims, 'I discharge, to those who have performed penitence, the crimes both of adultery and of fornication.' . . . But this is read in the church, and openly announced in the church, and she is a virgin!"—*De Pudicitia, n.* i. *p.* 555. The titles, *Pontifex Maximus*, and *Episcopus Episcoporum*, here applied, in no friendly spirit, to the bishop of Rome, are found, *but at a later period*, assigned to other bishops and metropolitans. The title *Papa* seems also given to one of the bishops of Rome in this same tract, *De Pud. n.* 13; but *this* name was *then* given to bishops in general, and sometimes to priests. See St. Cyprian's *Letters, passim.* In the council of eighty-seven bishops held at Carthage, and presided over by St. Cyprian, whose favorite author was Tertullian, the following passage, which probably aims at Pope Stephen, between whom and a part of the African church a difference had arisen, seems copied from Tertullian: "Neither does any one of us set himself up to be the bishop of bishops, or by tyrannical terror force his colleagues to a necessity of obeying" (Neque quisquam nostrum episcopum se esse episcoporum constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suos adigit).

[1] Cum Fabiani locus, id est cum locus Petri et gradus cathedræ sacerdotalis vacaret. See, in connection with this, the extract from *Ep.* lvii. given under "*Authority.*"

[2] Nec habeat ecclesiasticam ordinationem, qui ecclesiæ non tenet unitatem.

Whosoever he be, although greatly boasting of himself, and claiming very much for himself, he is profane, he is an alien, he is without. And as after the first there cannot be a second, whosoever has been made after the one, who ought to be alone,[1] is no longer the second, but none at all."—*Ep.* lii. *ad Antoni. pp.* 150-1.

"Moreover, after all this, a pseudo-bishop having been set up for themselves by heretics,[2] they dare to sail, and to carry letters from schismatics and profane persons, to the chair of Peter, and to the principal Church, whence the unity of the priesthood took its rise;[3] nor do they consider that the Romans are those,—whose faith was praised in the preaching of the Apostle,—to whom faithlessness cannot have access. But what is the cause of their going to you, and of their announcing that a pseudo-bishop has been made against the bishops? For either they are pleased with what they have done, and persevere in their crime, or if it displeases them and they draw back, they know whither they should return. For since it has been decreed by all of us, and it is alike equitable and just, that the cause of each individual be heard there where the crime has been committed; and a portion of the flock has been assigned to the several shepherds, which each is to rule and govern, having hereafter to render an account of his conduct to the Lord; it therefore behooves those over whom we preside not to run from place to place, nor, by their crafty and deceitful temerity, to bring into collision the cohering concord of the bishops; but there to plead their cause, where they can hear both accusers and witnesses

[1] The following, which occurs at the beginning of the same epistle (lii.) is deserving of notice: "You (Antonianus) wrote also that I should transmit a copy of the same letter to our colleague Cornelius, that, having laid aside all anxiety, he might at length know that you communicate with him, that is, with the Catholic Church (te secum, hoc est, cum Catholica ecclesia communicare)."

[2] The account of the consecration of this false bishop, Fortunatus, is given earlier in the epistle.

[3] Ad Petri cathedram, atque ad ecclesiam principalem, unde unitas sacerdotalis exorta est.

of their crime; unless perhaps to a few desperate and abandoned men, the authority of the bishops appointed in Africa seem inferior,—bishops who have already passed judgment upon them."—*Ep.* lv. *ad Cornel. pp.* 182-3. See also the extract given from "*De Unitate*," under "*Primacy of St. Peter.*"[1]

Firmilian, G. C.—"And here, in this matter, I am justly indignant at this so open and manifest folly of Stephen's, that he who so prides himself on the place of his episcopate,

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[1] The following passages deserve notice in connection with the above: writing to Pope Stephen concerning Martianus, who had probably been already condemned by the episcopate of his province, he says, "Let letters be addressed from thee to the province and to the people of Arles, whereby Martianus being excommunicated (quibus litteris abstento Martiano), another may be substituted in his room."—*Ep.* 67 *ad Steph.* "This too we see was done amongst you (in Spain), in the ordination of our colleague Sabinus, so that, by the suffrages of the whole brotherhood, and by the judgment of the bishops who had met together in their presence, or who had written to you concerning him, the episcopate was conferred upon him, and hands were laid on him in the room of Basilides. Nor can it rescind an ordination rightly performed, that Basilides, after his crimes had been detected, and his conscience laid bare even by his own confession, hastening to Rome, deceived our colleague Stephen—who was far from the spot, and ignorant both of what had been done, and of the real truth—with the view of soliciting for himself to be restored unjustly to the episcopate, from which he had been justly deposed (pergens Romam . . ut exambiret reponi se injuste in episcopatum)."—*Ep.* lxviii. *ad Cler. et Pleb. in Hispania, p.* 256. See also the epistle from the Church of Rome to St. Cyprian, written during a temporary vacancy in the papal see: "And since it is incumbent on us, who seem to be set over the flock, and to guard it, instead of the Shepherd (et cum incumbat nobis qui videmur præpositi esse, et vice Pastoris, custodire gregem), the same will be said to us as to our predecessors, who were such negligent prelates, that *we have not sought that which was lost* (*Ezech.* xxxiv.) . . . The brethren who are in bonds salute you, as do the presbyters and the whole Church (of Rome), which also itself watches, with the utmost solicitude, for all who invoke the name of the Lord (et tota ecclesia quæ et ipsa cum summa solicitudine excubat pro omnibus qui invocant nomen Domini)."—*Inter Ep. Cypr. Ep.* ii. *p.* 28. The following, which relates to the Novatians, seems to show that they claimed the primacy for their false bishop, *as being Bishop of Rome:* "And yet those (Catholics) had not made a schism, nor, having gone without, rebelled shamelessly and hostilely against the priests of God; which these (Novatians) now do, who, rending the Church, and rebels against the peace and unity of Christ, attempt to set up a chair for themselves, and to assume the primacy (cathedram sibi constituere, et primatum assumere . . . conantur), and to claim the privilege of baptizing and offering."—*Ep.* lxxvi. *Magno.*

and contends that he holds the succession of Peter, upon whom the foundations of the Church were laid, introduces many other rocks," &c.,[1] as under "*Primacy of St. Peter.*"

CENTURY IV.

EUSEBIUS, G. C.—See the extracts given under "*Primacy of St. Peter.*" Eusebius, in more than one place, names St. Peter as the first bishop of Rome. Thus: "Linus was the first after Peter to obtain the episcopate of Rome. . . . But in the progress of this work, in its proper place, according to the order of time, the succession from the Apostles to us will be noticed."—*H. E. l.* iii. *c.* v. See also *Ib. l.* iii. *c.* iv., xiii., xv., xxiv., *l.* v. *c.* 1.

ST. JULIUS, POPE, L. C.—"Oh beloved! the judgments of the Church are no longer in accordance with the gospel, but are (by you, Arians) to the inflicting of exile and of death. For even though any transgression had been committed, as you pretend, by these men, the judgment ought to have been in accordance with the ecclesiastical rule (canon), and not thus. It behooved you to write to all of us, that thus what was just might be decreed by all. For they who suffered were bishops, and the churches that suffered no common ones, over which the Apostles ruled in person. And why were we not written to concerning the Church, especially of Alexandria? or, are you ignorant that this has been the custom first to write to us, and thus what is just be decreed from this place?[2] If, therefore, any such suspicion fell upon the bishop there, it was befitting to write to this Church. But now they who acquainted us not, but did what they themselves chose, proceed to wish us, though unacquainted with facts, to become supporters of their views. Not thus were Paul's ordinances; not thus have the fathers handed down to us; this is another form,

[1] Se successionem Petri tenere contendit super quem fundamenta ecclesiæ collocata sunt, multas alias petras inducat.

[2] *Ἢ ἀγνοεῖτε οτι τοῦτο ἔθος ἦν, πρότερον γράφεσθαι ἡμῖν, καὶ οὕτως ἔνθεν ὁρίζεσθαι τὰ δίκαια.*

and a new institution. Bear with me cheerfully, I beseech you, for what I write is for the common weal. For what we have received from that blessed Apostle Peter, the same do I make known to you; and these things I would not have written to you, deeming them manifest to you all, had not what has been done confounded us." [1]—*Ep. ad Eusebian. n.* 21, *p.* 13, *t.* v. *Galland.*

St. Hilary of Poitiers, L. C.—"And you (Julius), most

[1] This letter, it may be remarked, is addressed to several eastern bishops, the opponents of St. Athanasius, by whom it is adduced entire in his "Defence against the Arians." From the same epistle we learn that Pope Julius had cited the Arian bishops, here written to, to Rome. "It behooved you, beloved, to come hither, and not to refuse (ἔδει ἀπαντῆσαι, καὶ μὴ παραιτήσασθαι), in order that this business may be terminated, for reason requires this."—*n.* 6, *p.* 6. He then gives their pleas for not appearing, viz., want of sufficient notice (*n.* 6), the state of affairs in the east (*n.* 7), and lastly, that the letter of citation was only addressed to Eusebius and his associates (*n.* 8); and shows that each of these pleas was a mere subterfuge to avoid the condemnation which they foresaw awaited them. St. Athanasius, accompanied by bishops from Thrace, Cœlesyria, Phœnicia, and Palestine (*Ibid. n.* 18, *p.* 11), obeyed the summons, and remained several years in Rome. These facts seem to suppose the acknowledgment of the supremacy of the pope in the east. The following extract from the profession of Faith presented by Marcellus to the same pontiff, Julius, may be usefully appended: "Whereas certain of those who were formerly condemned for not believing rightly, and who were confuted by me at the council of Nicæa, have dared to write to your holiness (τῇ θεοσέβειᾳ σοῦ) against me, as though my sentiments were neither orthodox nor ecclesiastical, seeking to transfer to me their own crime; therefore have I deemed it necessary to come to Rome, and to admonish thee to summon those who have written against me, that, on their coming, I might convict them on two heads: that what they have written against me is false, and that they still continue in their former error, and that they have made impious attempts both against the churches of God, and us who preside over them. But, as they have not chosen to appear, though thou hast sent presbyters to them, and I have for a year and three whole months done this, I have deemed it necessary, being about to depart hence, to present to thee, written with my own hand, in all sincerity, a written profession of my faith, which I have been instructed in, and have learned from the divine writings. [Then follows his profession of faith, which he thus concludes:] This faith, which I have both received from the divine writings, and have learnt from my ancestors in God (παρὰ τῶν κατα θεὸν προγόνων διδαχθεὶς), I both preach in the house of God, and I have now written to thee, retaining a copy of it for myself; and I beg of thee to write, in a letter to the bishops, a counterpart to this, for fear lest some who know us not perfectly, and who may believe what these men have written, be led into error."—*Epist. ad Julium ap. Galland. t.* v. *pp.* 16-17.

dearly loved brother, though absent from us in body, were present in mind concordant, and will; and your plea of absence was honorable and required; lest, that is, either schismatical wolves might steal and plunder stealthily, or heretical dogs, smitten with rabid frenzy, might madly bark; or, doubtless that serpent, the devil, scatter the venom of his blasphemies. For this will be seen to be best, and by far the most befitting thing, if to the head, that is, to the see of the Apostle Peter, the priests of the Lord report (or, refer) from every one of the provinces." [1]—*Fragm.* ii. *ex opere Historico* (*ex Epist. Sardic. Concil. ad Julium.*) *n.* 9, *p.* 629.

ST. OPTATUS OF MILEVIS, L. C.—See the preceding article ("*Primacy*"), where the succession from St. Peter is given down to Siricius, whose chair is proposed as the centre of unity, and as the only one of its kind in the world, with privileges not bestowed on the other apostolic sees.

ST. BASIL, G. C.—"We have looked forward to the visit [2] of your kindliness as the only solution of these things (viz. the state of religion, and of heresy in the east); and your marvellous love, as exhibited in times past, has always consoled us; and we have had our minds strengthened for a while, by the too delightful rumor that we were to have a visit from you.[3] But, as this hope has failed us, unable to endure any longer, we have come to this step, to appeal to you by letter to move you to help us, and to send persons who agree with us in sentiment, who may reconcile those who are at variance; restore to mutual love the churches of God; or, at all events, make those who are the causes of this disunion more clearly known to you: that thus it may be to you also henceforward plain, with whom you ought to communicate. And after all, we

[1] Hoc enim optimum et valde congruentissimum, si ad caput, id est ad Petri apostoli sedem, de singulis quibusque provinciis Domini referant sacerdotes.

[2] *Ἐπιδόκεψιν*—supervision. It must be remarked that St. Basil addresses himself in terms almost as strong as the above to St. Athanasius.

[3] *Τινός ἐπισκέψεως παρ' ὑμῶν*, may also be rendered: "a share of your superintendence."

ask nothing new; but a thing usual with the other blessed and God-loving men of old, and especially with you. For we know,—our knowledge being derived from an uninterrupted remembrance (of the fact), from our inquiries from our fathers, and from records which are even now preserved amongst us,—that Dionysius, that most blessed bishop, who was eminent amongst you for orthodoxy, and other virtues, visited, by his letters, our church of Cæsarea, and comforted by them our fathers, and sent persons to redeem our brethren from slavery. But things are now with us in a more difficult and sad position, and need great care. For, we grieve not over the overthrow of earthly buildings, but over the downfall of churches; nor do we behold bodily slavery, but slavery of souls daily effected by those who are battling for heresy. So that unless you be moved to aid us at once, you will not, in a short time, find any one to stretch out your hand to, as all will have passed under the sway of heresy."—*T.* iii. *P.* 1, *Ep.* lxx. (*ad Damasum, see Ed. Benedict.*), *pp.* 234-5.[1]

"One of those that cause us the greatest trouble is Eustatius, of Sebaste, . . . who having been deprived of his bishopric, for the same cause that he had been previously deposed at Melitina (viz. Arianism), devised, as a way of being restored, a journey unto you. And what it was that was proposed to him by the most blessed bishop Liberius, and what it was that he assented to, we know not, except that he brought back a letter that restored him, which when he had shown to the synod of Thyana, he recovered his see. Since, then, from

[1] In the letter which precedes the one cited in the text we meet with this reference to it in a letter to St. Athanasius: "It hath seemed to us befitting (ἀκόλουθον) to send to the bishop of Rome to visit (ἐπισκέψασθαι: to supervise) matters here, and to advise him,—since it is difficult to send persons from that place with a common and synodical decree, to use his own authority in this business (αὐτὸν ἀνθεντῆσαι περὶ τὸ πρᾶγμα), choosing men able to undergo the toils of the journey, able too with mildness and firmness to reprove the perverse tempers of parties here."—*Ep.* lxix. *p.* 232. In a letter of great bitterness against the western bishops generally, and against the bishop of Rome in particular, he styles that bishop, "the coryphæus of the west."—*T.* iv. *P.* ii. *Ep.* ccxxxix. *Euseb.* 533.

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you has arisen his power to injure the churches, and he has used the confidence given him by you to the subversion of many, from you must come also the correction, and must be communicated to the churches by letter, on what account he was received, and how that, since he has now changed, he has destroyed the effect of the favor then granted him by the fathers."—*T.* iii. *P.* 2, *Ep.* cclxiii. *Occident. pp.* 587-8.

St. Damasus, Pope, L. C.—"Although, dearest brethren, the decrees of the fathers are known to you, yet we cannot wonder at your carefulness as regards the institutes of our forefathers, that you cease not, as the custom ever has been, to refer all those things, which can admit of any doubt, to us, as to the head, that thence you may derive answers, whence you received the institution and rule of living rightly. Wherefore are we mindful that you also are not forgetful of the canons which command this to be done. Not that you are in any way deficient in the knowledge of the law of the Church, but that, supported by the authority of the apostolic see, you may not deviate in anything from its regulations. . . . It does with reason concern us, who ought to hold the chief government in the Church (the chief helms of the Church), if we by our silence favor error."—*Epis.* v. *Prospero Numid. et aliis*, *Labbe*, *t.* ii. *col.* 876-882.

"Nor could any disadvantage arise from the number of those who assembled at Ariminum, seeing that it is certain, that neither the Roman bishop, whose opinion ought to have been sought for before that of all others,[1] nor Vincentius, who, during so many years, persevered in the priestly office without blame, nor others gave any consent whatever to the decrees of that assembly."—*Ep.* i. *Synod. Orientalibus*, *Galland. t.* vi. *p.* 321.

"Most honored children, in that your friendliness bestows on an apostolic chair the reverence due, you confer the great-

[1] Cujus ante omnes fuit expetenda sententia. Theodoret (*H. E. l.* ii. *c.* 22, *al.* 17) gives this passage as follows: *τῶν Ῥωμαίων ἐπισκόπου, οὗ πρὸ πάντων ἔδει τὴν γνώμην ἐκδέξασθαι.*

est honor upon yourselves. For although especially in this holy Church wherein the holy Apostle sitting taught in what way it beseems us to manage the helm which has been put into our hands, yet do we confess ourselves unequal to the honor; but therefore do we strive in every way, if it may be that we may be able to attain unto the glory of that blessedness.[1] Know, therefore, that long since we deposed (cut off) the profane Timotheus, the disciple of the heretic Apollinarius, with his impious doctrine. . . . Why, then, do you again require from me the deposition (abscission) of this same man, who even here, by the judgment of the apostolic chair, while Peter, bishop of Alexandria, was also present, was deposed together with his master Apollinarius? But if this man, as if he had some hope,—he who changed that true hope which he had on Christ by his confession (of faith),—gains over certain unstable persons, with him shall also perish whosoever it is that chooses to resist the rule (canon) of the Church."—*Ep.* ix. *Synod. Orient. Ibid. p.* 336.[2]

St. Epiphanius, G. C.—See the remarkable extract given under "*Apostolicity*," from *Adv. Hær. p.* 107.

St. Ambrose, L. C.—"Thou, O Lord, didst say to Peter, when he excused himself from Thy washing his feet, *If I wash thee not, thou shalt have no part with me.* What fellow-

[1] The passage in the original (*Theod. H. E. l.* v. *c.* x.) has perplexed translators, who have endeavored to give a sentence more accurately constructed than that of the text, but at the sacrifice of the original as it now stands. For specimens of such attempts, see *Galland. in loco.*

[2] In the synodical epistle from the council of Constantinople, to which the above is a reply, we meet with the following: "Manifesting brotherly love towards us, and assembling in council, by the will of God, at Rome, you have also, by letters from the emperor, invited us as your own members (ὡς οἰκεῖα μέλη)."—*n.* 3, *Galland. t.* vi. *p.* 334. Theodoret's remark on Pope Damasus' letter, given above, also deserves notice: "When the entirely praiseworthy Damasus learned that this heresy had sprung up, he deposed and excommunicated, not only Apollinarius, but Timotheus, his disciple."—*H. E. l.* v. *c.* ix. Of Damasus, the synodal epistle of the council of Rome, held in 378 or 381, says: "Let not our above-named brother, Damasus, be made inferior to these, to whom though he is equal in office, yet does he excel them by the prerogative of the apostolic see (prerogativa tamen apostolicæ sedis excellit)."—*col.* 1003, *t.* ii. *Labb.*

ship, then, can these men (Novatians) have with Thee; men who receive not the keys of the kingdom, and who deny that they ought to forgive sins? Which is, indeed, rightly acknowledged on their parts; for they have not Peter's inheritance, who have not Peter's chair." [1]—*T.* ii. *De Pœnit. l.* 1, *c.* vi. *n.* 33, *p.* 399. For continuation, see "*Primacy of St. Peter;*" and in the same place, the extract from *t.* i. *In Ps.* xl.

"Yet was your clemency to be petitioned, not to suffer the head of the Roman empire (world), the Roman Church, to be thrown into confusion; for thence flow unto all the rights of venerable communion."—*T.* ii. *Ep.* xi. *Concil. Aquil. Impp. Gratian. Valentin. et Theodos. n.* 4, *p.* 811.

The following is the first paragraph of St. Ambrose's reply to Pope Siricius' letter, wherein he had ordered that Jovinian, and others, should be excommunicated, in the church of Milan: "We have recognized in the letter of your holiness the watchfulness of the *good shepherd*, who doest faithfully keep the gate entrusted to thee; and with pious solicitude doest guard the fold of Christ,[2] worthy indeed that the Lord's sheep should hear and follow thee. [And he concludes thus:] Those, therefore, whom your holiness has condemned, know that, amongst us also, they have been, according to your judgment, condemned."—*T.* ii. *Ep.* xcii. *Siricio, n.* 1, 14, *pp.* 959, 960, 969.[3]

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[1] Non habent Petri hæreditatem, qui Petri sedem non habent.

[2] Recognoscimus . . . boni pastoris excubias, qui fideliter commissam tibi januam serves, et . . . Christi ovile custodias.

[3] On occasion of the disturbances in the church of Antioch, produced by the consecration of Meletius and Paulinus, and which were perpetuated in spite of the well-known agreement come to, St. Ambrose advises Theophilus as follows: "We are of opinion most surely, that reference is to be made to our holy brother the priest of the Roman Church, since we presume that you will come to such a decision as cannot but be pleasing to him (sane referendum arbitramur ad . . . Romanæ sacerdotem ecclesiæ)."—*Ep.* lvi. *Theoph. n.* 7, *p.* 1007. The author of the *Comment. in Ep. Paul.* says, "*That thou mayest know how thou oughtest to behave thyself*, &c. (1 *Tim.* iii. 15). Lest haply, he says, I may *tarry*, I will write to thee that thou mayest know how to order the Church, which is the house of God; that whereas the whole world is God's, yet is the Church said to be his house, of which Damasus is at

See also the extract, from *T.* ii. *De Excessu Fratr. Satyri*, *n.* 47, given under "*R. C. Church*," *vol.* i. *p.* 318.

St. Siricius, Pope, L. C.—"Taking into account my office, it is not for me to choose,—on whom it is incumbent that there be a zeal for the Christian religion greater than that of all other persons,—to dissemble, and remain silent. I bear the burdens of all who are heavily laden; yea, rather in me that burden is borne by the blessed Apostle Peter, who, we trust, in all things, protects, and has regard to us who are the heirs of his government (administration)."[1]—*Ep.* i. *ad Himer. Tarrac. Ep. n.* 1, *p.* 533, *Galland. t.* vii.

"Let it suffice that faults have hitherto been committed in this matter; and now let the above-named rule be observed by all priests who do not wish to be rent from that solid apostolic rock upon which Christ constructed the universal Church."[2]—*Ib. n.* 3, *p.* 534. For the context, see "*Baptism;*" also *n.* xi. *Ejusd. Epist.*

"We have given, as we think, a sufficient reply to each of the cases which, through our son, the presbyter Bassianus, you have referred to the Church of Rome, as to the head of your body."[3]—*Ibid. n.* xx. *p.* 536.

St. Anastasius I., Pope, L. C.—[For the context to the following extract, see "*Tradition.*"] "Far be this from the Catholic discipline of the Roman Church. . . . Assuredly care shall not be wanting on my part to guard the faith of the Gospel in my people; and to visit by letter, as far as I am able, the members of my body, throughout the divers regions of the earth (or, divers tracts of lands),[4] to prevent any beginning of a profane interpretation from creeping in, which may have

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this day the ruler (ut cum totus mundus Dei sit, ecclesia tamen domus ejus dicatur, cujus hodie rector est Damasus.)"—*Int. op. S. Ambros. Comm. in Ep.* 1 *ad Timoth. t.* ii. *p.* 296.

[1] Hæc portat in nobis beatus apostolus Petrus, qui nos in omnibus, ut confidimus, administrationis suæ protegit et tuetur hæredes.

[2] Omnes teneant sacerdotes, qui nolunt ab apostolicæ petræ, super quam Christus universalem construxit ecclesiam, solidate divelli.

[3] Utpote ad caput tui corporis.

[4] Partesque corporis mei per spatia diversa terrarum.

for its object to confound devout minds, by spreading its darkness."—*Ep.* i. *ad Joan. Jerosol. n.* 5, *pp.* 247-8, *t.* viii. *Galland.*

St. Jerome, L. C.—"As the east, vexed with internal discord, with all the habitual frenzy of that people, is tearing into shreds the seamless garment of the Lord, and *the foxes lay waste* Christ's *vineyard*, so that amongst the *broken cisterns that hold no water* it is difficult to understand where is the *sealed up fountain*, and that *enclosed garden;* therefore have I thought that I ought to consult the chair of Peter, and the *faith* that *was commended* by the mouth of the Apostle, seeking now the food of my soul from that place where, in other days, I received the robe of Christ. . . . Wherefore, although your greatness deter me, yet does your mildness invite me. From a priest a victim asks safety; from a shepherd a sheep asks protection. Envy avaunt; away with the pride of the topmost dignity of Rome; I speak with the fisherman's successor, and the disciple of the cross. Following no chief but Christ, I am joined in communion with your holiness, that is, with the chair of Peter. Upon that rock I know that the Church is built. Whosoever eats the lamb out of this house is profane. If any be not in the ark of Noah, he will perish whilst the deluge prevaileth. And as, for my sins, I have wandered to that desert which bounds Syria, and I cannot at all times, with such a distance between us, ask for the holy of the Lord at the hands of your holiness, therefore do I here follow your colleagues, the Egyptian confessors, and my little skiff lies concealed beneath those deeply-laden vessels. I know not Vitalis; I repudiate Meletius; I am a stranger to Paulinus. Whosoever *gathereth not with* thee, *scattereth*, that is, whosoever is not of Christ, is of anti-Christ."[1]—*T.* i. *Ep.* xv. *ad Damas. Papam, n.* 1-2, *col.* 37-8.

[1] Facessat invidia . . . Romani culminis recedat ambitio, cum successore piscatoris . . . loquor. Ego nullum primum, nisi Christum sequens, Beatitudine tuæ, id est cathedræ Petri, communione consocior. Super illam petram ædificatam ecclesiam scio. Quicumque extra hanc domum agnum comederit, prophanus est. Si quis in arca non fuerit, peribit regnante de-

"The Church here is rent into three parts, each of which is eager to drag me to itself. . . . Meanwhile I cry aloud, If any one is united to the chair of Peter, he is mine.[1] Meletius, Vitalis, and Paulinus, all assert that they adhere to thee: I might assent, if only one of them declared this: as it is, either two, or all of them, are liars. Wherefore, I beseech your holiness, by the cross of the Lord,—that, as you follow the Apostles in honor, you may follow them also in merit,—you would, by your letter, make known to me with whom I ought to hold communion in Syria."[2]—*Ib. Ep.* xvi. *col.* 41-2.

"And because I am afraid, yea have by report learnt, that in certain places the venomous plants yet live and put forth shoots, I think, in the pious affection of my love, that you ought to be forewarned, that you hold the faith of holy Innocent, who is both the successor and the son of the above-named man (Anastasius), and of the apostolic chair."—*Ib. Ep.* cxxx. *ad Dem. n.* 16, *col.* 986. See "*R. C. Church.*"

St. J. Chrysostom, G. C.—"Christ, speaking to the leader of the Apostles, says, *Peter lovest thou me?* and upon his affirming that he did, He replies, If thou lovest me, *feed my sheep.* . . . Why did Christ shed His blood? That He might obtain possession of those very sheep, which He entrusted to Peter, and to his successors (to those after him)."[3]—*T.* i. *l.* ii. *De Sacerd. n.* i. *p.* 454.

He writes to Pope Innocent, on occasion of various outrages recently sustained; "Now that you have become acquainted with all these things, my most honored and religious lords,[4] display that vigor and zeal which becomes you, so as to repress so great a wickedness which has invaded the churches. . . . Vouchsafe to write back that what has been wickedly done by

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luvio. . . . Quiquumque tecum non colligit, spargit; hoc est, qui Christi non est, antichristi est.

[1] Ego interim clamito, si quis cathedræ Petri jungitur, meus est.

[2] Ut qui apostolis honore sequeris, sequeris et merito . . . ut mihi, litteris tuis, apud quem in Syria debeam communicare.

[3] Ἅ (τὰ πρόβατα) τῷ Πέτρῳ καὶ τοῖς μετ' ἐκεῖνον ἐπεχείρισεν.

[4] Κύριοι.

one party, whilst I was absent, and did not decline a trial, have no force, as indeed it has not of its own nature; and that they who have been proved to have acted thus against all law, be subjected to the laws of the Church; and allow us to enjoy uninterruptedly your letters, and love, and all the rest, as we formerly did. . . . Having stated all the above matters, and you having learnt everything more clearly from the religious lords, my fellow-bishops, bring to this matter for me, I beseech you, that zeal which is required at your hands." [1]—*T.* iii. *Ep.* i. *ad Innocent. pp.* 620-1.

CENTURY V.

St. Innocent I., Pope, L. C.—See the extract given under "*Primacy of St. Peter*," from *Ep.* ii. *Galland. t.* viii.

"After having caused your letter to be several times read to me, I noticed that a kind of injury was done to the apostolic see, unto which, as unto the head of the churches,[2] that statement was sent,—the sentence of that see being still treated as doubtful. The renewed questioning contained in your report compels me, therefore, to repeat in plainer terms, the subjects concerning which I remember having written to you."—*Ep.* xvii. *n.* 1, *p.* 575, *t.* viii. *Galland.*

"Observe, therefore, that this (privilege) has been assigned to this city (Antioch), not so much on account of its magnificence, as because it is known to have been the first see of the first Apostle,[3] where the Christian religion took its name, and has had the honor to have held within it a most celebrated assembly of the Apostles; a city which would not yield to the see of the city of Rome, save that Antioch was honored by him but temporarily,[4] whereas this city glories in having received him to herself, and that he there consummated (his martyrdom)."—*Ib. Ep.* xxiv. *n.* 1, *p.* 584.

"Keeping to the precedents of ancient tradition, and mind-

[1] Τὴν παρ' ἑαυτῶν ἡμῖν εἰόενεγκεῖν σπουδήν.

[2] Quasi ad caput ecclesiarum. [3] Prima primi apostoli sedes.

[4] Quæque urbis Romæ sedi non cederet, nisi quod illa in transitu meruit.

ful of the discipline of the Church, you have in your examination of the things of God (which it is fitting should be treated of with the utmost care, by priests, and especially by a true and just and Catholic council) in an undeniable manner, established the firmness of your religion, no less now by consulting (me), than when you previously passed your sentence; approving, as you have done, of a reference to our judgment, knowing what is due to the apostolic see,[1] knowing that all of us who have been placed in this position desire to follow that Apostle, from whom the episcopate itself, and the whole authority of this title has been derived.[2] With him for our model, we both know how to condemn what is evil, and to approve of what is commendable. Yea even this, that ye guard by your priestly office the institutes of the fathers,—which you think are not to be trampled on,—they, by a judgment not human, but divine, having decreed that whatsoever should be transacted, though in provinces remote and distant from us, they would account that it was not to be completed, until it had come to the knowledge of this see, that so the entire sentence, if justly pronounced, might be confirmed by the authority of this see, and the rest of the churches thence derive (that they may proceed, like as all waters, from their own parent spring, and the pure streams of an uncorrupted fountain-head may flow throughout the divers regions of the whole world) what to order,[3] whom to cleanse, and whom the water, which befits the clean, was not to touch, as defiled with filthiness incapable of being cleansed away."—*Ep.* clxxxi. *Aurelio et cæteris qui in Concil. Carthag. in Ed. Bened. S. August. t.* ii. *p.* 949.

[1] Scientes quid apostolicæ sedi debeatur.

[2] A quo ipse episcopatus, et tota auctoritas nominis hujus emersit.

[3] Non prius ducerent finiendum, nisi ad hujus sedis notitiam perveniret, ut tota hujus auctoritate justa quæ fuerit pronuntiatio firmaretur (that the sentence pronounced, if just, might be confirmed by the full authority of this see), indeque sumerent cæteræ ecclesiæ (velut de natali suo fonte aquæ cunctæ procederent, et per diversas totius mundi regiones puri latices capitis incorrupti manarent) quid præcipere.

"Amongst other cares of the Roman Church, and the occupations of the apostolic see,—whereby we are busied in a faithful and medicinal handling of the consultations by divers parties,—our brother and fellow-bishop, Julius, has unexpectedly pressed on my notice the letter which you have, with a more than ordinary solicitude for the faith, sent me from the council held at Milevis. . . . Carefully, therefore, and as was befitting, do you consult what is the secret wish of this apostolic dignity[1] (a dignity, I repeat, upon which falls, *besides those things that are without, the solicitude for all the churches*), as to what opinion is to be held in matters of such moment; having herein followed the pattern of an ancient rule, which you, equally with myself, know has always been observed by the whole world.[2] But I pass these things by; for I do not think but what this is manifest to your prudence. Yea, why have you confirmed this by your own act, but that you know that, throughout all the provinces, answers to questions always emanate from the apostolic spring. Especially, as often as questions of faith are agitated, I am of opinion that all our brethren and fellow-bishops, ought not to refer but to Peter,—that is, to the author of their name and honor,—even as your friendliness has now referred,—(to ascertain) what may be for the common weal of all the Church throughout the whole world.[3] For the authors of these evils must needs be more cautious, in seeing themselves, upon the report of two synods, separated from the communion of the Church, by the decree of our sentence. . . . Wherefore, we do, by the authority of the apostolic power,[4] declare Pelagius and Cælestius,—the inventors, to wit, of novel words, which, as the Apostle

[1] Congrue apostolici consulitis honoris arcana (the secret treasures).

[2] Quam toto semper ab orbe mecum nostis esse servatam.

[3] Quod per omnias provincias de apostolico fonte petentibus responsa semper emanent. Præsertim quoties fidei ratio ventilatur, arbitror omnes fratres et coepiscopos nostros nonnisi ad Petrum, id est, sui nominis et honoris auctorem referre debere, velut nunc retulit vestra dilectio, quod per totum mundum possit ecclesiis omnibus in commune prodesse.

[4] Apostolici vigoris auctoritate.

has said, are of no edification, but rather are wont to beget most foolish questions,—deprived of the communion of the Church." —*Galland. Ep.* xxx. *ad Conc. Meliv. n.* 1, 2, 6, *pp.* 602-3.[1]

"We cannot wonder that your friendliness follows the institutes of those who have gone before you, and refers unto us, as unto the head and chief of the episcopate,[2] whatsoever can cause any doubt; that, by consulting the apostolic see, to wit, it may even out of doubtful matters decide on something that is certain, and that ought to be done."—*Galland. t.* viii. *Ep.* xxxvii. *Felici, n.* 1, *p.* 608.[3]

Councils.—For the councils of Sardica, Nicæa, Constanti-

[1] St. Augustine's words on the above decision of the pope are well known: "Duo concilia missa sunt ad sedem apostolicam; inde etiam rescripta venerunt. Causa finita est; utinam aliquando finiatur error."—*Serm.* cxxxi. *t.* v. *p.* 930, *Ed. Ben.* Paris. 1837. The council of Carthage made application to Rome as follows: "We have considered that what has been done by us was to be made known to your holy charity; that, to the decrees made by our lowliness, there might also be added the authority of the apostolic see (etiam apostolicæ sedis adhibeatur auctoritas)."—*Galland. t.* viii. *Ep.* xxvi. *pp.* 590-1.

[2] Ad nos quasi ad caput atque ad apicem (apex) episcopatus referre.

[3] The following relates to the usual powers transferred to the bishop of Thessalonica: "As those who have gone before me, so many and so great men, the bishops my predecessors, Damasus, to wit, of holy memory, Siricius, and the one aforenamed (Anastasius), committed to your holiness to take cognizance of whatsoever is done in your parts, it is right for you to know that my lowliness holds to the same judgment, and has the same wish."—*Galland. t.* viii. *Ep.* i. *Ad Anysium Thessal. Ep. p.* 645. The same power is communicated to his successor, Rufus (*Ibid. p.* 572), and a list of the countries, over which this jurisdiction extended, is given (*n.* 2), and the following additional remarks occur (*n.* 3): "Take, therefore, superintendence, as our vicegerent throughout the above-named churches, saving the primacy over them (accipere nostra vice per suprascriptas ecclesias, salvo earum primatu curam), and being the first amongst the primates themselves (inter ipsos primates primus), whatsoever it is needful for them to send unto us, let them not, without your concurrence, ask it. For thus, whatsoever the matter may be, it will be either settled by your experience, or, we enjoin that, with your advice, it be brought to us. Know, that it is allowed and granted you, by the favor of the apostolic see, when any ecclesiastical cause, whether in your own or in any of the above-named provinces, has to be discussed and taken cognizance of, to take unto you such bishops as you may choose from any of the churches, by whose faithfulness and moderation you, the chief and principal judge, as being chosen by us, will direct, and, as umpire, define, whatsoever the necessity or the case in hand may demand."—*Ep.* xiii. *n.* 3, *p.* 572, *Galland. t.* viii.

nople, Chalcedon (the synodal epistle to Leo), Milevis, and Rome, see "*Roman Catholic Church.*"

Council of Ephesus, G. C.—Philip, the Papal legate, thus addresses the council: "It is a matter of doubt to none, yea rather it is a thing known to all ages,[1] that the holy and most blessed Peter, the prince (exarch) and head of the Apostles, the pillar of the faith, the foundation of the Catholic Church,[2] received the keys of the kingdom from Jesus Christ our Lord and Saviour and Redeemer of mankind. And to him was given authority to bind and loose sins: who even till this present, and always, both lives and judges in his successors:[3] our holy and most blessed Pope Cælestine, the bishop, the canonical successor[4] and vicegerent (locum tenens) of this Peter, has sent us as representatives of his person."—*Concil. Eph. Act.* iii. *col.* 625, *Labbe. t.* iii.

And the same "legate of the apostolic chair" had said earlier: "We acknowledge our thanks to the holy and venerable synod, that, the letters of our holy and blessed Pope having been read to you, you have united your holy members, by your holy voices and acclamation, to that holy head; for your blessedness is not ignorant that the blessed Peter, the Apostle, was the head of all the faith, as also of the Apostles."—*Ibid. Act.* ii. *col.* 619.

St. Augustine, L. C.—"For if the order of bishops succeeding to each other is to be considered, how much more securely, and really beneficially, do we reckon from Peter himself," &c. (as under "*Apostolicity*").—*T.* ii. *Ep.* liii. *Generoso*, col. 180.

In a letter which treats of the condemnation of Cæcilianus, bishop of Carthage, by schismatics, he says: "That city (Carthage) had a bishop of no slight authority, who was able not to heed the multitude of enemies conspiring against him, when he saw himself united by letters of communion, both with the

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[1] *Οὐδενὶ ἀμφίβολόν ἐστι, μᾶλλον δὲ πᾶσι τοῖς αἰῶσιν ἐγνωσθε.*

[2] *Ο θεμέλιος τῆς καθολικῆς ἐκκλησίας.*

[3] *Ὅστις . . . ἐν τοῖς αὐτοῦ διαδόχοις καὶ ζῇ, καὶ δικάζει.*

[4] *Κατὰ τάξιν ὁ διαδόχος*, his successor in order.

Roman Church, in which the primacy (principality) of the apostolic chair has always been in force'[1]—and with other lands—whence the Gospel came into Africa itself, where he might be ready to plead his own cause, if his adversaries should attempt to alienate those churches from him."—*Ib. Ep.* xliii. *Glorio e aliis Donat. n.* 7, *col.* 136.

"In the Catholic Church . . . the succession of priests from the very chair of the Apostle Peter,—to whom the Lord after His resurrection committed His sheep to be fed,—down even to the present bishop, keeps me," &c. (See "*Authority*").—*T.* viii. *Contr. Ep. Fund. Manich. col.* 269.[2]

Bachiarius, L. C.—"Seeing that the institutes of the apostolic doctrine exhort us to *produce to all that ask us the reason of the faith and hope that is in us*, we will not delay to lay the rule of our faith before your holiness, who are the builder of that edifice."[3]—*De Fide, n.* 2, *t.* ix. *Galland. p.* 184. See also the extract given under "*R. C. Church.*"

St. Cyril of Alexandria, G. C.—"That these things really are so, let us produce a witness most worthy of faith, a most holy man, and archbishop of all the habitable world, that Cælestine who is both father and patriarch of the mighty city of Rome,[4] who himself also exhorted thee by letter, bidding thee

[1] Romanæ ecclesiæ, in qua semper apostolicæ cathedræ viguit principatus.

[2] The following references to the judgments of the apostolic see also deserve notice: "Whereas Pelagius and Cælestius, the authors, or assuredly the most vehement and notorious advocates of this heresy, were by the vigilance of councils of bishops in aid of the Saviour who protects His own Church, also by two venerable prelates of the apostolic see, Pope Innocent and Pope Zosimus, condemned by the whole Christian world, unless they both amended and did penance."—*T.* ii. *Ep.* exc. *Optato, n.* 22, *col.* 1060. "For some of these men, before this pestilence (Pelagianism) had been condemned by the most manifest judgment of the apostolic see, might have been well known to you, but now of a sudden you observe that they have become silent."—*Ib. Ep.* cxci. *Sixto, n.* 2, *col.* 1064.

[3] Qui artifex es ipsius ædificii.

[4] Ἀρχιεπίσκοπον πάσης τῆς οἰκουμένης, πατέρα τε καὶ πατριάρχην Κελεστῖνον τὸν τῆς μεγαλοπόλεως Ῥώμης. In his ninth epistle, which is addressed to Celestine, he says concerning Nestorius, patriarch of Constantinople: "As God requires prudence also of us in these things, and the long-established customs of the churches advise that these things be com-

desist from that maddest of blasphemies, and thou didst not obey him."—*T.* v. *P.* ii. *Encom. in S. Mari. Deip. p.* 384.

St. Zosimus, Pope, L. C.[1]—"Although the tradition of the fathers has assigned so great an authority to the apostolic see, that no one should dare to dispute about a judgment given by it, and that see, by canons and regulations, has kept to this; and the discipline of the Church, in the laws which it yet follows, still pays to the name of Peter, from whom that see (or, discipline) descends, the reverence due,—for canonical antiquity, by universal consent, willed that so great a power should belong to that Apostle, a power also derived from the actual promise of Christ our God,[2] that it should be his to loose what was bound, and to bind what was loosed, an equal state of power being bestowed upon those who, by his will, should be found worthy to inherit his see, for he has both charge of all the churches, and especially of this wherein he sate, nor does he allow any storm to shake one particle of the privilege, or any part of the

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municated to your holiness (*τὰ μακρὰ τῶν ἐκκλησιῶν ἐθη πεῖθουσιν ἀνακοινοῦσθαι τῇ σῇ ὁσιότητι*), I necessarily write a second time to make known what follows."—*T.* v. *Par.* ii. *Ep.* ix. *p.* 36. Pope Celestine's answer to this appeal contains the following: "They, therefore, remain in our communion whom this man (Nestorius) has excluded from communion for having opposed him; let him know that he himself will not be able to retain our communion, if, opposing the apostolic teaching, he continue in this path of error. Wherefore, having added to you the authority of this our throne, and using with power the succession of this our place (*συναφθείσης σοι τοίνυν τῆς αὐθεντίας τοῦ ἡμετέρου θρόνου, καὶ τῇ ἡμετέρᾳ τοῦ τόπου διαδοχῇ ἐπ' ἐξουσίᾳ χρησάμενος*), you will exact with rigorous firmness this definite sentence, That either within ten days, counting from the day of this admonition, he shall anathematize, by a confession under his own hand, this wicked assertion of his, and shall give assurance that he will hold, concerning the generation of the Christ and our God, the same faith as the Church of the Romans, and of your holiness, and the religion of the world holds, or, if he will not do this, your holiness, having at once provided for that Church, will let him know that he is in every way removed from our body."—*Ibid. Ep.* x. *p.* 42. See St. Cyril's reference to this direction in his *Ep. Nestorio, p.* 68, *C;* and again in his *Letter to the Clergy and People of Constantinople, Ib. p.* 78, *E.*

[1] He succeeded Innocent I. in 417, and died in 418. The edition used is that by Gallandius, *t.* ix., after *Coustant.*

[2] Tantam enim huic apostolo canonica antiquitas per sententias omnium voluit esse potentiam, ex ipsa quoque Christi Dei nostri promissione.

sentence of that see to which he has given his name as a foundation firm and not to be weakened by any violence whatever, and which no one can rashly attack but at his own peril;—seeing, then, that Peter is a head of so great authority, and that he has confirmed the subsequent decrees (or statutes) of the fathers; that, by all laws and regulations, both human and divine, the Roman Church is strengthened; and you are not ignorant, yea know, dearest brethren, and as priests you are not ignorant, that we rule over his place, and are in possession also of the authority of his name,[1] nevertheless, though so great be our authority that none may refuse (or, reconsider) our sentence,[2] we have not done anything, which we have not, of our own will, referred by letter to your knowledge, conceding this to the brotherhood."—*Ep.* xi. *ad Afros*, *pp.* 15, 16, *t.* ix. *Galland.* For individual examples of the exercise of this supremacy, see *Ep.* ii. *p.* 4, *De Caussa Cœlestini;* also *Ep.* iv. to *Ep.* vii. on the case of the usurpation by Proculus of the powers belonging to the Bishop of Arles. See also his instructions to his legates on the right of appeal to Rome, *Ep.* xiv. *pp.* 18, 19, *t.* ix. *Galland.*

St. Boniface I., Pope, L. C.[3]—"The blessed Apostle Peter, as you have faithfully expressed yourself in your letter, looks on you with his own eyes to see how you discharge the office of a supreme ruler. Nor can he fail to be near you, he who was appointed the perpetual shepherd of the Lord's sheep; or he, in whom we read that the foundation of the universal Church was laid,[4] help to pay regard to any church whereso-ever it may be. On you, dearest brother, devolves the entire

[1] Par potestatis conditio in eos, qui sedis hæreditatem, ipso annuente, meruissent . . . ut tam humanis quam divinis legibus et disciplinis omnibus firmetur Romana ecclesia, cujus locum nos regere, ipsius quoque potestatem nominis obtinere, non latet vos.

[2] Ut nullus de nostra possit retractare sententia—appeal from our sentence.

[3] He succeeded St. Zosimus in 418, and died in 422. Gallandius' edition is used, *t.* ix. *Bibl.*

[4] Qui pastor dominicarum ovium est perpetuus constitutus, . . . in quo universalis ecclesiæ positum legimus fundamentum.

care of those churches, which you will recognize as having been, by us, entrusted to you as the vicegerent of the apostolic see."[1]—*Ep.* v. *Rufo*, *Ep. Thessal.*

"The institution of the universal Church took its beginning from the honor bestowed on blessed Peter, in whom its government and headship reside.[2] For from him as its source did ecclesiastical discipline flow over all the churches, when the culture of religion had begun to make progress. The precepts of the synod of Nicæa bear no other testimony: insomuch that that synod did not attempt to make any regulations in his regard, as it saw that nothing could be conferred that was superior to his own dignity (merit): it knew, in fine, that everything had been bestowed on him by the word of the Lord. It is, therefore, certain, that this Church is to the churches spread over the whole world as the head is to its own members; from which Church whoso has cut himself off becomes an alien from the Christian religion, whereas he has begun not to be in the same bonds of fellowship.[3] Now I hear that certain bishops, the apostolic right despised, are attempting a novelty which is in direct opposition to the special injunctions of Christ, seeing that they are trying to separate themselves from the communion, and, to speak more correctly, from the power of the apostolic see; seeking aid from men to whom the regulations of the Church have never given their sanction that they should be of superior authority. . . . Receive, therefore, from us an admonition and a rebuke, of which

[1] Quas tibi vice sedis apostolicæ a nobis creditas recognosces. St. Cælestine I., Pope, uses the same language, and to the same Rufus: "Cui vicem nostram per vestram provinciam noveritis esse commissam . . . sine ejus consilio nullus ordinetur."—*Galland. t.* ix. *Ep.* iii. *ad Ep. Illyr. p.* 292.

[2] Institutio universalis ecclesiæ de beati Petri honore sumpsit principium, in quo regimen ejus et summa consistit. A sentence obviously capable of various rendering.

[3] Cum videret nihil supra meritum suum posse conferri, omnia denique huic noverat Domini sermone concessa. Hanc ergo ecclesiis toto orbe diffusis velut caput suorum certum est esse membrorum, a qua se quisquis abscidit, fit Christianæ religionis extorris, cum in eadem non cœperit esse compage.

we offer one to the prelates (who side with us), the other to the separatists. For so does the Apostle speak. *What will you? Shall I come to you with a rod; or in charity, and in the spirit of meekness?* (1 *Cor.* iv. 21). For you know that both are in blessed Peter's power,—to rebuke, that is, *with meekness* the meek, and the proud with *a rod.* Wherefore, show to the head the honor due to it:[1] for we would not have the members at variance with each other, as the strife between them reaches unto us, when our brother, and fellow-bishop, Rufus, is accounted by you a person to be contemned. Our authority, but continuing the privileges conferred by our predecessors, by whom the charge of those churches seems several times to have been consigned to this same Rufus, has bestowed no new power. . . . It is not becoming in the brethren to feel galled at another's power. Assuredly, as the apostolic see holds the primacy for this, that it may receive the lawful complaints of all,[2] if in anything his correction seemed to be excessive, it became you, by sending an embassy, to appeal to us, upon whom you may see the charge of everything devolves.[3] . . . Let this novel presumption cease. Let every one who accounts himself a bishop, obey our ordinance. Let no one presume to ordain bishops throughout Illyricum, without our fellow-bishop Rufus be privy to it."—*Ep.* xiv. *Epis. Thess. p.* 57, *t.* ix. *Galland.* See also "*Primacy of St. Peter.*"

St. Cælestine, Pope, L. C.—"We in a special manner are constrained by our charge (care) which regards all men, we on whom Christ has, in the person of holy Peter the Apostle, when He gave him the keys to open and to shut, imposed as a necessity to be engaged about all men."[4]—*Ep.* iii. *ad Episc. Illyr. t.* ix. *Galland. p.* 292. For examples of the exercise of this power, see *Ep.* iv. *Episc. Prov. Vienn. et Narbon. n.*

[1] Servate honorem debitum capiti.

[2] Ideo tenet sedes apostolica principatum, ut querelas omnium licentes acceptet.

[3] Quos curam omnium rerum manere videatis.

[4] Nosque præcipue circa omnes cura constringimur quibus necessitatem de omnibus tractandi Christus in Petro, cum illi claves . . . dedit, indulsit.

i. *p.* 293; also the extract given, from his *Ep.* ii. *Epis. Illyr.*, given earlier in note to St. Boniface; also that given in note to St. Cyril of Alexandria, in this section.[1]

THEODORET, L. C.—"If Paul, that herald of the truth, that trumpet of the Holy Ghost, repaired to Peter to bring from him an explanation to those of Antioch, who were disputing concerning questions of the law, with much greater reason do we, who are so worthless and lowly, hasten to your apostolic throne, to receive from you a cure for the wounds of the churches. For it pertains to you to hold the primacy in all things. For your throne is adorned with many prerogatives.[2] Other cities indeed their vastness, their beauty, the number of their citizens adorn, and some, which have not these recommendations, are illustrated by certain spiritual gifts, but on your city the giver of good things has bestowed a treasury (a load) of good things. For she is the greatest and most illustrious of cities; she rules the world, and overflows with a crowd of citizens. Add to this that she now enjoys a victorious supremacy, and has given her own name to subject nations. But her faith especially adorns her; and the divine Paul, a witness worthy of faith, cries out that your *faith is spoken of in the whole world.* But if, immediately after receiving the seeds of the saving Gospel, it so abundantly produced fruits so admirable, what language shall suffice to celebrate the true faith (or, piety) which now prevails within it? It contains also within it the tombs of our common fathers and

[1] In that letter as given by Gallandius (*t.* ix. *p.* 306, *Epist.* xi. *n.* 4) there is a slight various reading in the Greek, viz., *Συναφθείσης ὅσι τοίνυν τῆς αὐθεντίας τοῦ ἡμετέρου θρόνου τῇ ἡμετέρᾳ διαδοχῇ χρησάμενος.* St. Cælestine, in his *Letter to the Clergy and People of Constantinople*, refers to this delegation of his power to St. Cyril of Alexandria as follows: "And inasmuch as our presence seemed almost necessary in a matter of this magnitude (the deposition of Nestorius, patriarch of Constantinople), we have, on account of the distance both by land and sea, delegated our succession (or, to act in our stead) (*τὴν ἡμετέραν διαδοχὴν, τῷ . . . Κυρίλλῳ ἀπενείμαμεν*), to our holy brother Cyril, lest the disorder may, on account of that distance, go on increasing."—*Ep.* xiv. *n.* 8, *Galland. t.* ix. *p.* 321.

[2] *Διὰ πάντα γὰρ ὑμῖν τὸ πρωτεύειν ἁρμόττει. Πολλοῖς γὰρ ὁ ὑμέτερος θρόνος κοσμεῖται πλεονεκτήμασι.*

teachers of the truth, Peter, and Paul,—tombs which illuminate the souls of the faithful. Their thrice-blessed and divine twin-star rose indeed in the east, and diffused its beams on all sides, but had the setting of its existence, by choice, in the west, and thence even now illumines the world. These have made your throne most illustrious; this is the culminating point of your blessings. And their God has even now made illustrious their throne, having established therein your holiness emitting the rays of orthodoxy. [After referring to one of St. Leo's letters, he continues:] But we, after having admired your spiritual wisdom, give praise to the grace of the Holy Spirit which spoke through you, and we pray and beseech and beg and supplicate your holiness, guard from injury[1] the storm-tossed churches of God. [He then narrates the deposition of Flavian of Constantinople, at the council of Ephesus, and his own causes of complaint, as he thought them, against St. Cyril of Alexandria, and his own deposition by that prelate, and adds:] But I await the sentence of your apostolic throne,[2] and I pray and beseech your holiness, to aid me (or, guard me from injury) who appeal to your upright and just judgment, and to order me[3] to hasten to you, and to exhibit my teaching which follows in the footsteps of the Apostles. . . . But do not, I pray you, reject my supplication, nor despise my miserable gray hairs so insulted after so many labors. But, above all things, I beg to learn from you, whether I must needs acquiesce in this unjust deposition, or not; for I await your sentence. And should you command me to abide by what has been adjudged, I will do so, and to no one will I give further trouble, but will await the just judgment of our God and Saviour."—*T.* iv. *Ep.* cxiii. *Leoni*, *pp.* 1187-1192.

The following is from a letter to Renatus, one of the three Papal legates at Ephesus, where Flavian and Theodoret were

[1] Ἐπαμῦναι.

[2] Περιμένω τὴν ψῆφον.

[3] Ἐπαμῦναί μοι τὸ ορθὸν ὑμῶν . . . ἐπικαλουμένῳ κριτήριον, καὶ κέλευσαι.

deposed, though after the legate had fled: "I, therefore, beseech your holiness to persuade the most holy and blessed archbishop (Leo) to use his apostolic power,[1] and to order me to hasten to your council. For that most holy throne has the sovereignty over the churches throughout the universe on many grounds,[2] and for this, above all others, that it has remained free from all taint of heresy, and no one holding sentiments contrary (to the truth) has sat in it, but it has preserved the apostolic grace uncorrupted."—*T.* iv. *Ep.* cxvi. *Renato*, *p.* 1197.

St. Xystus III., Pope, L. C.—"You have learned by the result of this present business, what it is to agree in sentiment with us. The blessed Apostle Peter, in his successors, has transmitted what he received.[3] Who would separate himself from his doctrine, whom the master Himself declared to be the first amongst the Apostles."—*Ep.* vi. *ad Joan. Antioch. n.* 5, *p.* 529, *T.* ix. *Galland.*

He appoints the bishop of Thessalonica his vicegerent, with the usual powers.—See *Ibid. Ep.* vii. *and Ep.* viii.

St. Peter Chrysologus, L. C.—"We exhort you, honored brother, (Eutyches), that in all things you obediently attend to those things which have been written by the most blessed Pope, (Leo), of the city of Rome, because blessed Peter, who lives and presides in his own see, gives, to those who seek, true faith. For we, in our solicitude for truth (*al.* peace) and faith, cannot, without the consent of the bishop of the Roman

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[1] *Τῇ ἀποστολικῇ χρήσασθαι ἐξουσίᾳ.*

[2] *Ἔχει γὰρ ὁ πανάγιος θρόνος ἐκεῖνος τῶν κατὰ τὴν οἰκουμένην ἐκκλησιῶν τὴν ἡγεμονίαν διὰ πολλά.* It may deserve remark that *ἡγεμονίαν* is used by Theodoret, in the preceding letter, to express the temporal sovereignty of Rome, *καὶ νῦν κρατοῦσαν ἡγεμονίαν ἐβάσ-τησε.* In his *Ecclesiastical History*, *l.* ii. *c.* iv. *p.* 71, *Vales.* (Reading) *Cantab.* 1720, narrating the efforts of the Eusebian faction against St. Athanasius, he says: "The Eusebianites had sent to the bishop of Rome, Julius, who at that time ruled that church, the calumnies which they had concocted against Athanasius. But Julius, adhering to the law of the church, both commanded (*ἐκέλευσε*) them to repair to Rome, and summoned the divine Athanasius to trial (*εἰς κρίσιν δικην ἐκάλεσε*).

[3] Beatus Petrus in successoribus suis, quod accepit, hoc tradidit.

Church, (*al.* city), hear causes of faith." [1]—*Proleg. Observ. Ed. Bacchin. Op. S. Petr. Chrys. p.* xvi.

St. Nilus, G. C.—" And look, I pray you, at Peter, who is set, after penitence, as the first stone of the Church, the head of the choir of the Apostles."—*L.* 11, *Epist.* cclxi. *p.* 252.

" Peter, who was the foremost in the choir of the Apostles, who always ruled amongst them."—*Tract. ad Magnam, c.* viii. *v.* 244.

St. Vincentius of Lerins, L. C.—For context of the following, see " *Tradition.*" " Pope Stephen, prelate of the apostolic see, resisted with the rest of his colleagues indeed, but still beyond the rest; thinking it, I suppose, becoming that he should excel all the rest as much in devotion for the faith, as he surpassed them in authority of place." [2]—*Adv. Hæres. n.* vi.

" And for proof that not Greece alone, or the east only, but also the western and Latin world were always of the same opinion, there were also read there (at the council of Ephesus) some letters of St. Felix Martyr, and of St. Julius, bishops of the city of Rome, addressed to certain individuals. And that not only the head of the world, but also the other parts (sides)[3] might give their testimony to that judgment, from the south they had blessed Cyprian," &c.—*Ib. n.* xxx.

St. Leo I., Pope, L. C.—" Neither is there absent, as I firmly trust, from this assembly, the pious authority also and faithful love of the most blessed Apostle Peter; neither has he, reverence for whom has gathered you together, deserted you in your devotedness. He, therefore, also rejoices at your affec-

[1] In omnibus autem hortamur te . . . ut his, quæ a beato Papa Romanæ civitatis scripta sunt, obedienter attendas, quoniam beatus Petrus, qui in propria sede vivit et præsidet, præstat quærentibus fidei veritatem. Nos enim pro studio veritatis, et fidei extra consensum Romanæ civitatis episcopi causas audire (*Gr.* πίστεως αἰτίας διαγνῶναι) non possumus. See the defence of this passage in the edition cited (*Aug. Vind.* 1758). Quesnel also declares for its genuineness; but the Fratres Ballerinii, in their edition of St. Leo (*t.* i. *p.* 770 *et seqq.*) have established it, as it seems to me, beyond doubt, and have also traced the cause of the differences in the manuscripts.

[2] Si reliquos omnes tantum fidei devotione vinceret, quantum loci auctoritate superabat.

[3] Et ut non solum caput orbis, verum etiam latera.

tion, and he recognizes in the partners of his own honor, the observance of the Lord's institution, approving of that well-ordered charity of the whole Church, which, in the see of Peter, acknowledges (receives) Peter.[1]—*T.* i. *Serm.* ii. *de Natal. Ordin. suæ. c.* 2, *pp.* 9-10.

"The solidity of that faith which was commended in the prince of the Apostles is perpetual; and as what Peter believed in Christ is permanent, so is what Christ instituted in Peter permanent. For when, as has been shown in the gospel which has been read, the Lord had asked His disciples whom they believed Him to be,—many having different opinions concerning Him,—and when blessed Peter had answered, saying, *Thou art the Christ, the Son of the living God*, the Lord says, *Blessed art thou, Simon Bar-Jonas*, &c. (*St. Matt.* xvi. 17-19). The disposition, therefore, made by the truth remains, and blessed Peter, continuing in his acquired firmness of *the rock*, has not abandoned the entrusted helms of the Church. For he was in such manner appointed above (or, in preference to) the rest, as that, while he is called the rock, while he is pronounced to be the foundation, while he is appointed the keeper of the gate of the kingdom of heaven, while he is constituted judge of what things are to be bound and what loosed,—the decision of his judgments being to endure also in heaven,—we might know, by the very mysteries of his titles, of what kind was his fellowship with Christ.[2] Who (Peter) now does, more fully and powerfully, the things that have been consigned unto him; and, in Him, and with Him, by whom he was glorified, executes all the parts of his duties and charges (cares). If anything, therefore, is rightly

[1] Probans ordinatissimam totius ecclesiæ caritatem, quæ in Petri sede Petrum suscipit.

[2] Manet ergo dispositio veritatis, et beatus Petrus in accepta fortitudine petræ (*hæc vox "petræ" deest in quibusd.* MSS.) perseverans, suscepta ecclesiæ gubernacula non reliquit. Sic enim præ cæteris est ordinatus, ut dum Petra dicitur, dum Fundamentum pronuntiatur, dum regni cœlorum Janitor constituitur, dum ligandorum solvendorumque arbiter, mansura etiam in cœlis judiciorum suorum definitione, præficitur, qualis ipsi cum Christo esset societas, per ipsa appellationum ejus mysteria nosceremus.

done by us, and rightly ordained; if anything be, by our daily prayers, obtained from the mercy of God, it is his doing and merit, whose power survives, and whose authority excels in his own chair.[1] [Having alluded to St. Peter's confession of Christ's divinity, against which the gates of hell shall never prevail, he continues]: In these ways, therefore, my beloved, is this day's festival celebrated with *a reasonable service;* that, in the person of my lowliness, he be acknowledged, he honored, in whom both the solicitude of all pastors, with the care of the sheep entrusted to them, still continues, and whose dignity fails not even in his unworthy heir.[2] Wherefore, the presence, so desired by me, and so honorable, of my venerable brethren and fellow-priests, is the more devout and religious, if so be that they refer the affection with which they have vouchsafed to be present at this solemnity, principally to Peter, whom they know not only to be the prelate of this chair, but the primate also of all bishops.[3] When, therefore, we address our exhortations to the ears of your holiness, believe that he, in whose stead we act,[4] is speaking."—*T.* i. *Serm.* iii. *De Natal. Ordin. c.* 2-4, *pp.* 11-13. See also the extract given under "*Unity*" from *t.* i. *Serm.* lxxxii.; and *Ep.* x. given under "*Primacy of St. Peter.*"

"For although all pastors soever preside with special solicitude over their own flocks, and know that they have to give an account of the flocks entrusted to them, yet with all of them is that care partaken in by (common unto) us, neither is there any one's administration which is not a portion of our labor; so that while recourse is had, from every part of the world, to the see of the blessed Apostle Peter,[5] and that love

[1] Cujus in sede sua vivit potestas, et excellit auctoritas.

[2] Et cujus dignitas etiam in indigno hærede non deficit.

[3] Quem non solum hujus sedis præsulem, sed et omnium episcoporum noverunt esse primatem.

[4] Cujus vice fungimur.

[5] Nobis tamen cum omnibus cura communis est, neque cujusquam administratio, non nostri laboris est portio, ut dum ad beati Apostoli Petri sedem ex toto orbe concurritur.

of the universal Church, which was enjoined on Peter by the Lord, is also required of our administration, we feel that so much the greater burden weighs upon us, as we are indebted for more than all.[1] Wherefore, in this cause for fear, what confidence could we have in the servitude that weighs on us, were it not that *He who keeps Israel* sleeps not and slumbers not; who also says to His disciple, *Lo I am with you all days, even to the consummation of the world;* were it not that He vouchsafes to be not only the keeper of the sheep, but also the Shepherd of the shepherds themselves, who is not seen indeed with the eye of the body, but by the spiritual heart is felt; absent in the flesh wherein He might be visible; present in the divinity wherein He is everywhere entire."—*T.* i. *Serm.* v. *in Natal. Ordin. c.* 2, *p.* 20.

"The blessed Peter ceases not to preside over his own see, and he enjoys a never-ceasing fellowship with the everlasting Priest (Christ). For that solidity, which Peter, himself also made a rock received from the rock Christ, has passed onwards to his heirs also, and wheresoever any firmness is exhibited, the constancy of that pastor is undeniably apparent. For if, on account of the endurance of the sufferings which they have borne, this has been almost everywhere granted to all martyrs, as a manifestation of their merits, that they should be able to aid those who are endangered, to remove diseases, to drive away unclean spirits, and to heal countless infirmities, who shall be so ignorant, or so jealous a judge of the glory of blessed Peter, as to believe that any part of the Church is not ruled by his solicitude,[2] is not enlarged by his help? There is still, assuredly, vigorous and alive in the prince of the Apostles, that love of God and man, which not the confinement of a prison, not chains, not popular violence, not the threats of kings could overcome."—*Ib. c.* iv. *p.* 22. See also the extract, given under "*Unity*," wherein Rome is spoken of as being

[1] Quanto cunctis majora debemus.

[2] Soliditas enim illa, quam de Petra Christo etiam ipse Petra factus accepit, in suos quoque se transfudit hæredes . . . ipsius solicitudine regi.

"through Peter's chair, the head of the world."—See also *Serm.* lxxxiii. *In Natal. S. Petri, p.* 329 *et seq.*

In the following, addressed to the metropolitans throughout Illyricum, St. Leo confers the usual powers, to act in his stead, to the Bishop of Thessalonica. "And whereas our care is extended throughout all the churches,—this being required of us by the Lord, who committed the primacy of the apostolic dignity to the most blessed Apostle Peter in reward of his faith, establishing the universal Church on the solidity of him, the foundation,[1]—we associate in that necessary solicitude which we feel, those which are joined with us in the charity of (episcopal) fellowship. Wherefore, following the example of those whose memory is venerable unto us, we have committed to our brother and fellow-bishop, Anastasius, to act in our stead;[2] and we have enjoined him to be watchful that nothing unlawful be attempted by any one; to whom that your friendliness be, in things pertaining to ecclesiastical discipline, obedient, we admonish you. For obedience will not be so much rendered to him as to us, who are known, in our solicitude, to have given him this commission throughout those provinces. . . . . Whatsoever causes may arise, as will happen amongst fellow-priests, let them be reserved for his examination, unto whom we have given commission to act in our stead; that so every doubt may, under that prelate, in the fear of God be ended. . . . If any thing shall have to be referred to us, let it be by his statement made known to us; for we will that ye so pertain to him, as the priests of your provinces pertain to you. They, therefore, who desire to use their own lawful rights, let them not by their contumacy try to lessen the authority which has been conceded by the apostolic see."—*Ib. Ep.* v. *ad Episcopos Metrop. per Illyricum, c.*

[1] Quia per omnes ecclesias cura nostra distenditur, exigente hoc a nobis Domino, qui apostolicæ dignitatis beato apostolo Petro primatum fidei suæ remuneratione commisit, universalem ecclesiam in fundamenti ipsius (to evade the force of these words, Quesnel suggests *istius* for *ipsius*) soliditate constituens.

[2] Vicem nostram . . . commisimus.

2, 3, *pp.* 617, 618. See a similar passage in the next letter, *c.* 2-5, *pp.* 620-622.[1]

"We rejoice in the Lord . . . that what things He had first defined by our ministry, He has confirmed by the irrevocable assent of the whole brotherhood, that He might show that to have truly emanated from Himself, which, having been established by the first of all the sees, has received the sanction (judgment) of the whole Christian world, that herein also the members may be in agreement with the head.[2] And lest the assent of the other sees with that, which the Lord appointed to preside over the rest, might seem to be flattery,[3] or some other hostile suspicion might creep in, there were at first some found

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[1] On appeals to Rome from the bishops of Gaul, see the extract from *Ed.* x. *ad Episcopos per provinciam Viennensem in causa Hilarii*, given under "*Primacy of St. Peter*," and for the exercise of the primacy in the Gallican churches, see the same epistle (*c.* 7-8, *pp.* 640-41). For an appeal from the African church see that of Lupicinus, in *Ep.* xii. *ad Episcopos Africanos Provinc. Mauritan. Cæsariensis*, *c.* 12-13, *pp.* 668-9. As regards the province of Illyricum, besides the extracts given above in the text, see *Ep.* xiii. *p.* 677 *et seqq.* The next letter is also on the same subject: an extract from *c.* xi. of that epistle will be found under "*Unity*." For the appeal to Rome of the heresiarch Eutyches, see that heretic's letter *inter Ep. Leon.* xxi. *p.* 739 *et seqq.* Theodoret's appeal, extracts from which have been already given at *pp.* 87-9, occurs in St. Leo's works, *Ep.* lii. *p.* 942. See also the appeal of the bishops *Metropol. Arelatensis* to Leo for the restoration of what they deemed the rights of the church of Arles (*inter Ep. Leon.* lxv. *p.* 993 *et seqq.*), with Leo's answer and decision (*p.* 998 *et seqq.*) The next letter in the collection, from three Gaulish bishops, asserts (*p.* 1004): "Merito illic *principatum sedis apostolicæ* constitutum, unde adhuc apostolici Spiritus oracula reserentur." See also his exercise of authority over the patriarch of Constantinople, *Ep.* cxxxv. *p.* 1052; and again, in the affair of Anatolius and the synod of Constantinople, see *Ep.* cv. *ad Pulcher. Aug. p.* 1157, also *Ep.* cvi. *ad Anatol. Ep. CP.*, whom he threatens to excommunicate, though that prelate was supported by the council of Constantinople; and Anatolius's letter, wherein he yields to Leo, saying, "ut illa *vobis obediendo* implerem," &c. (*Ep.* cxxxii. *Anatolii ad Leonem*); and adds that the point debated between them, viz., the making Constantinople the second see, had been reserved for Leo's decision: "cum et sic gestorum *vis omnis* et confirmatio auctoritati vestræ beatudinis fuerit reservata."—*Ibid. c.* iv. *p.* 1263.

[2] Quod prius a prima omnium sede formatum . . . ut in hoc quoque capiti membra concordent.

[3] Ne aliarum sedium ad eam, quam cæteris omnium Dominus statuit præsidere, consensus assentatio videretur.

to doubt of our judgments. . . . Truth itself both shines more brightly, and is more firmly retained, when the things which faith at first taught, the same does examination subsequently confirm. Finally, the excellence of the sacerdotal office is much more illustrious, when the authority of the chiefs is in such wise preserved,[1] as that the liberty of the inferiors is accounted in no particular to be lessened."—*Ep.* cxx. *ad Theodorit. Ep. Cyri, c.* i. *pp.* 1219, 1220.[2]

Council of Chalcedon, G. C.—See the extracts from the synodal epistle to Pope Leo, given under "*Roman Catholic Church.*"

"The most reverend bishop Paschasinus, the legate (guardian) of the apostolic throne, having stood in the midst, together with those who have come with him, said: "We have the injunctions of the most blessed and apostolic bishop of the city of Rome, which is the head of all the churches,[3] in which (injunctions) he has vouchsafed to set forth that Dioscorus is not to sit in the council."—*Concil. Chalc. Act.* i. *col.* 93, *t.* iv. *Concil. Labb.*

In the libellus of Ischirion, read in the third action of the same council, Leo is called, "The universal (œcumenical) archbishop, and patriarch of great Rome."—*Ib. col.* 399. See also

[1] Sic summorum servatur auctoritas.

[2] In addition to the *Constitut. Valentiniani III. Aug.*, given under "*Primacy*," is the following, which ought to be read in connection with it: "That faith which has been transmitted by our progenitors we ought with becoming holiness to defend; and, in our time also, to preserve uninjured the dignity of his own reverence to the blessed Apostle Peter; in order that the most blessed bishop of the city of Rome, to whom antiquity granted the pontificate (or, priesthood) over all, may have opportunity and power to judge both as regards faith and priests (ὦ τὴν ἱερωσύνην κατὰ πάντων ἡ ἀρχαιότης παρέδωκε, χώραν καὶ εὐπορίαν ἔχειν περὶ τε πίστεως, καὶ ἱερέων κρίνειν)." The old Latin version, if it be a version, and not the original, has "cui principatum sacerdotii super omnes antiquitas contulit, locum habeat ac facultatem de fide ac sacerdotibus judicare."—*Inter Epist. Leonis*, lv. *Valentini. ad Theodos. August.*

[3] Κεφαλῆς ὑπάρχοντος παθῶν τῶν ἐκκλησιῶν. The accusation against Dioscorus is given in the next page: "He has seized a power (the person) of judging, which he possessed not; and has dared to form a synod independently of the authority (charge) of the apostolic throne, a thing which has never been done, neither is it lawful to be done."—*col.* 96.

again, in that presented against Dioscorus, by Sophronius, *ibid. col.* 411.

The sentence of the deposition of Dioscorus is pronounced in Leo's name,[1] as follows: "Wherefore, the most holy, and blessed archbishop of the great and elder Rome, through us, and the present most holy synod, together with the thrice-blessed and illustrious Peter the Apostle, who is the rock and the foundation of the Catholic Church, and the foundation of the orthodox faith, has stripped him (Dioscorus) of his episcopacy, and has removed him from all priestly dignity."—*Ib. Act.* iii. *col.* 424.

Socrates, G. C.—"Athanasius was scarcely able to reach Italy . . . at the same time also Paul of Constantinople, and Asclepas of Gazæ, and Marcellus of Ancyra, and Lucius of Adrianople, who had each, for different causes, been accused, and driven from their churches, are found to be in that regal city, Rome. They make known their individual cases to Julius, bishop of Rome, and he, as is the prerogative of the Church that is at Rome,[2] armed (strengthened) them with

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[1] The others who had taken a part with Dioscorus in the "Latrocinium Ephesinum," are pardoned as follows: "The apostolic throne has granted pardon to those,—for the things done by them there contrary to their wills,—who have continued to the present time obedient to the most holy archbishop Leo, and to every most holy and œcumenical synod."—*Actio* iii. *col.* 423-5. As in several of the letters cited from St. Leo, under both primacies, the canon of Chalcedon,—which bestowed patriarchal privileges on Constantinople in ordaining the metropolitans of Pontus, Asia, and Thracia, and which power the see of Rome would not acknowledge,—is mentioned, I will subjoin it here: "Following in all things the decrees of the holy Fathers, and acknowledging the canon of the one hundred and fifty most religious bishops which has just been read, we also decree and define the same things respecting the privileges (πρεσβείων) of the most holy church of Constantinople, New Rome. For the Fathers properly granted the primacy (πρεσβεῖα—privileges) to the throne of the elder Rome, because that was the imperial city; and the hundred and fifty most religious bishops, being moved with the same intention, gave equal privileges to the most holy throne of New Rome; judging with reason, that the city which was honored with the sovereignty and senate, and which enjoyed equal privileges with the elder royal Rome, should be also magnified like her in ecclesiastical matters, being the second after her."—*Can.* xxviii. *col.* 770, *t.* iv. *Concil. Labb.*

[2] Ὁ δὲ, ἅτε προνόμια ἐν Ῥώμῃ ἐκκλησίας ἐχούσης.

authoritative (or, free-spoken) letters, and sent them back to the east, having restored to each his own see (place), and severely blaming those who had rashly deposed them. And they having departed from Rome, and confiding in the letters[1] of bishop Julius, recover their churches. [Then follow the counter-declarations of the Arian bishops, and Julius' reply, which asserts that 'a canon of the Church ordains that the Church ought not to make decrees contrary to the sentiment of the bishop of Rome,' *p.* 96."]—*Hist. Eccles. l.* ii. *c.* 15, *pp.* 92-3.

Sozomen, G. C.[2]—His account is nearly the same as that given above by Socrates: of the Pope's letters, he says, "And as, on account of the dignity of his throne, the care of all pertains to him, he restored to each his own church."[3] The words cited from Socrates from Julius' answer to the Arian bishops, are in Sozomen as follows: "It is a sacerdotal law, that the things done contrary to the sentiment of the bishop of the Romans be looked upon as null."[4]—*Hist. Eccles. l.* iii. *c.* 8; *Ib. c.* x.

[Having named the heretics who denied the divinity of the Holy Ghost, and also the Catholic bishops Athanasius, Apollinaris, Basil, Gregory, who opposed that heresy, he adds:] "This important question being agitated, and, as was to be expected, daily increasing in importance by the eagerness for disputation, when the Bishop of Rome learnt this, he, with the priests of the west, wrote to the churches of the east, to worship a consubstantial and equally glorious Trinity. And after this had been done, they were all silent, and this important question seemed settled, as having been once for all decided

[1] *Τοῖς τόποις.* It may be remarked that the *historical* part of the above passage is, most likely, in some particulars inaccurate.

[2] Born in Palestine. He composed an Ecclesiastical History in nine books, comprising the period between 324 and 439. He died about the year 450 The edition used is that of Valesius by Reading, Cantab. 1720.

[3] *Οἷα δὲ τῆς πάντων κηδεμονίας αὐτῷ προσηκούσης διὰ τὴν ἀξίαν τοῦ θρόνου, ἑκάστῳ τὴν ἰδίαν ἐκκλησίαν ἀπέδωκε.*

[4] *Εἶναι γὰρ νόμον ἱερατικὸν, ὡς ἄκυρα ἀποφαίνειν, τὰ παρὰ γνώμην πραττόμενα τοῦ Ῥωμαίων ἐπισκόπου.*

by the judgment of the Church of the Romans."[1]—*H. E. l.* vi. *c.* 22, *p.* 245.

Bishops of Tarragona.—The bishops of this province of Spain wrote to Pope Hilary as follows; "Even though no necessity of ecclesiastical discipline had supervened, we might indeed have had recourse to that privilege of your see, whereby, the keys having been received after the resurrection of the Saviour, the matchless (or, individual) preaching of the most blessed Peter had for its object the enlightening of all men throughout the whole world; the supremacy (princedom) of whose vicar, as it is eminent, so is it to be feared and loved by all. Accordingly, we, adoring in you the God whom you serve blamelessly, have recourse to the faith commended by the mouth of the Apostle; thence seeking for answers whence nothing by error, nothing by presumption, but all with pontifical deliberation is prescribed. These things being so, there is, however, amongst us a false brother, whose presumption, as it can no longer be passed over in silence, so also does the urgency (necessity) of the future judgment compel us to speak. [They then state their grounds of complaint against Silvanus, and add:] As therefore these acts of presumption which divide unity, which make a schism, ought to be speedily met, we ask of your see that we be instructed, by your apostolic directions, as to what you would have be observed in this matter. . . . It will assuredly be your triumph, if in the time of your apostleship, the Catholic Church hears that the chair of Peter prevails, if the fresh seeds of the tares be extirpated."—*Ascanius, et univ. Ep. Tarracon. Hilario, col.* 1033, *t.* iv. *Labb. Concil. Cf. Harduin, Concil. t.* ii. *p.* 787.

Felix III., Pope, L. C.—See the extracts from *Ep.* iv. given under "*Primacy of St. Peter.*"

"There are many circumstances which cause me to rejoice at the ordination of your friendliness, and which bid me hope, by God's blessing, that the result will be the peace of the Church. . . . Finally, because almost everything which has

[1] Ὡς ἐπικεκριμένος ἀπαξ παρὰ τῆς Ῥωμαίων ἐκκλησίας.

been done since you first attained to your dignity, manifests both the graciousness of the sovereign's clemency towards us, and also exhibits signs of your intentions: matters being, to wit, referred according to rule, to the apostolic see, by which, by Christ's concession, the dignity of all priests is confirmed.[1] Because also the letters of your friendliness confess that blessed Peter the Apostle was the chief of the Apostles, and the rock of faith, and, having the keys committed to him, the dispenser of the heavenly mystery."—*Ep.* v. *ad Flavit. Episc. Constantinop. pp.* 672-3, *t.* x. *Galland.* For the exercise of the Primacy, see *Ep.* vi. *ad Thalas. Archim.*

St. Gelasius I., Pope, L. C.—"But granting, for a while, that this man (Peter of Alexandria) has repented . . . yet it never will be taught, never will it be shown, never assuredly will it be proved, that his purgation was lawful, seeing that it was not conducted according to the proper regulations. For no one either could, or ought, expel, or recall, the bishop of the second see, without the consent of the first.[2] Unless it is perhaps to be in this confusion, and troubled state of affairs, that neither the existence of a first, nor of a second, nor of a third see ought to be regarded, or attended to, in accordance with the ancient statutes of our fathers; and the head being removed, as we see, all the members are to be at variance and strife with each other, and that is to be seen amongst us which was written concerning the people of Israel; *In those days there was no leader in Israel, but every one did that which seemed right to himself* (*Judg.* xxi. 24). For with what reason and what consistency can other sees be defended, if the ancient and long-existing reverence be not paid to the see of the most blessed Peter, the first see, by which the dignity of all priests has always been strengthened and confirmed,[3] and

[1] Dum scilicet ad apostolicam regulariter destinatur, per quam, largiente Christo, omnium solidatur dignitas sacerdotum.

[2] The same is repeated in the next epistle, *Ad Orient. p.* 678, D.

[3] Si primæ . . . Petri sedi antiqua et vetusta reverentia non defertur, per quam omnium sacerdotum dignitas semper est roborata atque firmata.

to which, by the invincible and special judgment of the three hundred and eighteen fathers, the highest honor was adjudged,—as being men who bore in mind the Lord's sentence, *Thou art Peter, and upon this rock I will build my Church*, &c. (*Matt.* xvi. 18, 19). And again to the same Peter, *Lo! I have prayed for thee that thy faith fail not*, &c. (*Luke* xxii. 32). And that sentence, *If thou lovest me, feed my sheep*. Wherefore, then, is the Lord's discourse so frequently directed to Peter? Was it that the rest of the holy and blessed Apostles were not clothed with like virtue? Who dare assert this? No, but that, by a head being constituted, the occasion of schism might be removed; and that the compact bond of the body of Christ, thus uniformly tending, by the fellowship of a most glorious love, to one head, might be shown to be one; and that there might be one Church faithfully believed in; and one house of the one God, and of the one Redeemer, wherein we might be nourished with one bread and one chalice. For which cause, as I have said, our forefathers,—those reverend teachers of the churches, and brightest lights of the Christian people, the merits of whose virtues raised them to the confessors' most glorious palm, and the martyrs' resplendent crown,—these men, filled with love for Christ, referred to that chair (see), wherein the prince of the Apostles, Peter, had sat, the (thence) derived origin of their priesthood, seeking thence the weightiest buttresses to give firmness to their own solid structures:[1] that by this spectacle it may be manifest to all men, that the Church of Christ is truly one throughout, and indivisible, a Church which, knit together by the bond of concord, and the marvellous woof of charity, might be seen to be the one coat of Christ, seamless throughout, which not even the soldiers who crucified Christ would dare to divide. [For continuation, see "*Unity*".]

[1] Et una monstraretur compago corporis Christi, quæ ad unum caput gloriosissima dilectionis societate concurreret: et una esset ecclesia cui fideliter crederetur . . . ad illam sedem quam princeps apostolorum Petrus, sui sacerdotii sumpta principia repleti Christi charitate mittebant, suæ inde soliditatis gravissima firmitatis roboramenta poscentes.

Finally, it is just, that you who would have others willingly and duly subject to you, should yourselves also yield, according to the ancient custom, to your superiors, that you may confidently exercise authority over your inferiors.[1] There were assuredly twelve Apostles, endowed with equal merits and equal dignity; and whereas they all shone equally with spiritual light, yet was it Christ's will that one amongst them should be the ruler (prince), and him, by an admirable dispensation, did He guide to Rome, the queen of nations, that in the principal city, or the first city, He might direct that first and principal (Apostle) Peter.[2] And there, as he shone conspicuous for power of doctrine, so also, made glorious by the shedding of his blood, does he repose in a place of everlasting rest, granting to the see which he himself blessed, that it be, according to the Lord's promise, never overcome by the gates of hell, and that it be the safest harbor for all who are tempest-tossed. In that harbor whosoever shall have reposed, shall enjoy a blessed and eternal place of safety,[3] whereas he that shall have despised it, it is for him to see to it what kind of excuses he will plead at the day of judgment."—*T.* x. *Galland. p.* 677. On the above letter, see *Tillemont, Mem. Eccles. t.* xvi. *p.* 648, *et seqq.; and Galland. Proleg. in t.* x. *pp.* xxvi. xxvii. In the next letter, addressed "*Univers. Episc. Oriental.*," will be found stronger language, if possible, than the preceding. See especially *n.* 6, 8, *p.* 679.

"There are two things, august Emperor, by which principally this world is governed, the sacred authority of pontiffs, and the regal power; of which the burden of priests is so much the weightier, as even for kings themselves will they

[1] Cedatis et ipsi antiquo more majoribus, ut confidenter imperare possitis minoribus vestris.

[2] Duodecim certe fuere apostoli, paribus meritis parique dignitate suffulti: cumque omnes æqualiter spiritali luce fulgerent, unum tamen principem esse ex illis voluit Christus . . . ut in præcipua urbe vel prima primum et præcipuum diregeret Petrum.

[3] Præstans sedi quam ipse benedixit, ut a portis inferi nunquam pro Domini promissione vincatur, omniumque sit fluctuantium tutissimus portus. In quo qui requieverit, beata et æterna statione gaudebit.

have to give an account to the Lord at the divine judgment. For you know, most gracious Son, that although you preside in dignity over the human race, yet do you devoutly submit your neck to those who preside over spiritual affairs, and seek the causes of your salvation from them; and in receiving the heavenly sacraments, and ordering them as is meet, you know that in the order of religion you ought rather to submit than to rule. Therefore, in things of this kind, that you depend on their judgment, not they to be reduced to your will. For if, as relates to the order of public discipline, the prelates of religion knowing that the empire has been bestowed on you by the divine appointment, themselves also obey your laws . . . with what affection, I ask you, ought you to obey them who are appointed to dispense the venerable mysteries? . . . And if the hearts of the faithful ought to submit to all bishops generally, who rightly handle holy things, how much the rather is consent to be yielded to the prelate of that see, whom both the supreme Godhead has willed to be pre-eminent over all priests, and the accordant (subsequent) piety of the whole Church has at all times honored?"—*Imp. Anastas. col.* 1182, *Labbe t.* iv. *Concil.*

"The first see both confirms every synod [he had just named Nicæa] by its own authority, and is their perpetual guardian, by reason to wit of its supremacy (princedom), which the blessed Apostle Peter received from the mouth of the Lord,—the Church nevertheless seconding,—both always has held, and retains."—*Ad Episc. Dardan. col.* 1200, *Labb. t.* iv.

"The holy Roman Catholic and apostolic Church has been raised above the other churches, not by any synodal decrees, but from the evangelic voice of our Lord and Saviour has it obtained the primacy, He saying, *Thou art Peter, and upon this rock*, &c."—*Decret. Concil. Rom. sub Gelas. col.* 1261, *ibid.*

In the second council of Rome, held under the same pontiff, in the year 495, he is called by the assembled prelates, in their acclamations, at the close of the council, "the vicar of Christ." —*Ibid. col.* 1275.

Victor Vitensis, L. C.—See extract from "*l.* iii. *De Pers. Vandal.*" given under "*Roman Catholic Church.*"

St. Avitus, L. C.—"We were anxious in mind, and fearful, in the matter of the Church of Rome, as feeling that our own position tottered, in that our head was assailed.[1] If the Pope of that city is called into question, not a bishop merely, but the episcopacy will now seem to totter."[2]—*Ep.* xxxi. *p.* 724, *t.* x. *Galland.*

"And as you know that it is the law of the councils that, if any doubt have arisen in matters which regard the state of the Church, we are to have recourse to the chief priest of the Roman Church,—like members adhering to (following) our head,—I have, with the consent of the bishops of Vienne, sent with anxiety our service of due veneration[3] to the holy Hormisdas, or to whomsoever else may now be Pope."—*Ep.* xxxvi. *p.* 726, *t.* x. *Galland.*

Anastasius II., Pope, L. C.—"Through the ministry of my lowliness, . . . may the see of blessed Peter hold the primacy (princedom) assigned to it by the Lord our God in the universal Church."[4]—*Epis. ad Anast. Aug. col.* 1278, *t.* iv. *Labb.*

Council of Florence.—On the subject of the supremacy of the bishop of Rome, the council of Trent did not issue any decree;[5] but, because in the general council of Florence, convened in 1439, in order to unite the Greek and the Latin churches, the point was fully decided, I shall here insert the decree: "Moreover, we define that the holy apostolic see, and

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[1] In lacessito capite.

[2] Si Papa urbis vocatur in dubium, episcopatus jam videbitur, non episcopus vacillare.

[3] Quasi ad caput nostrum membra sequentia, recurramus. . . . Debitæ venerationis obsequium.

[4] Sedes beati Petri in universali ecclesia assignatum sibi a Domino Deo teneat principatum.

[5] In the creed of Pope Pius IV. the faith is laid down as follows: "I acknowledge the holy, Catholic, and apostolic Roman Church, (to be) the mother and mistress of all churches: and I promise and swear true obedience to the Roman pontiff, the successor of blessed Peter the prince of the Apostles, and the vicar of Jesus Christ."

the Roman pontiff, hold the primacy over all the world, and that the Roman pontiff is himself the successor of the blessed Apostle Peter, the prince of the Apostles; and that he is the true vicar of Christ, and the head of the whole Church, and the father and teacher of all Christians; and that to him, in blessed Peter, was delivered by our Lord Jesus Christ, the full power of feeding, ruling, and governing the universal Church in such manner as also is contained in the acts of œcumenical councils, and in the sacred cannons."—*Defin. S. Œcum. Synod. Flor. Conc. Gener. t.* xiii. *p.* 515, *Labbe.*

PROPOSITION XIII.

The bishops of Rome have ever been acknowledged, from the earliest ages of Christianity, as the supreme rulers on earth of the whole Church of Christ; and have exercised an acknowledged primacy of spiritual jurisdiction, as of divine right, over all other particular Christian churches.

PROPOSITION XIV.

We teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks ex cathedra, that is, when in discharge of the office of Pastor and Doctor of all Christians, by virtue of his Supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves and not from the consent of the Church. But if any one, which may God avert, presume to contradict this our definition: let him be anathema.

Until this decision of the Vatican Council given at Rome in Public Session solemnly held in the Vatican Basilica in the year of our Lord, one thousand eight hundred and seventy, on the eighteenth day of July, in twenty-fifth year of the Pontificate of Pius IX., the Infallibility of the Pope as Supreme Pastor and Teacher of the Universal Church was practically received and acted on.

In the last meeting of the General Congregation of the Vatican Council which has received the final reports of the several committees of specially chosen experts, technically known as "Deputations" appointed to examine the traditional belief of the Church on Papal Infallibility, and to modify, if need be, the drafts of the proposed decree, the Bull beginning with the words, "Pastor Æt" treating of the Con-

stitution of the Church and the definition of the Infallibility of the Roman Pontiff was publicly read and voted on. There were present 530 bishops from dioceses in all parts of the Catholic Church throughout the world. All except two voted: "Placet" (It pleases). When the implicit and traditional belief was thus obtained, the Pope confirmed the decree by Apostolic authority. Henceforth an explicit belief in the inerrancy of the Successors of St. Peter, as so defined, is an Article of Faith, an essential term of communion with the Catholic Church.

The definition expressly refers to an *Office*, not to the *Person* of the Pope. It likewise decides that the Pope "is possessed of that Infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith or morals."*

The Bishops of Switzerland in their joint Pastoral Letter of June, 1871, write thus: "It cannot be said that the Roman Pontiff is *personally infallible*, in the sense that every affirmation of his would be infallible, and that of his own private judgment he could require the faithful to accept new dogmas. The Pope is not infallible as a man, as a learned man, as a priest, as a bishop, as a temporal prince, as a judge, nor as a legislator. He is neither infallible nor impeccable in his life and conduct, in his political views, his relations with princes, nor even in the government of the Church; but only and exclusively when, in his capacity of Supreme Doctor of the Church, he pronounces a decision regarding faith or morals, which is then to be accepted and held as binding on all the faithful."

The act of submission, the receiving of the definition, is but the *logical consequence of the principle* on which Catholic Belief rests. For let it be remembered that before the Vatican Council every Catholic was bound to believe: (*a*) that the gift of inerrancy or infallibility permanently belongs to the Church; (*b*) that the gift of infallibility is bestowed on the Church to enable her to be an unerring Witness to Revelation, an unerring Judge of its sense, and an unerring Teacher of the doctrine of Christ; (*c*) that the Organ of the Infallibility is the Teaching Body of the Church, namely, the Bishops, either assembled in General Council, or dispersed throughout the world, in each case united to the Pope, the Supreme Pastor of the Church; (*d*) that the infallibility extends to all questions of Faith and of Morals.

Every Catholic knew and held that the belief *ex animo* in all doctrinal decisions, past, present, and future, of the Church, is a necessary condition for communion with her.

The decision made by the Vatican Council, in which were assembled the Catholic Bishops of the whole world under their Head the Pope, is logically accepted on Catholic principle, not as an addition to the Faith, but as an explicit declaration of what is contained in the Gospel.

PROPOSITION XV.

The Church holds and teaches that Civil Society, the State, is founded by God, the author of nature, the Sovereign Ruler, the sole and single source of authority and of the right to rule. "There is no power but from God." (Rom. xiii, 1). *For God's sake, therefore, Popes, Bishops and Priests, earnestly urge as a matter of justice and duty, obedience, reverence and fealty to whoever holds legitimate authority. Should the State, in the exercise of its supreme authority, enact*

* See the Decree of the Vatican Council in the Appendix, pp. 450

what is contrary to the Law of God, or infringe on the supernatural doctrines, morals and mission divinely revealed (such as imparting a godless education of children, or the dissolubility of the marriage bond and the like) it is the bounden duty of the Church of Jesus Christ to raise her voice and proclaim: "We must obey God rather than men." (Acts v. 9).

Cardinal Antonelli, Secretary of State of Pope Pius IX., officially replying to the despatch of Count Duruy, the French Minister, wherein expression is given to the alarm caused by the draft of the "Constitution on the Church" to be decreed by the Vatican Council, expressly says:

"And in truth the Church has never intended, nor now intends, to exercise any direct and absolute power over the political rights of the state. Having received from God the lofty mission of guiding men, whether individually or as congregated in society, to a supernatural end, she has by that very fact the authority and the duty to judge concerning the morality and justice of all acts, internal and external, in relation to their conformity with the natural and divine law. And as no action, whether it be ordained by a supreme power or be freely elicited by an individual, can be exempt from this character of morality and justice, so it happens that the judgment of the Church, though falling directly on the morality of the acts, indirectly reaches over everything with which that morality is conjoined. But this is not the same thing as to interfere directly in political affairs, which, by the order established by God and by the teaching of the Church herself, appertains to the temporal power without depending on any other authority." . . .

The Church, by inculcating the principle of rendering to God that which is God's, and to Cæsar that which is Cæsar's, imposes on her children the obligation of obeying the authority of princes for conscience' sake; but these should also recognize that if anywhere a law is made opposed to the principles of eternal justice, to obey would not be giving to Cæsar that which is Cæsar's, but a taking from God that which is God's" (March 19, 1870).

As the marks or qualities of the Church of Christ, above recited, have been shown, on the authority of the early fathers, to belong to that one holy and apostolical Church which unanimously they denominate Catholic, and as this Church, on the evidence of the same authority, is evinced to be that which holds communion with, and acknowledges the supreme jurisdiction of the Roman see; the truth of the second part of that proposition is proved, which states that to the Roman Catholic Church are applicable the qualities *unity, visibility, indefectibility, apostolic succession, and sanctity.*

PART II.

OTHER POINTS OF CATHOLIC FAITH.

THE SACRAMENTS.

PROPOSITION I.

Catholics believe that there are seven sacraments, *or sacred ceremonies instituted by our Saviour Jesus Christ, whereby the merits of His passion are applied to the soul of the worthy receiver. These sacraments are Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony.*

BAPTISM.

SCRIPTURE.

Matt. xxviii. 19. "Going, therefore, teach ye all nations; baptizing[1] them in the name of the Father, and of the Son, and of the Holy Ghost."

John iii. 5. "Unless a man[2] be born again of water and the Holy Ghost, he cannot enter into the kingdom of God."

Acts ii. 37, 38. "Now when they heard these things, they had compunction in their heart, and said to Peter, and to the

[1] On the word *baptism*, see *Mark* vii. 4-8; *Luke* xi. 38; and *Heb.* ix. 10, compared with *Numbers* xix. 11, 17-19.

[2] Τις: any human being whatever.

rest of the Apostles, What shall we do, men and brethren? But Peter said to them: Do penance [1] and be baptized every one of you in the name of Jesus Christ, for the remission of your sins." See also *Acts* viii. 36-38; ix. 18; x. 47, 48.

Titus iii. 4-7. "But when the goodness and kindness of God our Saviour appeared, not by the works of justice, which we have done, but according to His mercy He saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom He hath poured forth upon us abundantly through Jesus Christ our Saviour; that being justified by His grace, we may be heirs, according to hope of life everlasting."

THE FATHERS.

CENTURY I.

St. Hermas, G. C.[2]—"And I said unto him, 'I have even now heard from certain teachers that there is no other penitence besides that, when we go down into the water, and receive the remission of our sins.'"—*Lib.* ii. *Mand.* iv. *n.* 3, *Galland. T.* i.

"Before a man receives the name of the Son of God, he is destined unto death; but when he receives that seal, he is liberated from death, and delivered unto life. Now that seal is the water into which men go down bound unto death, but come up assigned unto life."—*L.* iii. *Simil.* ix. *c.* 16.

St. Barnabas, G. C.[3]—"Let us now inquire whether the

[1] *Μετανοήσατε:* pœnitentiam agite.—*Vulg.*

[2] St. Hermas is supposed to be named by St. Paul (*Rom.* xvi. 4). He was a Greek, as his writings show; but, as we learn from his works (*Past. l.* i. *Vis.* i. *c.* i.), he principally lived in Italy, at Rome. The date of his death is uncertain; but we know that he was living towards the close of the first century. By some, however, the work in question has been thought to be by the brother of Pius I., bishop of Rome. Be this as it may, we find it quoted by Clement of Alexandria, and other writers of the second and third centuries, applauded by some, and condemned by others. The best critics assign the year 70 as the date of its publication. The edition used is that given by Gallandius, *t.* i. *Bibl. Patr.*

[3] The epistle quoted in the text is assigned to St. Barnabas by Clement of Alexandria (*Strom. l.* ii. *c.* 6: *Ibid. c.* 7, *et passim*); by Origen (*Comm.*

Lord took care to foreshow anything concerning the *water* and the *cross*. Now, with regard to the water, it is written to Israel, how they shall not receive that baptism which brings to remission of sins. . . . 'And there was a river running on the right hand, and beautiful trees grew up out of it, and he that shall eat of them shall live for ever.' This the prophet says, that we go down into the water full of sins and pollution, and that we come up again bringing forth fruit, having in the heart the fear and the hope which is unto Jesus, by the Spirit."—*Ep. Barn. adscrip. n.* xi. *Cotel. PP. Apost. T.* i.

CENTURY II.

St. Justin, G. C.—"We will also state in what manner we have dedicated ourselves to God, having been created anew by Christ. . . . As many as are persuaded that the things which we teach and declare are true, and give assurance that they are able to live accordingly, are instructed to pray, and to fast and entreat from God the remission of their past sins, we praying and fasting with them. They are then conducted by us where there is water, and are regenerated according to the mode of regeneration by which we were regenerated. For they are then washed in that water, in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit. For Christ also said: *Except ye be born again, ye shall not enter into the kingdom of heaven* (*St. John* iii.) . . . In order that we may not remain the children of necessity and of ignorance, but of choice and of knowledge, and may obtain, in the water, remission of sins whereby we have beforetime transgressed, the name of God, the Father and Lord of the universe, is pronounced over him who wishes to be regenerated, and who has repented of his sins."—*Apol.* i. *n.* 61, *pp.* 71, 80, *Ed. Bened. Paris.* 1742.

Cels. n. 63), and by others amongst the Fathers, though by some it is denied to be his production. It is now, almost universally, placed amongst the records of the first century, and as such it is cited here, without determining who may be its author. Mills assigns the year 70, Gallandius 73, as the date of its appearance.

St. Theophilus, G. C.—"Moreover God blessed the creatures formed of the waters; that this might foreshow that, hereafter, all who come to the truth, and are regenerated, and receive a blessing from God, should obtain repentance and remission of sins, through water and the laver of regeneration."—*Ad Autolych. L.* ii. *n.* 16, *p.* 361, *Ed. Ben. S. Justini, Paris.* 1742.

St. Irenæus, G. C.—"And giving to the disciples the power of regeneration unto God, He said to them: *Going, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*"—*Adv. Hæres. L.* iii. *c.* 17, *n.* i. *p.* 208.

"And as to the denial of baptism, of that new birth unto God, and the rejection of all faith, this species is the suggestion of Satan."—*Ibid. L.* i. *c.* 21, *n.* i. *p.* 93.

"He came to save all men through Himself: all, I repeat, who, through Him, are born again unto God; infants and children, and boys, and youths and elders. Therefore did He pass through every age; to infants made an infant, sanctifying infants; in children a child, sanctifying those of that age."—*Ib. L.* ii. *c.* 22, *n.* 4, *p.* 147.

Clement of Alexandria, G. C.—Having stated that Christ was baptized, "and by lavation alone was perfected and sanctified by the descent of the Spirit," he says: "The very same thing happens in our regard, to whom Christ was an example. Being baptized, we are enlightened; being enlightened, we receive the adoption of sons; receiving the adoption, we are perfected; being perfected, we are rendered immortal. *I*, saith he, *have said ye are gods, and all of you sons of the Most High* (*Ps.* lxxxi.) But this act has various titles,—grace, illumination, that which is perfect, and the washing (laver). The *washing*, because through it we cast away our sins: *grace*, because by it the punishments due to our sins are remitted: *illumination*, because through it we behold that holy saving light; that is, by it the eye is sharpened to behold the divine: *that which is perfect*, because so we designate that

to which nothing is wanting,—for what is wanting to him who knows God? For it is really absurd for that which is not perfect to be called God's grace. But He who is perfect will assuredly vouchsafe perfect (gifts.)"—*Pædag. L.* i. *c.* 6, *p.* 113.

"Thus, only to have believed, and to have been regenerated, is perfection in life. For His will is an effect, and this is called the universe; so also His will is the salvation, and this is called the Church. He knoweth, therefore, them whom He hath called, whom He hath saved: at the same time that He called He saved."—*Ib. p.* 114.

After further remarks of this nature he describes the effects of baptism. "Our sins are remitted by one effectual medicine, by baptism according to the word: we are freed from all sins, and at once we are no longer wicked. This is one grace of *illumination*, that our habits are not the same as before we were washed. But because knowledge rises together with illumination, shining round the understanding, we, who were without learning, are instantly styled learners. Has the learning been communicated at no earlier period? You cannot name the (precise) time; since catechetical instruction leads to faith, and faith, at the time of baptism, is instructed by the Holy Spirit."—*Ibid. p.* 116.

Tertullian, L. C.—1. "Happy the sacrament of our water, whereby, being cleansed from the sins of our former blindness, we are made free unto eternal life. . . . We poor fishes, following after our ΙΧΘΥΣ, Jesus Christ, are born in water; nor are we safe, except by abiding in the water. . . . What then? Is it not wonderful that death should be washed away by a bath? 2. Yea, but if, because it is wonderful, it be therefore not believed, it ought on that account the rather to be believed. For what else should the works of God be, but above all wonder?"[1]—*De Baptismo, n.* 1, 2, *p.* 224.

[1] The words given in the text are the first of an express treatise on Baptism, written in confutation of a woman, named Quintilla, who denied its necessity, affirming that faith alone was sufficient to salvation. He calls baptism elsewhere, the *laver of regeneration* (*De Pudicit. n.* 1); the *sacrament of faith* (*De Anima, n.* 1). See also *Adv. Marc. l.* i. *n.* 28.

ORIGEN, G. C.—"Let us remember the sins of which we have been guilty, and that it is not possible to receive forgiveness of sins without baptism."—*T.* i. *Exhort. ad Martyr. n.* 30, *p.* 293.

"They who are born again through divine baptism are placed in paradise, that is, in the Church, to do spiritual works that are interior."—*T.* ii. *Selecta in Genes. p.* 28.

"And if we wish to hear what other saints have thought of this birth, let us hearken to David, who says, *I was conceived in iniquities, and in sins did my mother conceive me;* showing that every soul that is born in the flesh is polluted with the defilement of iniquity and sin, and that therefore was it said, as we have already noticed, that *No one is clean from defilement, not even though his life be but of one day* (*Job* xiv. 4).

"To this also may be added the inquiry, Whence is it that, since the baptism of the Church is given for the remission of sins, baptism is, according to the observance of the Church, given even to little children?[1] Since, assuredly, if there were nothing in little children which must relate to remission and pardon, the grace of baptism would seem to be superfluous."—*T.* ii. *Hom.* viii. *in Levit. n.* 3, *p.* 230. The same is asserted in *t.* iii. *Hom.* xv. *in Lucam, p.* 948; and *t.* iv. *lib.* v. *in Ep. ad Rom. n.* 9, *p.* 565.

ST. HIPPOLYTUS, G. C.—"Lend me your attention carefully, I beseech you, for I wish to revert to the fountain of life, and to contemplate that spring whence well forth cures. The Father of immortality sent forth into the world the immortal Son and Word, who, having become man that He might be washed with water and the Spirit, and born again for the immortality of both soul and body, breathed into us the breath of life, and covered us with an incorruptible panoply. If then man have become immortal, he will also be a God. And if, after the regeneration of the baptismal pool, he be-

[1] Secundum ecclesiæ observantiam etiam parvulis dari. Origen elsewhere declares infant baptism an apostolical tradition. See "*Tradition.*"

come a God through water and the Holy Spirit, he will be found to be, after the resurrection from the dead, also co-heir with Christ. Therefore do I, as a herald, proclaim, 'Come, all ye families of the Gentiles, to the immortality of this baptism. I announce to you, who abide in the darkness of ignorance, the glad tidings of life; come out of slavery unto liberty; out of tyranny unto a kingdom; from corruption unto incorruption.' And how, you ask, shall we come? How? Through water and the Holy Ghost. This is that water, combined with the Spirit, by which Paradise is watered . . . and to say all briefly, by which man, having been regenerated, is made a living creature; in which Christ also was baptized, on which the Spirit descended in the semblance of a dove."—*Homil. in Theoph. Galland. t.* ii. *p.* 494 (*Fabric. vol.* i. *n.* 8, *p.* 264).'

St. Cyprian, L. C.—"Now as to the case of infants, who, you say, ought not to be baptized within the second or third day after birth, and that the law of the ancient circumcision ought to be had regard to, so that, in your opinion, the child born ought not to be baptized and hallowed within the eighth day, it has seemed far otherwise to all of us in our council. For, in what you thought ought not to be done, not one agreed: but we all, on the contrary, gave our judgment, that to none born of man was the mercy and grace of God to be denied."—*Ep.* lix. *ad Fidum, p.* 211.[2]

[1] In the *Clementina, Hom.* xi. *n.* 26; *Galland. t.* ii. *pp.* 715-16, we read: "But, perhaps, some one will ask, What does it conduce unto piety to be baptized with water? In the first place, that thou dost what hath seemed good to God; in the next place, being born again of water to God, thou changest thy first birth, which was from concupiscence, and thou art able to attain to salvation, which otherwise were impossible (ἄλλως δὲ ἀδύνατον). For thus hath the prophet sworn to us, saying: *Amen, I say to you, unless ye be born again* with living *water*, into the name of Father, Son, Holy Ghost, *ye shall not enter into the kingdom of heaven.* . . . Wherefore fly to the water: for this alone can extinguish the rage of the fire. He that will not come to it, still bears about with him the spirit of madness, for the sake of which he will not come to the living water for his own salvation." The *Apostolic Constitutions* teach infant baptism, *l.* vi. *c.* 15.

[2] St. Augustine says of this passage: "Not forming any new decree,

"For no small and trifling matter is conceded to heretics,[1] when their baptism is acknowledged by us; since thence begins the whole origin of faith and the saving entrance to the hope of eternal life, and the divine mercy in purifying and vivifying the servants of God. For if any one could be baptized amongst heretics, he could assuredly also obtain the remission of sins. If he has obtained the remission of sins, he has also been sanctified, and been made the temple of God. . . . They who come from heresy to the Church, must needs be baptized; that so they, who, in the legitimate and true and only baptism of the holy Church, are by divine regeneration prepared for the kingdom of God, may obtain both sacraments, for that it is written, *Except a man be born again of water and the Spirit, he cannot enter into the kingdom of God.*"—*Ep.* lxxiii. *Jubaiano.* See also *Ep.* xxii. and his *Letters on the Baptism of Heretics, passim.*

CENTURY IV.

Eusebius, G. C.—"When he (Constantine) was persuaded that the end of his life was near, he considered that it was now time for the cleansing away of whatsoever sins he had committed; being confident, that all whatsoever it had happened to him, as a mortal man, to transgress in, would be purged

but maintaining the most assured faith of the Church (*Ep.* clxvi. *Hieronym. n.* 23, *col.* 186, *t.* ii.)" "It is not enough for them to discuss and dispute I know not what impious novelties; they even try to assail us as though we taught something new. For this cause, therefore, I read St. Cyprian, that you may see that in those words which I have just above been handling, the meaning is according to the rule of faith and the sense catholic (intellectus canonicus et catholicus sensus)."—*T.* v. *Serm.* ccxciv. *n.* 19 (*al.* 20), *col.* 1753. "This question (the baptism of infants on the eighth day) is so treated, as though through the providence of God, the Catholic Church were already confuting the Pelagian heretics, who were to arise so long after. For neither did he who had asked advice, doubt therein whether infants by their birth derived that original sin, which by re-birth they were to wash away . . . but he doubted whether the laver of regeneration, whereby he doubted not that original sin was to be removed, ought to be given before the eighth day."—*T.* ix. *Cont. Duas Epis. Pelag. l.* iv. *n.* 23 (*al.* 8) *col.* 891. So elsewhere in his writings.

[1] St. Cyprian denied that baptism was valid when conferred by heretics.

away from his soul by the power of the ineffable words, and the saving laver." [1]—*De Vita Constant. l.* iv. *c.* 61.

"*He hath brought me up, on the water of rest* (*Ps.* xxii.) When the whole burden of sins has been laid aside by means of the laver of regeneration, and of the renewal of the Holy Ghost, one may say, *He hath brought me up on the water of rest.* For that is truly *the water of rest*, by means of which one has cast aside the heavy and laborious load of iniquities which weighs upon the soul, and has purged away every spot of filth and stain, and undone the complicated fetters; and, filled with joy at all this, he exclaims, *Thou hast brought me up*, &c."—*Comm. in Ps.* xxii. *t.* i. *p.* 87, *Nov. Collect.* See also *ibid. t.* ii. *p.* 361; *Comm. in Hesaiam, c.* i.

St. James of Nisibis, G. C.—Explaining *Is.* i. 16, 18: "How shall they be cleansed, unless they be washed in the waters of the laver of baptism, and receive the body and blood of Christ? Blood is expiated with blood; the body is cleansed by the body; and sins are washed away by water." —*Serm.* iv. *De Orat.; Galland. t.* v. *p.* xxxii.

"*Grieve not the Holy Spirit, wherein ye were baptized in the day of expiation* (*Eph.* iv.); in that in baptism we receive the Holy Spirit; for at once, when the priests invoke the Spirit, He opens the heavens, and descends, and is borne upon the waters; and they who are baptized are clothed with the Spirit. For from human generation the Spirit is far aloof; but when men come to the generation by water, then do they receive the Spirit. In the first generation there is begotten and established within man a natural spirit, and hence mortality; but in the second generation of baptism, men receive the Holy Spirit from the divinity itself, and there is then no mortality: for when man dies, he is buried together with what he received from nature, and all feeling is taken from him, but the heavenly Spirit which he has received departs to its origin,

[1] Ὅσα οἷα θνητῷ διαμαρτεῖν ἐπῆλθε, ταῦτ' ἀπορρύψασθαι τῆς ψυχῆς, λόγων ἀπορρήτων δυνάμει, σωτηρίῳ γε λόγῳ (dele λόγῳ—*Vales.*) λουτροῦ.

even Christ."—*Ibid. Serm.* vi. *De Devotis*, *p.* xlix. 1. See also *Serm.* xi. *De Circumcis. n.* xi.

St. Hilary, L. C.—"When, therefore, we are renewed in the laver of baptism through the power of the word, we are freed from the sins of our origin . . . and *putting off the old man*, with his sins and faithlessness, and renewed by the Spirit in soul and body, we must needs hate the habits of an inborn and long-formed conduct."—*Comm. in Matt. c.* x. *n.* 24, *t.* i. *p.* 719.

"You have done well to praise baptism; for who amongst the faithful knows not, that one baptism is of virtues the life, of crimes the death, an immortal nativity, the acquisition of the heavenly kingdom, the harbor of innocence, the shipwreck of sins? Not the administrator of this (baptism), but the faith of the believer, and the Trinity, bestow these things on each believer."—*De Schism. Donat. l.* v. *n.* i. The whole of this fifth book treats of the sacrament of baptism. See also *l.* iv. *n.* 6.

St. Athanasius, G. C.—"The words of the Epistle to the Hebrews (vi. 4) do not exclude sinners from repentance, but demonstrate that there is but one, and no second, baptism in the Catholic Church. . . . Neither does he say, 'It is impossible to repent,' but, 'It is impossible for us to be renewed by means of penitence,' which is a very different thing. For he who repents ceases indeed from sinning, but he still has on him the scars of his wounds; whereas he who is baptized, puts off the old man, being born again by the grace of the Spirit."—*Ep.* iv. *ad Serap. n.* 13, *t.* i. *part* ii. *p.* 563.

"*He shall baptize you in the Holy Spirit* (*Matt.* iii. 2). This signifies that He will cleanse you; seeing that the baptism of John cannot do this; but this the baptism of Christ can effect, who also has power to remit sins."—*Comm. in Matth. t.* ii. *p.* 27, *Nova Collect. Patr. Græc.;* and see *t.* iii. *p.* 21, *Ed. Patav.* 1777.

St. Zeno, L. C.—"Haste ye, brethren, who are about to be washed. The living water, tempered by the Holy Spirit, and

with the pleasantest fire, with soothing murmur now invites you. Already does the girded bather await you . . . you will be plunged naked into the fountain, but soon rise thence clothed in an ethereal robe, and in your white garment, which who defiles not shall possess the heavenly kingdom."—*L.* ii. *Trac.* 35, *Invit.* 6, *ad Font.; Galland. t.* i. *p.* 149. The other *Invitations to the Font*—they are eight in number—are to the same effect.

"Well does holy David say, *Blessed are they whose iniquities are remitted, and whose sins are covered* (*Ps.* xxx.), inasmuch as he cannot be *blessed*, who continues as he was at his first birth . . . he has no security whatever, though he may chance to have no accuser who has conscience as a witness, as he cannot get rid of himself; and conscience, more unsparing than any torturer, never leaves the sinner alone. In this guilt, brethren, ye were up to this time; but you have been tried with rigor, and, to obtain pardon, you have been well on your defence, and in a most excellent manner heard. A new kind of trial this, wherein if the guilty excuse his crime, he is condemned; if he confess it, he is absolved.[1] Oh the sovereign power, wisdom and mercy, of our Judge! by whom sinners of every kind hasten to be punished, in order that they may live happily! For the sword of mercy sinks deep into the bowels of the sinner, and with one and the same stroke, whilst the bodily substance is unhurt, it slays the *old man*, creates *the new*, and buries in the water of the sacred font. And whereas the nature of all other waters is, that having received the living, they cast them up dead, this water of ours receives the dead, and casts them up living—of animals making real men; of men, beings to be transformed into angels, if advancing age change not what they were in infancy."—*L.* ii. *Tr.* 39, *ad Neoph. Galland. t.* v. *p.* 150.

St. Cyril of Jerusalem, G. C.—"Great is the baptism which is before you: it is to the captive a ransom; of trans-

[1] Novum judicii genus, in quo reus si excusaverit crimen, damnatur: absolvitur, si fatetur.

gressions a remission; the death of sin; the soul's regeneration; a garment of light; a holy seal indissoluble; a chariot to heaven; a delight of Paradise; a procuring of a kingdom; a gift of adoption."—*Procatechesis*, *n.* 16, *p.* 12.

"If there be one here that is a slave of sin, let him be quickly prepared, through faith, for the unfettered regeneration of the adoption. . . . Come unto the mystical seal,[1] that you may be well known to the Master. . . . He gives not the holy things to dogs; but where He discerns the good conscience, there He gives the saving seal, at which devils tremble, and which angels recognize; that the one driven away may flee, and the others may watch around it, as something kindred. In those who receive this spiritual and saving seal, there is need of a kindred disposition of mind; for as a writing reed, or a dart, requires a hand to use it, so also does grace require believing minds."—*Catech.* i. *n.* 2, 3, *p.* 17. See also *Catech.* iii. from *n.* 3 to the end, for a clear statement of almost every article of faith of the Catholic Church involved in the doctrine of baptism.

"Let no one then suppose that baptism is only the grace of the remission of sins, and also that of adoption, such as John's baptism, which produced the remission of sins only; but we know full well, that as it purges our sins, and conveys the grace of the Holy Spirit, so also it is an antitype (counterpart) of Christ's sufferings."[2]—*Catech. Mystag.* 2, *n.* 6, *p.* 312; *Alib. Catech.* 20.

St. Ephræm Syrus, G. C.—"I know that the multitude of His mercies surpasses the multitude of my transgressions. I know that He, when amongst us, showed mercy to all; and I confess that He has vouchsafed, in baptism, remission of sins; for I also have partaken of this grace; but I still stand in need of a cure for sins after baptism. But He that raised the dead is not without power to heal me. I have become blind, but He

[1] *Εἰς τὴν ἐλευθέριον τῆς υἱοθεσίας ἀναγέννησιν . . . προσέλθετε εἰς τὴν μυστικὴν σφραγίδα.*

[2] *Καὶ τῶν τοῦ Χριστοῦ παθημάτων ἀντίτυπον.*

cured one that was born blind. . . . I have been put out as a leper, but if He wish I shall be made clean. I know that I have sinned after knowledge, but I have holy David interceding for me."[1]—*T.* i. *Gr.-Lat. p.* 137; *Reprehensio sui ipsius.*

"On *Judges* vi. 38, *And rising before day, wringing the fleece, he filled a vessel* (with the dew). The vessel which received the dew that was wrung from the fleece, signified the fountains of our baptism, wherein the Emmanuel is invisibly present, cleansing from sins."—*T.* i. *p.* ii. *Comm. in Judic. p.* 317.

"Again, in that Eliseus freed from their long-standing anathema, the waters of the Jordan, by healing them, he perfectly typified Christ; who, in order to free us from the ancient malediction, changed the springs into a laver of divine regeneration."—*T.* i. *p.* ii. *Comm. in* ii. (iv.) *Regn. c.* 2, *p.* 521.

"Then, ye beloved of Christ, is examined each one's seal of Christianity, which he received in the holy and Catholic Church by means of baptism."—*T.* ii. *Gr. De Char. et Eleemos. p.* 254. The same words occur at *p.* 216 of the same *vol.*, and again at *p.* 378.

St. Gregory of Nyssa, G. C.—"Baptism is the cleansing away of sins; the remission of transgressions; the cause of renovation and regeneration."—*T.* iii. *In Baptism. Christi, p.* 368.

"And should any one, again doubting and debating, raise difficulties, immediately ask me, *how* water regenerates, and as to the mystic initiation effected by it, I shall say to him with just reason: Show me the way in which we are born according to the flesh, and I will explain to thee the power of that second birth which is according to the spirit."—*Ibid. p.* 371. This passage is the continuation of the extract, given under the "*Eucharist*," from this treatise. See also *t.* i. *De Vita Mosis p.* 210, *D.* On the *seal*, or character imprinted in baptism, see *De Baptismo*, under the head "*Sign of the Cross*"; and

[1] Ἔχω τὸν ὅσιον Δαυὶδ ὑπὲρ ἐμοῦ πρεσβεύοντα.

for a complete explanation of baptism, see *Orat. Catechet. Magn. cap.* 33-7.

St. Gregory of Nazianzum, G. C.—"Baptism (illumination) is the soul's brightness; life's amendment; the questioning of the soul towards God. Baptism is our weakness' aid; the laying aside of the flesh; the attainment of the spirit; the participation of the word; the rectification of the creature; sin's deluge; the communication of light; the dispersion of darkness. Baptism is a chariot (to bear us) to God; a pilgrimage with Christ; faith's support; the mind's perfection; the key to heaven's kingdom; life's change; freedom from bondage; the unloosing of chains; the transformation of our substance into a better. Baptism,—but what need of further enumeration?—is of God's gifts the fairest and most excellent." —*T.* i. *Or.* xl. *p.* 638.

"Hast thou a child? Let not evil have an opportunity. Let the child be sanctified from its infancy; let it be consecrated to the spirit from its earliest days. Thou fearest the seal on account of the weakness of nature; oh mother of mean spirit and of little faith. Ann, before Samuel was born, promised him to God, and, when born, instantly consecrated him to Him."—*T.* i. *Orat.* xl. *p.* 648. See also *ibid. p.* 653, *B. C.*[1]

St. Basil, G. C.—"*The Lord maketh the flood to dwell* (*Ps.* xxviii. 10). A deluge is an inundation of water covering all beneath it, and cleansing whatsoever was before defiled. Hence he calls the grace of baptism, a deluge, in as much as the soul being washed from sins, and cleansed as regards the old man, is a fitting habitation for God in the spirit. . . . For sin shall *not come nigh unto him*, who has, through water and the spirit, received the baptism of the remission of sins."—*T.* i. *P.* i. *Homil. in Ps.* xxviii. *p.* 175.

"John proclaimed the baptism of penitence, and all Judæa

[1] The following passage on original sin occurs earlier in the same volume: "Loose the primitive sin (πρωτότυπον ἁμαρτίαν) by bestowing thy food. For, as Adam, by eating in an evil manner, transmitted (παρέπεμψεν) sin, so shall we do away with the food that is a tempter, if we relieve a brother's need and hunger."—*T.* i. *Hom. in Fam. et Sicc. n.* 7, *p.* 99.

went out unto him; the Lord proclaims the baptism of the adoption of sons. The former baptism was introductive, the latter perfected; that was the withdrawing from sin; this, union with God. . . . The Jew puts not off circumcision, on account of the threat, every soul that is not circumcised on the eighth day, shall be destroyed out of its people (*Gen.* xvii. 14); and thou delayest that circumcision that is not made with hands, but perfected in the putting off the flesh in baptism, although thou hast heard from the Lord Himself, *Amen, amen, I say unto you, unless a man be born of water and spirit, he shall not enter into the kingdom of God.*"—*T.* ii. *P.* i. *Hom. in Sanct. Bapt. n.* 1, 2, *pp.* 159-60.

"Baptism is to the captive the price of his liberty; of debts the remission; the death of sin, the regeneration of the soul; a robe of light; a seal which cannot be broken; a chariot for heaven; the procurer of a kingdom; the gift of adoption as sons."—*Ibid. n.* 5, *p.* 164. The whole homily is to the same effect.

St. Pacian, L. C.—"But if He (Christ) alone conquered, what conferred He on others? Hear briefly. The sin of Adam had passed unto the whole race,[1] *By one man*, says the Apostle, *sin entered, and by sin death, and so* (*death*) *passed upon all men* (*Rom.* v.) Therefore, the justice of Christ also must needs pass unto the (human) race. . . . Christ begets in the Church by means of His priests,[2] as says the same Apostle, *In Christ have I begotten you* (1 *Cor.* iv.) . . . These things cannot be otherwise fulfilled than by the sacrament of the laver, and of the chrism, and of the bishop. For by the laver sins are cleansed away; by the chrism the Holy Spirit is poured upon us; but both these we obtain at the hand and mouth of the bishop;[3] and thus the whole man is born again

[1] Peccatum Adæ in genus omne transierat. So *passim* in the same discourse.

[2] Generat Christus per suos sacerdotes in ecclesia.

[3] Hæc autem compleri alias nequeunt, nisi lavacri et chrismatis et antistitis sacramento. Lavacro enim peccata purgantur, chrismate sanctus spiritus superfunditur; utraque vero ista manu et ore antistis impetramus.

and is renewed in Christ."—*Serm. de Baptism. n.* 5, 6, *Galland. t.* vii. *pp.* 274-5.

B. Isaias, G. C.—"Whosoever receives baptism, receives it unto the destruction of sin. *For we are buried with Him*, as the Apostle says, *unto death, that He may destroy the body of death.*"—*Orat.* xxv. *n.* 3, *Galland. t.* vii. *p.* 308.

St. Siricius, Pope, L. C.—"And as we proclaim that the sacred reverence due to Easter (as the time for public baptism) is nowise to be trenched upon, so is it our wish, that this help be granted, with all possible speed, in the case of infants, who are too young to speak,[1] and also of those who are in some urgent need of the sacred waters of baptism: lest it tend to the ruin of our own souls, if from our refusing the saving font to those that seek it, any of them depart this life and lose the kingdom and (eternal) life. . . . Let it suffice that faults have hitherto been committed in this matter; and now let the above-named rule be observed by all priests, who wish not to be rent from that solid apostolic rock, upon which Christ constituted the universal Church."—*Galland. t.* vii. *Ep.* i. *ad Himer. n.* 3, *p.* 534.[2]

St. Epiphanius, G. C.—"Under the old law was the circumcision of the flesh in use until that great circumcision, baptism to-wit, which removes sins from us, and seals us in the name of God."—*Adv. Hæres. t.* i. *Lib.* i. (*Hæres.* 5), *p.* 19. See also *Tom.* ii. *Ancor. n.* 118, *p.* 120.

St. Ambrose, L. C.—"It is water in which the flesh is dipped, that every carnal sin may be washed away. Every crime is buried there."[3]—*T.* ii. *De Mysteriis, c.* iii. *n.* ii. *p.* 328. The treatise from which this extract is taken contains an explanation, to the catechumens, of the ceremonies, efficacy, &c. of baptism, from *c.* i. to *c.* viii. On baptismal *regeneration*, see

[1] Infantibus qui necdum loqui poterunt per ætatem.

[2] St. Philastrius, in his *Liber de Hæres.* (*Galland. t.* vii. *n.* 92, *p.* 505), writes thus of original sin: Quia ergo de parentibus habemus illis prioribus prævaricationis iniquitatem communem carnis, atque generalem ex hæreditate prima descendentem in omnes.

[3] Ut omne abluatur carnale peccatum . . . sepelitur illic omne flagitium.

c. ii. *n.* 5; and on *original sin*, *c.* vi. *n.* 32. The following is the last paragraph of the treatise:—"Having, therefore, obtained all (these) things, let us know that we have been regenerated: nor let us say, 'How have we been regenerated? Have we entered into our mother's womb, and been born again? I do not recognize the custom of nature.' But here, where there is the excellency of grace, there is no order of nature. In fine the custom of nature does not always constitute generation: we confess Christ the Lord begotten of the Virgin, and we admit not the order of nature. For not of man did Mary conceive, but of the Holy Ghost did she receive in her womb, as Matthew says, *That she was found with child of the Holy Ghost.* If, therefore, the Holy Ghost coming from above upon the Virgin, operated conception, and fulfilled the office of generation, in sooth it must not be doubted that coming from above upon the font, or upon those who obtain baptism, He operates the verity of regeneration."—*T.* ii. *c.* ix. *n.* 59, *p.* 342.

St. Jerome, L. C.—"Are good or evil actions cast aside in baptism? I answer, that sins are forgiven. . . . Does baptism make us new men, or not? He scarcely granted that it makes us new men. I gradually urged him further: Does it make us new men wholly, or in part? He answered wholly. . . . All sins (he enumerates the most grievous) are cleansed away in the fountain of Christ (baptism)."—*T.* i. *Ep.* lxix. *ad Oceanum*, *n.* 2, 3, *col.* 411-13.

"Tell me why infants are baptized? That their sins may be forgiven them in baptism."—*T.* ii. *Contr. Pelag. n.* 18, *col.* 789.

St. J. Chrysostom, G. C.—"Though one have all the wickedness to be found in men, he comes forth from being plunged into that pool of waters, from the divine stream, purer than the sun's rays. . . . Yea, our discourse has proved even more than this, viz., that such a one has become not merely pure, but holy and just; for the Apostle does not merely say: *Ye are washed*, but also, *ye are sanctified*, and *ye are justified.* What more wonderful than this, that, without toil or effort,

or good works, righteousness should be given birth to? . . . You will ask, 'Wherefore is it that if the laver remit all our sins, it is not called the laver of purification, but the laver of regeneration?' For this reason, that it does not simply remit our sins, nor simply take away our transgressions, but this it does so as if we were born again, &c."—*T.* i. *Catech.* i. *ad Illumin. n.* 3, *p.* 270.

"*But we speak the wisdom of God in a mystery* (1 *Cor.* ii. 6). In what *mystery?* for surely Christ says: *that which you hear in the ear, preach ye upon the house-tops.* How, then, does he call it *a mystery?* Because neither angel, nor archangel, nor any other created power knew it before it took place. Therefore does he say: *That the manifold wisdom of God may be now made known to the principalities and powers in the heavenly places by means of the Church.* . . . Let those hear who make a parade of the gospel, and to all indiscriminately discover the *pearls* and the doctrine, and cast the holy things to dogs and swine, and useless reasonings. For the mystery needs no demonstration, [or adornment, κατασκευῆς], but such as it is, that alone is announced; since it will not be a mystery, divine, and whole in all its parts, when thou also addest something from thyself. And besides, it is called a mystery, because, not what we see, do we regard,[1] but some things we see, and others we believe. For such is the nature of our mysteries. In one way, therefore, do I feel disposed, and in a different an unbeliever as regards them. I hear that Christ was crucified, and at once I am lost in wonder at the mercy: he hears, and accounts it weakness. . . . He hearing of a laver, accounts it merely water; whilst I do not merely regard what is seen, but that cleansing of the soul which is by the spirit. He accounts that my body alone has been washed, but I have believed also that the soul has become both pure

[1] Οὐχ ἅπερ ὁρῶμεν βλέπομεν. So the new Paris edition. Valesius and Montfaucon have: "we believe, not the very things which we see," &c. See also *t.* viii. *Hom.* x. *in Joan. n.* 3, *p.* 69; and *Ibid. Hom.* xxv. *n.* i. *p* 166.

and holy, and I esteem it the sepulchre, the resurrection, the sanctification, the justice, the full redemption, the adoption, the inheritance, the kingdom of heaven, the bestowal of the spirit. For not by sight do I judge the things that appear, but by the eyes of the mind. I hear 'Christ's body;' in one way do I understand what is said, in a different the unbeliever."—*T.* x. *Hom.* vii. *in Ep. ad Cor. n.* i. *pp.* 58, 59.

Apostolical Constitutions, G. C.—"He that says when I am dying, I will be baptized, lest I may sin, and defile my baptism, such a one knows not God, and is forgetful of His nature; *Delay not to be converted to the Lord, for thou knowest not what the day to come may bring forth.* But baptize your little children, and nourish them in the discipline and correction of God; for *suffer*, He says, *little children to come unto me, and forbid them not.*"—*L.* vi. *c.* xv.

CENTURY V.

St. Augustine, L. C.—"The person baptized has received the sacrament of birth; he has a sacrament, and a great sacrament, divine, holy, ineffable. Consider what sacrament it is, such as to make a new being by the forgiveness of all sins. Let him, however, look into his heart, if what is done in the body be perfect in the heart; let him see whether he has charity, and then say, I am born of God. But if he have not charity, he has indeed the character imposed,[1] but he wanders as a renegade."—*T.* iii. *Tr.* v. *in Evang. Joan. n.* 6, *col.* 2529-30.

"But inasmuch as baptism, that is, the water of salvation is not of salvation, unless it be consecrated in the name of Christ, who poured forth His blood for us, the water is signed with the cross of Christ."[2]—*T.* v. *Sermo* ccclii. *n.* 3, *col.* 2023.

"From the child just born even to the decrepit old man, a none is to be prohibited from baptism, so none is there who

[1] Accepit sacramentum nativitatis homo baptizatus . . . characterem impositum habet.

[2] Cruce ipsius aqua signatur.

does not die to sin in baptism: but infants to original sin only,[1] but older persons die also to all those sins whatsoever, which by living ill they have added to that which they derived from their birth."—*T.* vi. *Enchiridion de Fide, n.* 13 (*al.* 43), *col.* 368-9.

"This we say (of baptism), that therefore has the aid of a second spiritual birth, which Christ instituted to be made in Himself, been provided; because they who are born after Adam in the flesh, contract in their first birth the contagion of the old death. Lo! I have used the words of the Carthaginian bishop Cyprian, against whom, even though a martyr, thou barkest, whereas thou opposest the most firmly-established faith of the Church, for which Church his blood was poured forth."—*T.* x. *l.* i. *op. imperf. cont. Jul. n.* cvi. *col.* 1559-60.[2] See also note 2, *p.* 114, given under this section. In the councils held, at this period, against the Pelagians, the necessity of infant baptism is almost uniformly taught. See *Concil. Carthag. col.* 1511, *Labb. t.* ii.; *Ib. Concil. Milev. Can.* ii. *col.* 1538.

St. Chromatius, L. C.—"As He was about to give a new kind of baptism for the salvation of the human race, and for the remission of sins, He vouchsafed to be baptized the first; not to put away sins, He who alone has not sinned, but in order to sanctify the waters of baptism, so as to wash away the sins of believers. For never would the waters of baptism have had power to cleanse away the sins of believers, had they not been sanctified by touching the Lord's body. He, therefore, was baptized, that we might be washed from sins. He received the laver of regeneration, that we might be born again of water and the Holy Ghost, as Himself says in another place, *Unless a man be born again of water and the Holy Ghost, he shall not enter into the kingdom of God.* The baptism of Christ is, therefore, the cleansing away of our transgressions, and the

[1] A parvulo enim recens nato usque ad decrepitum senem . . . nullus est qui non peccato moriatur in baptismo; sed parvuli tantum originali.

[2] "Even from the womb of my mother, who greatly hoped in thee, I was sealed with the mark of his cross, and salted with his salt."—*Confess. l.* 1, *n.* 17.

renewal of a saving life."[1]—*Galland. t.* viii. *Tract.* xvii. *in St. Matt. n.* 1, 2, *p.* 351.

St. Isidore of Pelusium, G. C.—"As your magnanimity has written to me in order to learn for what cause infants, being sinless, are baptized, I have thought it necessary to write in reply. Some, then, there are, who, but trifling with the matter, say that they are cleansed from that uncleanness which has been communicated to our nature through the sin of Adam. I also am persuaded that this does take place, but not this alone (for that were nothing so considerable), but that many other good gifts, and those far exceeding our nature, are likewise bestowed. For that nature of ours has not only received what was required for the destruction of sin, but has also been adorned with divine gifts. For it has not merely been freed from punishment, and put off all wickedness, but has also been regenerated from above . . . and redeemed, and sanctified, and brought to the adoption of sons, and justified, and made co-heir with the only-begotten, and one body with Him, by means of the participation of the sacred mysteries, and is perfected into His flesh, and is united with Him, even as the body is to its head. . . . Do not therefore imagine that baptism is merely destructive of sins, but that it is effective also of the adoption of sons, and of a divine relationship, and of thousands of other blessings such as I have named, and others that I have omitted."—*L.* iii. *Ep.* cxiv. *p.* 333.

St. Prosper of Aquitain, L. C.—"They who, without even having received the laver of regeneration, die for the confession of Christ, it avails them as much for the doing away of sins, as if they were washed in the font of baptism."—*Sentent. ex S. Aug. n.* cxlix. *col.* 564.

St. Cyril of Alexandria, G. C.—"When we are baptized we obtain not the putting away of the filth of the flesh, but of the defilements of the mind and of the heart, and we are cleansed from the stains of sins by the grace and loving kind-

[1] Baptismum ergo Christi ablutio est delictorum nostrorum et renovatio est vitæ salutaris.

ness of Him who called us unto salvation."—*T.* i. *l.* ix. *De Ador. in Sp. et Ver. p.* 312. See also *Ibid. l.* iii. *p.* 85, *A*: and *t.* ii. *Comm. in Esai. l.* i. *or.* 1, *p.* 17, *E.*

"The salutary and holy baptism suffices for the washing away of sins, and thoroughly cleanses away the stain of past sins." [1]—*T.* ii. *ib. p.* 18.

Fastidius, L. C.[2]—"But some one may cite that saying of the Apostle: *With the heart we believe unto justice; but, with the mouth, confession is made unto salvation* (*Rom.* x. 10). Thou foolish man, this is accomplished at the time of baptism, when for a person to be baptized there only needs confession and faith. For what does the laver of baptism itself avail thee, if faith alone without justice be required? This is the faith of all men, that by baptism sins are cleansed away."—*Lib. de vita Christiana, c.* xiii. *p.* 487, *t.* ix. *Galland.*

The unknown author of the treatise called "*Prædestinatus*," in his account of the Pelagian heresy, as taught by Cælestius, mentions their doctrine, that infants were baptized in accordance with the law of the Church, but not on account of original sin, which that heretic denied.—*L.* i. viii. *n.* 88, *pp.* 376-7, *t.* x. *Galland.*

Theodoret, G. C.—Commenting on *Ezechiel* xxxvi. 25, "The water of regeneration, wherein when baptized we received the remission of sins, he calls *clean water*."—*T.* ii. *p.* 989.

"In place of those sprinklings, the gift of the most holy baptism is enough for those who believe. For not only does it bestow the remission of former sins, but it also places within them the hope of the promised blessings, and makes them partakers of the Lord's death and resurrection; and vouchsafes the participation of the gifts of the Spirit, and makes them sons of God, and not sons only, but heirs also of God, and

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[1] Ἀπόχρη πρὸς ἀπόνιψιν ἁμαρτίας τὸ . . . βάπτισμα, καὶ τὴν τῶν ἤδη προεπταισμένων διασμήχει κηλῖδα.

[2] A British bishop, it is supposed, who flourished about the same time as St. Cyril of Alexandria. The edition used is that by Gallandius, *t.* ix.

co-heirs of Christ. For baptism does not merely, as the foolish Messalians think, resemble a knife, by removing the sins that have preceded it,—for this it bestows as a supererogatory matter,—for if these were the only operations of baptism, wherefore do we baptize infants,[1] who have not as yet tasted of sin? But baptism has not only this promise, but others greater and more perfect than this. For it is a pledge of the good things to come; and a type of the resurrection that is to be; and a communication in the Lord's sufferings; and a participation of the Lord's resurrection; and a garment of salvation, and a robe of gladness, and a vesture of light, yea rather light itself." —*T.* iv. *lib.* v. *Hæret. Fabul. c.* 18, *p.* 441.

Cassian, L. C.—"But you will perhaps say that you were but a little child when you were regenerated, and that, therefore, you could not either understand (the creed), or reclaim against it. . . . And granting that you were but an infant, &c."—*L.* v. *De Incarn. T.* v. *p.* 91, *Bibl. Max. SS. PP.*

St. Leo I., L. C.—"For our nature being fickle, and through the stain of sin mortal, although it be already redeemed, and already born again in sacred baptism,[2] . . . is prone to evil." —*T.* i. *Serm.* xviii. (*De Jejun. Dec. Mens.* vii.) *c.* i. *p.* 55.

"By the sacrament of baptism thou hast been made the temple of the Holy Ghost."—*T.* i. *Sermo* xxi. *In Nativ. D. N. J. C.* i. *n.* 2, *p.* 66.

"To every man that is born again, the water of baptism is as it were the womb of the Virgin, the same Holy Spirit filling the font, who also filled the Virgin; that sin which the sacred conception voided there, the mystic ablution may take away here."[3]—*T.* i. *Sermo* xxiv. *c.* 3, (*In Nativ. Dom.* iv.) *p.* 80.

[1] Many passages are adduced to show that Theodoret asserted original sin. But the reader will recollect that Theodore of Mopsuestia, Theodoret's master, and one whom Theodoret through life spoke of in terms of the highest admiration, denied original sin. How far Theodoret was tainted with his master's errors on this head it is difficult to determine. The matter is very ably discussed by Garnier in his *Disser. de Fidei Theodor. c.* iv. in Schulze's edition, *t.* v. *pp.* 488-98.

[2] Sacro baptismate jam renata.

[3] Omni homini renascenti aqua baptismatis instar est uteri virginalis,

A similar comparison is used in the next Sermo, *c.* 5, *p.* 86. See also *Sermo* xlix. (*De Quadrag.* xi.) *c.* 3, *p.* 186.

GELASIUS OF CYZICUM, G. C.—"Our baptism is to be considered, not with the eyes of the body, but of the mind. Thou seest water, reflect on the power of God hidden within the water; for the sacred oracles teach that we are baptized in the Holy Spirit and in fire. . . . Wherefore, he who is baptized goes down (into the water), subject to sin, and to the servitude of corruption, but he ascends thence freed from that servitude and sin, made a son and heir of God by His grace, and co-heir with Christ, having put on Christ Himself, as it is written. *As many of you as have been baptized in Christ, have put on Christ*" (*Gal.* iii.)—*Hist. Nic. Conc. L.* ii. *c.* xxx. *col.* 233, *T.* ii. *Labb.*

CONFIRMATION.

SCRIPTURE.

Acts viii. 14-17. "Now when the Apostles who were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come, prayed for them, that they might receive the Holy Ghost. For He was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost."

Acts xix. 1-3, 5, 6. "And he (Paul) came to Ephesus, and found certain disciples: and he said to them: Have you received the Holy Ghost since you believed? But they said to him: We have not so much as heard whether there be a Holy Ghost. And he said: In what then were you baptized? Who

eodem Spiritu sancto replente fontem, qui replevit et virginem; ut peccatum quod ibi vacuavit sacra conceptio, hic mystica tollat ablutio.

said: In John's baptism. Having heard these things they were baptized in the name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied." See also 2 *Cor.* i. 21, 22; *Ephes.* i. 13; *Hebrews* vi. 2, 4.

CENTURY II.

TERTULLIAN, L. C.[1]—"After this, having come out of the

[1] In considering this subject, the words of St. Ignatius are to be borne in mind: "Let that be esteemed a sure eucharist which is either under the bishop, or him to whom he may commit it . . . apart from the bishop, it is neither lawful to baptize, nor to hold an agape," &c., as given under "*Authority*," from *Ep. ad. Smyrnæos.* As the following extracts from two writers of the Greek church have been cited by many eminent men (Christopherson, Bellarmine, De Marca, Orsi, Menard, and others, named by Lumper, *Histor. SS. PP. t.* iv. *p.* 349), I have not thought it right to omit them:

THEOPHILUS, G. C.—"As to your ridiculing me by calling me Christian, you know not what you say. For, in the first place, this name 'anointed' (*τὸ χριστόν*) is sweet and useful, and in no way ridiculous. For what ship can be useful and be preserved, if it be not first anointed? What tower, or house, is fair to the eye, and useful, if not anointed? What man who has entered on this life, or what wrestler, is not anointed with oil? What work, or ornament, can have a fair appearance, if not anointed and made to shine? Yea, the very air, and all things under heaven, are, in a certain manner, anointed with light and spirit. But thou wilt not be smeared with the oil of God. We assuredly are on this account called Christians, because we are anointed with the oil of God."—*Ad Autolych. l.* i. *n.* 12.

CLEMENT OF ALEXANDRIA, G. C.—"Being enlightened, we receive the adoption of sons; having received the adoption, we are perfected [*υἱοποιούμενοι τελειούμεθα . . . τελειούμενοι.* But it must be remarked that Clement had just before said that Christ was *perfected:* 'Was He then perfected by the lavation only (*τελειοῦται δὲ τῷ λουτρῷ μονῷ*) and sanctified (*ἁγιάζεται*) by the descent of the Holy Ghost? So it was']; being perfected, we are rendered immortal," &c., as given under "*Baptism.*" "The priest at length baptized him. After this he (the priest) gradually relaxed in his former care and guardianship, as having placed upon him the perfect (or last) preservative, the seal of the Lord." From the account of St. John and the robber, given in his treatise *Quis dives salvetur, n.* 40, *p.* 959, also in *Euseb. H. E. l.* iii. *c.* 23: *Ὡς τὸ τέλειον αὐτῷ φυλακτήριον ἐπιστήσας τὴν σφραγῖδα τοῦ Κυρίου.* The word *σφραγὶς* (seal) occurs in *Strom.* ii. *p.* 434: "Where then, now, is his repentance who was once an unbeliever, through which (repentance) is remission of sins? So, there is no longer a rational baptism; nor a blessed seal (*οὐδὲ μακαρία σφραγίς*); nor the Son, nor the Father," &c. Again, *Strom.* v. *p.* 690: "The three days (he is explaining *Gen.* xxii. 3, 4) may also mean the mystery of the seal (*τῆς σφραγῖδος μυστήριον*) through which the true God is believed." Again, in *Quis dives salv. p.* 957: "If any one through ignorance . . .

water, we are anointed thoroughly with a blessed unction,[1] according to the ancient rule, by which they were wont to be anointed for the priesthood with oil out of a horn. Wherefore Aaron was anointed by Moses; whence Christ is named from chrism, which is *anointing*, which being made spiritual, furnished a name for the Lord, as is said in the Acts: *For of a truth there were assembled together in this city against Thy holy Son, whom Thou hast anointed.* So also the unction runs bodily over us, but profits spiritually; as likewise the act of baptism is carnal, that we are dipped in the water, the effect spiritual, that we are delivered from sins. Next to this, the hand is laid upon us, through the blessing calling upon and inviting the Holy Spirit.[2] Shall the wit of man, forsooth, be allowed to summon a spirit into water, and by adjusting his hands above, to animate the compound of the two with another spirit of such dulcet sound,[3] and shall not God be allowed, by means of holy hands, to tune on His own instrument the lofty strains of the Spirit? But this also cometh of an ancient mystery, &c. . . . That most holy Spirit comes down willingly from the Father upon the bodies that have been cleansed and blessed, and rests upon the waters of baptism, as though remembering His ancient abiding place, who, *in the form of a dove*, descended upon the Lord, that

after the seal and the lavation (*μετὰ τὴν ὄφραγῖδα καὶ τὴν λύτρωσιν*) should fall into sins:" where the *seal* and baptism are certainly distinguished, though combined, from its having been the custom to administer both rites at the same time. We have also the same word in the *Eclogæ ex Script.* n. xii. *p.* 992. "The things that were empty being filled, then the seal follows, that the holy thing may be preserved, unto God" (or, that the thing hallowed to God may be preserved), *τότε ἡ ὄφραγὶς ἐπακολουθεῖ, ἵνα φυλάσσηται τῷ Θεῷ τὸ ἅγιον*, a passage which seems indeed to regard confirmation. The passage of *Acts* viii. is alluded to by St. Irenæus, in *l.* i. *c.* xxiii. *p.* 99, and *l.* iv. *c.* xxxviii. *p.* 284, and these passages, with Irenæus's account of the baptismal form and mode of initiation, are considered by Feuardent as testimony, from that Father, in favor of confirmation.

[1] Perungimur benedicta unctione.

[2] Dehinc manus imponitur per benedictionem advocans et invitans Spiritum sanctum.

[3] He alludes to an hydraulic organ described by Vitruvius, *l.* x. Rigalt. *in loco.*

the nature of the Holy Spirit might be shown forth by a creature of simplicity and innocence. . . . And even this was not without the token of a figure which had gone before. For as, after the waters of the flood, whereby the former iniquity was purged, after the baptism (so to speak) of the world, the herald dove sent forth from the ark, and returning with an olive-branch—a sign which even among the Gentiles foretokens peace—announced to the world the appeasement of the wrath of heaven; by the same ordering of spiritual effect, does the dove of the Holy Spirit fly down upon our earth—that is, our flesh—when it comes forth from the laver after its former sins, bringing to us *the peace of God*, sent forth from the heavens, wherein is the Church, the prefigured ark."—*De Baptismo*, *pp.* 226-7.

"Let us see, from the very nature of the Christian character, how great is, before God, the prerogative given to this mean and sordid substance (the flesh). To wit, the flesh is washed, that the soul may be made stainless. The flesh is anointed, that the soul may be consecrated. The flesh is sealed, that the soul may be fortified. The flesh is overshadowed by the imposition of hands, that the soul also may be illuminated by the Spirit.[1] The flesh is fed with the body and blood of Christ, that the soul may be fattened of God."—*De Resurrect. Carnis*, *n.* 8, *p.* 330. See also the extract from *Adv. Marcion. l.* i. *n.* 14, given under "*Eucharist.*"

CENTURY III.

St. Cyprian, L. C.—"Anointed also must he of necessity

[1] Scilicet caro abluitur, ut anima emaculetur. Caro ungitur, ut anima consecretur. Caro signatur, ut et anima muniatur. Caro manus impositione adumbratur, ut et anima Spiritu illuminetur. Tertullian, in his *De Præscrip. n.* 40, speaks also of the sacrament or mystery of confirmation, as amongst those things in which "the devil, whose province it is to pervert the truth, and who, in the mysteries of idols, rivals even the very things of the mysteries of God. He too baptizes," &c. "Tinget et ipse quosdam, utique credentes et fideles suos, et expiationem delictorum de lavacro repromittit: et quia Mithra *signat in frontibus* milites suos, celebrat et panis oblationem (Mithra there seals his soldiers on the forehead; he also celebrates the oblation of bread)."

be, who is baptized,[1] in order that, having received the chrism, that is, the unction, he may be the anointed of God, and have within him the grace of Christ."—*Ep.* lxx. *ad Januarium*, *p.* 269.

"As to what some allege concerning those who had been baptized in Samaria, that, on the arrival of the Apostles, Peter and John, only hands were imposed on them that they might receive the Holy Ghost, but that they were not rebaptized; we see, dearest brother, that this instance is in no way pertinent to the present case. For they who had believed in Samaria, had believed with a true faith, and had been, by Philip the deacon, whom the same Apostles had sent, baptized within, in the Church, which is one, and to which alone it is granted to give the grace of baptism,[2] and to loose sins. And, therefore, because they had received the legitimate and ecclesiastical baptism, it was not fitting that they should be baptized again, but only what was wanting, that was done by Peter and John; that prayer being made for them, and hands imposed, the Holy Ghost should be invoked and poured forth upon them. Which now also is done amongst us; so that they who are baptized in the Church are presented to the bishops (prelates) of the Church, and, by our prayer and imposition of hands, they receive the Holy Ghost, and are perfected with the seal of the Lord."[3]—*Ep.* lxxiii. *ad Jubajanum*, *p.* 281.

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[1] Ungi quoque necesse est eum qui baptizatus est. He speaks in the same place of "the oil being sanctified on the altar." The author of the *Recognitio St. Clementis* (A.D. 216, *Gallandius*) writes thus: "Each of you will be baptized in the perennial waters, the name of the triple blessedness being invoked over him, thoroughly anointed with oil first sanctified by prayer, that so at length being hallowed by these things, he may partake of the holy things (percipere de sanctis: the eucharist)."

[2] This is St. Cyprian's well-known error.

[3] Tantummodo quod deerat, id a Petro et Joanne factum est, ut oratione pro eis habita, et manu imposita, invocaretur et infundaretur super eos Spiritus Sanctus. Quod nunc quoque apud nos geritur, ut qui in ecclesia baptizantur, præpositis ecclesiæ offerantur, et per nostram orationem ac manus impositionem Spiritum Sanctum consequantur, et signaculo dominico consummentur. The following deserves notice: "When persons baptized by schismatics or heretics come unto us, and to the Church which is one, they ought to be baptized; inasmuch as it sufficeth not to lay hands on

"Moreover, a person is not born by the imposition of hands, when he receives the Holy Ghost, but in baptism; that being already born he may receive the Spirit, as was done in the first man Adam. For God first formed him, and breathed into his face the breath of life. For the Spirit cannot be received except there is first one to receive it. But the *birth* of Christians is in baptism."—*Ep.* lxxiv. *Pompeio.*

Anonymous, L. C.—"For, by the imposition of the hands of the bishop, the Holy Spirit is given to every believer, as the Apostles (gave it) in the case of the Samaritans, by imposing hands on them, after they had been baptized by Philip, and thus conferred on them the Holy Ghost: that this might be done, they prayed for them, for as yet the Spirit had not fallen upon any of them, but they had only been baptized in the name of the Lord Jesus. Our Lord also, after His resurrection, when He had breathed upon the Apostles, and had said, *Receive ye the Holy Ghost*, thus at length conferred on them the Holy Ghost. [He then proceeds to argue that salvation is possible even without this imposition of hands by a bishop, provided baptism have been received, and, amongst other arguments, he uses the following:] If you say that such a person cannot be saved, we deprive every bishop of salvation; since you hem them in with the most certain dangers, so as to compel them, in the case of all individuals under their care, and who, in different districts lie here and there in illness, to attend,—that the blood of those who depart this life, without their aid, may not be required at their hands,—to their relief in person, in as much as other men, less in dignity than the clerics who are thus endangered, cannot render the same assistance."—

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them that they may receive the Holy Ghost, unless they also receive the baptism of the Church. For then at length can they be thoroughly sanctified and become the sons of God, if they be born of each sacrament (si sacramento utroque nascantur); seeing that it is written, *Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.*"—*Ep.* lxxii. *ad Steph. p.* 275. The same is again met with in *Ep.* lxxiii. *ad Jubaja. p.* 285.

Anonym. Lib. de Rebaptis. pp. 632-3, *Inter Op. S. Cypriani, Ed. Bened.*[1]

St. Cornelius, Pope, L. C.[2]—In a letter from Cornelius to Fabius, bishop of Antioch, that pontiff says: "Novatus received baptism by infusion as he lay on his (sick) bed; if indeed such a one ought to be said to have received it. But even after he recovered from his illness, he did not receive the other things which ought to be partaken of according to the rule of the Church,—to be sealed, that is, by the bishop: and not having received this, how did he receive the Holy Ghost?"[3] —*Ap. Euseb. H. E. l.* vi. *c.* xliii. It is also in *Galland. t.* iii.

CENTURY IV.

St. Hilary, L. C.—"He calls us, therefore, not only to the inheritance, but also to the imitation, of God, who, by the coming of Christ, bestows on the just and on the unjust, both the sun and the rain, in the sacraments of baptism and of the Spirit."[4]—*Comm. in Matt. c.* iv. *n.* 27 (*cf. n.* 10), *t.* i. *p.* 668.

"These the Lord says should not be hindered, because *of such is the kingdom of heaven:* for the favor and gift of the Holy Spirit were, when the work of the law ceased, to be bestowed by the imposition of hands and prayer."—*Ibid. in cap.* xix. *n.* 3, *p.* 762.

St. Cyril of Jerusalem, G. C.—"Having been *baptized*

[1] In the extract given from St. Hippolytus, under "*Indefectibility*," we read of the faithful being sealed unto God by the heavenly Spirit (*δι' οὗ σφραγίζονται οἱ πιστεύοντες τῷ Θεῷ*)." Elsewhere (*De Susanna, Galland. t.* ii. *p.* 444) he says: "*And Susannah said to the maids, Bring me oil* (*Daniel* xiii. 17). Faith and charity prepare *the washing-balls* (*Ib.*), for those who are washed. What were *the washing-balls* but the commandment of the holy Word? What *the oil*, but the power of the Holy Spirit, with which, after baptism, the faithful are anointed as with an unguent (*Ὡς μυροῦ*)?"

[2] He succeeded St. Fabian in the year 251, and died in exile for his faith in 252.

[3] *Τοῦ τε σφραγισθῆναι ὑπὸ τοῦ ἐπισκόπου. τοῦτου δὲ μὴ τυχὼν πῶς ἂν τοῦ ἁγίου πνεύματος ἔτυχε;* Valesius, while he admits that Rufinus understood this of confirmation, asserts that it regards the imposition of hands in baptism.

[4] In baptismi et Spiritus sacramentis.

into Christ, and having *put on Christ*, ye have become conformable to the Son of God. For God having *predestinated us unto the adoption of children* (*Eph.* i. 5), *made us like unto the body of Christ's glory* (*Philip.* iii. 21). Being therefore made *partakers of Christ* (*Heb.* iii. 14), ye are justly called Christs, and of you God said, *Touch ye not my anointed* (Christs) (*Ps.* civ. 15). Now ye became Christs, when you received the emblem (antitype) of the Holy Ghost: and all things were in a figure wrought in you, because ye are figures of Christ. He also was washed in the river Jordan, and having communicated of the fragrance of His divinity to the waters, He came up from them, and the Holy Ghost in substance lighted on Him, like resting upon like. And to you also, after you had come up from the pool of the sacred streams, was given the chrism (unction), the emblem (antitype) of that wherewith Christ was anointed; and this is the Holy Ghost. . . . But see that you do not suppose this to be bare[1] ointment. For as the bread of the Eucharist, after the invocation of the Holy Spirit, is no longer simple bread, but Christ's body,[2] so also this holy ointment, is no longer plain ointment, nor, so to say, common, after the invocation, but Christ's gift; and by the presence of His Godhead, it causes in us the Holy Ghost.[3] This symbolically anoints thy forehead, and thy other senses; and the body indeed is anointed with visible ointment, but the soul is sanctified by the Holy and life-giving Spirit. . . . As Christ, after baptism, and the descent of the Holy Ghost, went forth and vanquished the adversary, so also do you; having, after the sacred baptism, and the mystical chrism, put on the panoply of the Holy Spirit, stand against the adverse power, and vanquish it, saying, *I can do all things in Christ that strengtheneth me* (*Philip.* iv.) When ye have been deemed worthy of this holy chrism, ye are called Christians, verifying also the name by the new birth. For before ye were vouch-

[1] *Ψιλὸν.* [2] *Οὐκ ἔτι ἄρτος λιτὸς, ἀλλὰ σῶμα Χριστοῦ.*

[3] *Καὶ πνεύματος ἁγίου, παρουσία τῆς αὐτοῦ θεότητος, ἐνεργητικὸν γινόμενον.*

safed this grace, ye were not rightly worthy of this designation, but were advancing on your way towards being Christians. You ought also to know that this chrism has its symbol in the old Scripture. . . . So also the high-priest, raising Solomon to the kingdom, anointed him, after he had washed in Gihon. But to them these things happened in a figure; but to you, not in a figure, but in truth, because ye were in truth anointed by the Holy Spirit."—*Cateches. Myst.* iii. (*Al. Cat.* 19), *n.* 1, 3, 6, *pp.* 315-18.

In his three preceding mystagogic instructions, having explained in the first, the rites before baptism; in the second, the ceremonies of baptism and baptism itself; in the third, holy chrism, or the sacrament of confirmation; and in the fourth, the holy eucharist; he commences his fifth, and last, instruction as follows: "By the loving-kindness of God, in the preceding assemblings, you have heard sufficiently both concerning baptism and chrism, the participation of Christ's body and blood; and now it is necessary to pass on to what follows, placing the crown to-day upon the spiritual building of your usefulness."—*Catech. Myst.* v. (*Alit. Catech.* 23), *n.* 1, *p.* 325.

Apostolical Constitutions, G. C.—"Thou, therefore, O bishop, shalt anoint the head of those that are to be baptized, whether they be men or women, with the holy oil,[1] for a type of the spiritual baptism. Then either thou, O bishop, or the presbyter under thee, pronouncing and naming over each of them, the sacred invocation of Father and Son and Holy Spirit, shalt baptize them in the water. And after that let the bishop anoint those who have been baptized, with the ointment.[2] The baptism, therefore, is given unto the death of Christ, the water is instead of the burial, and the oil[3] instead of the Holy Spirit, the seal[4] instead of the cross, the ointment a confirmation of the confession."[5]—*L.* iii. *n.* 16, 17. See also *ibid. l.* ii. *c.* xxxii.

St. Optatus of Milevis, L. C.—Having quoted *Ps.* cxl. 5,

[1] Ἐλαίῳ. [2] Τῷ μύρῳ. [3] Τὸ ἔλαιον.
[4] Ἡ σφραγίς. [5] Τὸ μύρον βεβαίωσις τῆς ὁμολογεώς.

Let not the oil of sinners anoint thy head, he says: "He (Christ) went down into the water, not that there was what could be cleansed in God, but the water ought to go before the oil that was to supervene, in order to initiate, and order, and fill up the mysteries of baptism; having been washed, whilst He was held in John's hands, the order of the mystery is followed, and the Father completed what the Son had asked, and what the Holy Ghost had foretold. Heaven is opened whilst the Father anoints; the spiritual oil, in the image of a dove, immediately descended, and rested on His head, and poured on it oil, whence He took the name of Christ, when He was anointed by God the Father; to whom that the imposition of hands might not seem to have been wanting, the voice of God is heard from a cloud, saying, *This is my Son, of whom I have thought well, hear ye Him.*"—*De Schism. Donat. l.* iv. *n.* 7, *p.* 76.[1]

St. Ephræm Syrus, G. C.—See the extract from the *Comm. in Joel. t.* ii. *Syr. p.* 252, given under "*The Eucharist.*"

"In the high-way of our King we can see the land-marks set up, and arranged in order: there we can hear the names of Father, and of Son, and of Holy Ghost; there also are met with the sacraments of chrism and of baptism; the breaking of bread, and the chalice of salvation, as also the divine Scriptures, which they (the heterodox) have maliciously stolen and impiously corrupted. Praise the King of kings, whose high-way is carried over the tops of the loftiest mountains, and cannot by any one be hidden from the eye."—*T.* ii. *Syr. Serm.* xxvii.; *Adv. Hæres. p.* 500. See also *t.* iii. *Syr. Serm.* xlix.; *Adv. Scrutat. p.* 90, *B. C.*

St. Pacian, L. C.—"Why said He this (*St. Matth.* xviii. 18), if it was not lawful for men to bind and to loose? Is this allowed to Apostles only? Then also to them alone is it

[1] In his second book *De Schism. Donat. n.* 19, *p.* 42, he narrates the following: "They (the Donatists) cast a phial of chrism through a window to break it; and though the flinging it tended further to break it, there was not wanting an angel's hand to guide, with a spiritual support, the phial, which, God defending it, rested uninjured amongst the stones."

allowed to baptize; and to them alone to give the Holy Spirit;[1] and to them alone to cleanse the sins of the nations; for all this was enjoined on none others but Apostles. . . . If therefore both the power of the laver, and of the chrism, gifts far greater, descended thence to bishops,[2] the right of binding and of loosing was also with them."—*Ep.* i. *Galland. t.* vii.

"These things cannot be otherwise fulfilled than by the sacrament of the laver, and of the chrism, and of the bishop. For by the laver sins are cleansed away; by the chrism the Holy Spirit is poured upon us; but both these we obtain at the hand and mouth of the bishop; and thus the whole man is born again and is renewed in Christ."—*Serm. De Baptism. n.* 5, 6; *Galland. t.* vii. *pp.* 274-5.

St. Ambrose, L. C.—Addressing the catechumens who had just been baptized and anointed (*c.* vi. *n.* 29), he says: "Thou hast received the spiritual seal, the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of piety, the spirit of holy fear; and keep what thou hast received. God the Father has sealed thee: Christ the Lord has confirmed thee: and the Spirit *has given the pledge in thy heart*, as thou hast learned from what is read in the Apostle."—*T.* ii. *De Mysteriis*, *c.* vii. *n.* 42, *p.* 336.[3]

St. J. Chrysostom, G. C.—"Why had not they who had been baptized received the Holy Ghost (*Acts*)? Either because Philip bestowed not this, honoring perhaps the Apostles, or because he had not this gift; for he was one of the seven, and this is the rather to be said. . . . For this reason, although baptizing, he gave not the Spirit to the baptized; for neither had he power; for this gift belonged to the twelve alone."—*T.* ix. *Hom.* xviii. *in Acta Apost. n.* 3, *p.* 154. See also *t.* xii. *Hom.* ix. *in Ep. ad Hebr. n.* 2, *p.* 136.[4]

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[1] Spiritum Sanctum dare.

[2] Si ergo et lavacri et chrismatis potestas ad episcopos inde descendit.

[3] The author of the three books *De Sacramentis* enlarges on this passage of St. Ambrose in his *lib.* iii. *c.* 2, *n.* 8, *p.* 363, *Inter Op. St. Ambros. t.* ii.

[4] The following is by many considered as regarding confirmation; it may,

Council of Laodicea, G. C.—This synod, the date of which is uncertain, but which probably was not held before the Council of Nicæa, contains several canons which have been thought to regard confirmation. Thus: "Those who have been converted from the heresies, to wit, of the Novatians, the Photinians, or the Quartodecimans, whether they were ranked as catechumens, or as faithful, are not to be received before they anathematize every heresy, especially the one wherein they were implicated; and then after that those who were called faithful amongst them having learned the creeds of the faith, and having been anointed with the holy chrism, shall so communicate of the holy mystery."—*Can.* vii. *t.* i. *col.* 1497, *Labb. Concil.*

"Those who are enlightened must after baptism be anointed with heavenly chrism, and be partakers of the kingdom of Christ."—*Ib. Can.* xlviii.

Council of Constantinople, G. C.—"We receive the Arians, and Macedonians, and Sabbatians, and Novatians, who call themselves Cathari and Aristeri, and the Quartodecimans, or Tetradites, and the Apollinarists, upon their giving in written statements, and anathematizing every heresy which thinks not as thinks the holy, Catholic, and apostolic Church of God; and having first sealed them, or anointed them with the holy ointment, upon the forehead, and eyes, and nostrils, and mouth, and ears, and sealing them we say, 'The seal of the gift of the Holy Ghost.'"—*Can.* vii. *col.* 952, *t.* ii. *Labb.*

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however, and probably does, regard the usual discipline of the times, in receiving the parties named:

St. Siricius, Pope, L. C.—"You have set down in the beginning of your letter (page) that many who have been baptized by the impious Arians are hastening unto the Catholic faith, and that certain of our brethren wish to baptize them again, a thing which is not lawful, seeing that both the Apostle forbids this, and the canons oppose it; and after the Council of Ariminum was quashed, the general decrees sent to the provinces by my predecessor Liberius prohibit it: we associate them, together with the Novatians, and other heretics, as was determined in synod, to the fellowship of the Catholics, by the invocation only of the seven-fold Spirit, with the imposition of the hand of the bishop; as is also observed by all the east and the west."—*Ad Himer. n.* i. *col.* 1218, *t.* ii. *Concil. Labb.*

St. Jerome, L. C.—"The *Luciferian.* 'Art thou ignorant that it is the custom of the churches for hands to be imposed upon the baptized after their baptism, and that thus the Holy Ghost is invoked? Dost thou ask where this is written? In the Acts of the Apostles' [as given already under '*Tradition.*'] *Orthodox.* 'I do not deny that it is the custom of the churches, for the bishop to journey to those who have been baptized by priests and deacons, at a distance from the greater cities, to impose hands upon them to invoke the Holy Spirit."[1]—*T.* ii. *Adv. Lucifer. t.* ii. *col.* 180-1.

CENTURY V.

St. Augustine, L. C.—"In the first days (of the Church) the Holy Ghost came down upon believers, and they spoke in tongues which they had not learned, as the Holy Ghost gave them to speak. These were miracles suited to the times. . . . Is it now expected that they upon whom hands are laid, should speak with tongues? Or when we imposed our hand on these children, did each of you wait to see whether they would speak with tongues;[2] and when he saw that they did not speak with tongues, was any of you so perverse of heart as to say, 'These have not received the Holy Ghost, for if they had received, they would speak with tongues, even as was done in those days'? If then there be not now a testimony to the presence of the Holy Spirit by means of these miracles, whence is it proved, whence does each one know that he has received the Holy Spirit? Let him ask his own heart: if he loves his brother, the Spirit of God abides in him. Let him see to it, let him prove himself under the eyes of God; let him see whether there is in him the love of peace and

[1] Ad eos qui longe a majoribus urbibus per presbyteros et diaconos baptizati sunt, episcopus ad invocationem S. Spiritus manum impositurus excurrat. It must be added, however, that in this place, and elsewhere, St. Jerome asserts that the power here named is not peculiar to the bishop, as such, but that it may be exercised also by priests, by a power inherent in them.

[2] Aut quando imposuimus manum istis infantibus, attendit unusquisque vestrum utrum linguis loquerentur.

of unity, the love of the Church which is spread over the whole universe. . . . Therefore if thou wouldst know that thou hast received the sacrament, interrogate thy heart; lest haply thou have the sacrament, and have not the virtue of the sacrament.[1] Interrogate thy heart: if the love of thy brother is there, be secure. Love cannot be without the Spirit of God: for Paul cries aloud, *The charity of God is poured forth in our hearts by the Holy Ghost who is given to us.*"—*T.* iii. *Tr.* vi. *in Ep. Joan. n.* 10, *col.* 2542-3.

"Unless the wheat be ground, and sprinkled with water, it cannot come to that form which is called bread. So you also were first ground as it were by the humiliation of fasting, and by the sacrament of the exorcism. Then was added baptism and water: ye were as it were sprinkled, that ye might come to the form of bread. But without fire the bread as yet is not. What then does the fire signify? The chrism is this. For the oil of our fire is the sacrament of the Holy Ghost."[2]—*T.* v. *Sermo* ccxxvii. *ad Infantes, de Sacramentis, col.* 1417.

Speaking of the procession of the Holy Ghost, he says: "This is that Spirit that was bestowed, from heaven, on the day of Pentecost, ten days, that is, after our Lord had ascended into heaven. What, is not He who gives the Holy Ghost, God? Yea, and how great a God is He who gives a God! For none of His disciples ever gave the Holy Ghost. They prayed indeed that He would come down upon those upon whom they laid hands; they gave Him not. Which custom the Church even now observes in her prelates.[3] . . . Of Christ it is written in the Acts of the Apostles, *how God anointed Him with the Holy Ghost* (x. 38), not indeed with visible oil, but with the gift of grace, which is signified by that visible unction wherewith the Church anoints the baptized."[4]—*T.* viii. *l.* xv. *De Trinit. n.* 46 (*al.* 26), *col.* 1509-10.

[1] Ne forte sacramentum habes, et virtutem sacramenti non habes.

[2] Hoc est, chrisma. Oleum etenim ignis nostri, Spiritus Sancti est sacramentum.

[3] Quem morem in suis præpositis etiam nunc servat ecclesia.

[4] Quod visibili significatur unguento quo baptizatos ungit ecclesia.

St. Isidore of Pelusium, G. C.—Proving that the Philip who baptized at Samaria was not Philip the Apostle, he says: "Philip did indeed baptize those who had become disciples at Samaria, but the Apostles Peter and John, having come from Jerusalem unto them, delivered unto them the grace of the Holy Spirit. But had he who baptized been one of the Apostles, he would have had authority to give that Spirit. Whereas he but baptizes as a disciple, whilst the Apostles, upon whom the authority to give it had been conferred, complete the grace." [1]—*L.* i. *Ep.* cccl. *p.* 114.

St. Innocent I., Pope, L. C.—"As regards the sealing of infants, it is clear that it is not lawful for it to be done by any one but a bishop.[2] For presbyters, though they be priests of the second rank (second priests), have not attained to the summit of the pontificate. Whilst that this pontificate is the right of bishops only, to wit, that they may seal, or deliver the spirit, the Paraclete,[3] is not merely demonstrated by ecclesiastical usage, but also by that portion of the Acts of the Apostles, wherein it is declared, that Peter and John were sent to give the Holy Ghost to those who had been already baptized. For when presbyters baptize, whether with, or without, the presence of a bishop, they may anoint the baptized with chrism, provided it be previously consecrated by a bishop, but not sign the forehead with that oil, which is a right reserved to bishops only[4] when they give the Spirit, the Paraclete. The words, however, I cannot name, for fear of seeming to betray, rather than to reply to the point on which you have consulted me." —*Galland. t.* viii. *Ep.* xxv. *ad Decentium, n.* 6, *p.* 587.

[1] *Τελειοῦσι δὲ τὴν χάριν οἱ ἀπόστολοι.*

[2] Non ab aliis quam ab episcopo fieri licere.

[3] Hoc autem pontificium solis deberi episcopis, ut vel consignent, vel Paracletum Spiritum tradant.

[4] Quod solis debetur episcopis. So also, in a letter ascribed to Pope Damasus, we read: "But that it is an office peculiar (proprium) to the Apostles and their successors to give the Holy Ghost, the Book of the Acts of the Apostles teaches; especially as none of the seventy disciples, whom these men represent, is read of as having conferred the gift of the Holy Ghost by the imposition of hands, as we have already said."—*Labb. t.* ii. *col.* 879.

St. Cyril of Alexandria, G. C.—Explaining *Isaias* xxv. 6, "*They shall drink wine, they shall be anointed with ointment on the mountains.* . . . By the wine he signifies the mystic eulogy, and the manner of the unbloody sacrifice which we are wont to celebrate in the holy churches; whilst *the ointment* admirably points out to us the unction of the Holy Spirit. For the wise John writes: *And you have an unction from the Holy One, and you have no need that any man teach you, but as His unction teacheth you of all things;* for we are anointed with ointment at the time especially of the holy baptism, making a symbol of our partaking of the unction of the Holy Spirit."[1]—*T.* ii. *Comm. in Esai. l.* iii. *t.* i. *p.* 353.

"*And He will make the early and the latter rain come down upon you as of old; and the floors shall be filled with wheat, and the presses shall overflow with wine and oil* (*Joel* ii. 24, 25). There has been given to us, as in *rain*, that living water of holy baptism, and as in *wheat* that bread of life, and as in wine that blood. There has also been added that use of oil which contributes to perfection in those who are justified in Christ through holy baptism."[2]—*T.* iii. *Comm. in Joel. p.* 224.

Salvian, L. C.—"It may, perhaps, be asked, what are the blessings which God apportions to Christians? . . . First, the law, next the prophets, . . . lastly the gifts of regeneration, the grace of holy baptism, the unction of divine chrism."[3]—*L.* iii. *De Gubern. Dei, n.* 2, *Galland. t.* x. *p.* 14.

Theodoret, G. C.—Commenting on *Cant.* i. 3, "*Thy name is as ointment poured forth.* If thou wouldst understand this in a most mystic sense, bring to thy recollection the holy

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[1] *Καταχριόμεθα γὰρ μύρῳ κατὰ τὸν καιρὸν μαλίστα τοῦ ἁγίου βαπτίσματος σύμβολον τοῦ μεταλαχεῖν ἁγίου πνεύματος τὸ χρίσμα ποιούμενοι*: making the chrism a symbol of our partaking of the Holy Spirit.

[2] *Ἡ τοῦ ἐλαίου χρεία, συντελοῦσα πρὸς τελείωσιν τοῖς δικαιομένοις ἐν Χριστῷ διὰ τοῦ ἁγίου βαπτίσματος.*

[3] Sancti baptismatis gratiam, divini chrismatis unctionem.

rite of initiation, in which they who are perfected, after the renunciation of the tyrant, and the acknowledgment of the king, receive as a kind of royal seal, the chrism of the spiritual unction, as made partakers in that typical ointment of the invisible grace of the Holy Spirit."[1]—*T.* ii. *Int. in Cant. Cantic. c.* i. *p.* 30.

St. Leo I., Pope, L. C.—"Having been regenerated by water and the Holy Ghost, you have received the chrism of salvation, and the seal of eternal life."[2]—*T.* i. *Serm.* xxiv. (*De Nativ.* iv. *c.* 6), *p.* 81.

St. Avitus, L. C.—"Use the imposition of hands to the individual concerning whom you have written. . . . If he have really belonged to the above-named schism (the Donatist), he has already, besides the ministry of baptism, been signed with the chrism."—*Ep.* xxiv. *t.* x. *Galland. pp.* 720-1.

Eusebius, L. C.[3]—"*In those days I will pour forth my spirit upon all flesh* (*Is.* xliv. 3). Let us notice the riches of the divine goodness; that which the imposition of hands, in confirming neophytes, now bestows upon each individual, that

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[1] *Οἱονεὶ ὄφραγῖδα τινὰ βασιλικὴν δέχονται τοῦ πνευματικοῦ μύρου τὸ χρίσμα ὡς ἐν τύπῳ τῷ μύρῳ τὴν ἀόρατον τοῦ παναγίου πνεύματος χάριν ὑποδεχόμενοι.* The following is from Theodoret, *t.* i. *Quæst.* viii. *in Levit. p.* 187, on *Levit.* viii. 8: "These things were a type of our blessings: the blood of the salutary blood, and the oil of the most holy chrism (*τοῦ παναγίου χρίσματος*)" And again, *t.* iv. *l.* iii. *Hæret. Fabul.* he says of the Novatians: "And they do not apply the most holy chrism to those baptized by them (*πανάγιον χρίσμα*), for which cause the most glorious fathers commanded those who are united to the body of the Church from out that heresy, to be anointed (*χρίειν . . . προσέταξαν*)."

[2] Accepistis chrisma salutis, et signaculum vitæ æternæ. Quesnel is of opinion that confirmation is spoken of in the following extract, though possibly nothing more than the usual mode of receiving certain persons into the Church is named: "They who, not having previously been baptized, have received baptism from heretics, are, by the invocation only of the Holy Spirit, to be confirmed by the imposition of hands (sola invocatione S. Spiritus per impositionem manuum confirmandi sunt)."

[3] The homilies from which this extract is taken are ascribed to various authors, to Eusebius Emessenus, to St. Eucherius, and others. They are now generally looked upon as the productions of various Gaulish bishops who flourished in the fourth and fifth centuries. The edition used is that given in the *Bibl. Maxim. t.* vi.

same was then conferred on all by the descent of the Holy Ghost on the multitude of believers. But as we have said that the imposition of hands and confirmation can confer something on him who has already been born again in Christ, it may happen that some one may think within himself 'what does the ministry of him who confirms me[1] avail me, after the mystery of baptism? or, as far as I see, we received not the whole from the font, if, after the font, we stand in need of an addition of a new kind.' Not so, my beloved. Let your friendliness listen to me. The custom in military matters requires as follows; that after the emperor has received a person into the number of his soldiers, that he not merely mark the person admitted, but that he also arm him for the battle with suitable weapons. So also in a person who has already been baptized, that blessing is a protection.[2] You have made him a soldier; furnish him with helps for his warfare. Is it of any avail for a parent to bestow a large estate upon his child, unless he take care to provide him also with a guardian? In like manner, to those who have been regenerated in Christ, the Paraclete is a guardian, and a comforter, and a tutor. Therefore does the divine word say, *Unless the Lord keep the city, they watch in vain who keep it* (*Ps.* cxxvi.) The Holy Spirit, therefore, who comes down with a life-giving descent upon the waters of baptism, in the font bestows abundance unto innocence, in confirmation grants an increase unto grace.[3] Because that we have to walk during our whole life in the midst of invisible enemies and dangers, we are in baptism regenerated unto life; after baptism we are confirmed for the battle;[4] in baptism we are cleansed, after baptism we are strengthened. . . . Confirmation arms and furnishes weapons to those who are reserved for the wrestlings and contests

[1] Ministerium confirmantis.

[2] Benedictio illa munitio est.

[3] In fonte plenitudinem tribuit ad innocentiam, in confirmatione augmentum præstat ad gratiam.

[4] In baptismo regeneramur ad vitam, post baptismum confirmamur ad pugnam.

of this world." [He continues at great length on the same subject.]—*Hom. in die Pentecost. p.* 649, *t.* vi. *Bibl. Maxim. SS. PP.*

Council of Orange, L. C.—"No minister who has received the office of baptizing ought to go anywhere without the chrism, because it has seemed good that amongst us the chrism be once administered. As regards him who, some necessity causing it, has not had the chrism in baptism, the priest shall be admonished of it in confirmation."[1]—*Con. Araus. Can.* ii. *col.* 1447, *Labbe, t.* iii. See also the *seventeenth* canon of the *second Council of Arles, Labbe, t.* iv. *col.* 1013, sometimes also cited on Confirmation, but properly relating to the usual discipline of the times in receiving converts from heresy. The *twenty-seventh* canon is a copy of that just cited from the *Council of Orange.*

The Third Council of Arles, L. C.—In the letter of institution by this synod, held about 455, we read, "Clerks and ministers of the altar must be ordained by no one (but the bishop of the place), or one appointed by him; the chrism is not to be looked for but from him; if there be any Neophytes, let them be confirmed by him."[2]—*Instit. Episc. col.* 1024, *Labb. t.* iv.

St. Gelasius, Pope, L. C.—"Let not priests seize unto themselves the power of making the chrism, nor of giving the pontifical seal."[3]—*Ad Episc. Lucan. c.* vi. *col.* 1189, *Labbe, t.* iv.

[1] There are three different editions of this much-debated canon, given by Labbe. The council of Orange was held in the year 441.

[2] Neophyti si fuerint, ab eodem confirmentur.

[3] Consignationis pontificalis.

THE EUCHARIST.

PROPOSITION II.

It is an article of Catholic belief, that in the most holy sacrament of the Eucharist, there is truly and really contained the body of Christ, which was delivered for us, and His blood, which was shed for the remission of sins; the substance of the bread and wine being, by the power of God, changed into the substance of His blessed body and blood, the species and appearances of bread and wine, by the will of the same God, remaining as they were. This change has been properly called Transubstantiation.

SCRIPTURE.

John vi. 51-70.—"I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever: and the bread that I will give, is my flesh for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us His flesh to eat?[1] Then Jesus said to them: Amen, amen, I say unto you, except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life, and I will raise him up in the last day. For my flesh is meat indeed, and my blood is drink indeed: he that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever. These

[1] For the *literal* meaning of *to eat human flesh*, see *Wisdom* xi. 7; *Jerem.* xix. 8, 9 *et passim;* and for the *figurative*, see *Job* xix. 22; *Ps.* xxvi. (*al.* xxvii.) 2; *Eccles.* iv. 5; *Micheas* iii. 2, 3; *James* v. 3.

things He said teaching in the synagogue, in Caphernaum. Many therefore of His disciples hearing it, said: This saying is hard, and who can hear it? But Jesus knowing in Himself that His disciples murmured at this, said to them: Doth this scandalize you? If, then, you shall see the Son of man ascend up where He was before? It is the spirit that quickeneth, the flesh profiteth nothing.[1] The words that I have spoken to you are spirit and life. . . . After this many of His disciples went back, and walked no more with Him. Then Jesus said to the twelve: Will you also go away? And Simon Peter answered Him: Lord, to whom shall we go? Thou hast the words of eternal life: and we have believed and have known that Thou art the Christ the Son of God."

Matt. xxvi. 26-28.—"And whilst they were at supper, Jesus took bread and blessed and broke, and gave to His disciples, and said: Take ye, and eat: this is my body. And taking the chalice He gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the New Testament, which shall be shed for many unto remission of sins."—*Cf. St. Mark* xiv. 22-24.

St. Luke xxii. 19-20.—"And taking bread He gave thanks, and brake, and gave to them, saying: This is my body which is given for you. Do this for a commemoration of me. In like manner the chalice also, after He had supped, saying: This is the chalice of the New Testament in my blood, which shall be shed for you."[2]

1 *Corin.* x. 16, 17, 21.—"The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Lord? For we being many, are one bread, one body, all that partake of one bread. . . . You cannot drink the chalice of the Lord, and the chalice of devils: you cannot

[1] For the meaning of *flesh* and *spirit*, when thus put in contrast, see *Rom.* viii. 1-14 *et passim.*

[2] *Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματι μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.*

be partakers of the table of the Lord, and of the table of devils."

1 *Cor.* xi. 23-30.—"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: This is my body which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after He had supped, saying: This chalice is the New Testament in my blood: this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until He come. Therefore, whosoever shall eat this bread, or drink[1] the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep."

DISCIPLINE OF THE SECRET.

For several centuries it was the usual, probably the uniform, system of the Church, to hide, as far as possible, the leading mysteries of the Christian religion from the pagans, and even from the catechumens. Those mysteries were, as a general rule, communicated to the baptized, or, as they were called, the initiated, and to them only. Amongst the mysteries thus concealed, was the doctrine of the holy Eucharist: a discipline which will account for the guarded language of the early writers, when addressing themselves to any but the baptized. This studied secrecy seems to have been the cause and origin

[1] Ἡ πίνῃ.

of various misapprehensions, and especially of what are called "the three charges" urged against Christianity by the pagans, and repelled by the apologists. And inasmuch as one of those charges is such as might, not unnaturally, be expected from vague and imperfect notions on the Catholic doctrine of the real presence of Christ in the holy Eucharist, but seems quite unaccountable on any other supposition, it may be useful to give a few extracts from the apologists touching this matter; —extracts which, the reader will notice, repudiate indeed the gross charge of eating the flesh of a murdered infant at their solemn assemblies, but which still either sedulously conceal what actually took place there, or represent it in the most general terms. Had the rite concealed been nothing more than the participation of bread and wine in commemoration of Christ's death, that silence seems unaccountable both on their parts, and on that of the martyrs who chose rather to suffer death than reveal the mystery.

Tatian, G. C.[1]—"In what do we injure you, O ye Gentiles? or why have you abhorred the followers of God's word, as if the most flagitious of men? Amongst us there is no eating of human flesh. Ye who have been taught thus, are become false witnesses."—*Orat. Cont. Græcos, n.* 25, *p.* 265, *Ed. Ben. S. Justini.*

Athenagoras, G. C.[2]—"Common report charges us with three crimes: atheism; Thyestæan feasts,[3] and Œdipean connections. But if these things be true, spare not one of the race: yea, even drag them forth to punishment; cut us up by the root, with our wives and children, if there be but one man who lives like the brutes,—nay, the very brutes touch not

[1] A disciple of St. Justin. He is the author of a Discourse against the Gentiles, which was written prior to the miserable errors into which he subsequently fell. The edition used is *Ed. Bened. S. Justini*, Paris. 1742.

[2] Born at Athens, and, according to Philippus Sideta, he presided over the school at Alexandria. He flourished about the year 170. He wrote apologetic defences of the Christian religion, and a treatise on the resurrection. The edition used is that given by Gallandius, *t.* ii.

[3] *Θυέστεια δεῖπνα.*

their kind. . . . But if these be empty words and calumnies, &c."—*Ibid. Legat. pro Christ. n.* 3, *p.* 282.

"What man in his senses, then, would say, that we, being such men, are homicides? For it is not possible to feed on human flesh, without having first murdered some one. They who assert the former, if any one question them about the latter, whether they have seen what they assert, not one of them is so audacious as to say that he has seen it. And yet we have our servants, some more, some fewer, from whom it is not in our power to hide our actions, and yet not one of them has ever forged anything of the kind against us. For men whom they know cannot even bear to look upon a legal execution, who would accuse such of murder, or of eating human flesh? Who is there that is not eager for the contests of gladiators, or wild beasts, especially those which take place amongst you? But we who think that to look on murder is a near approach to murder, refrain from such spectacles. How then can we be guilty of murder, who look not even upon it, that we may not bring upon ourselves crime and pollution?"—*Ibid. l. c. n.* 35, *p.* 311.

St. Theophilus, G. C., gives a similar answer, almost in the same words.—*Ad Autolychum, n.* 4, 5, *pp.* 382-3; also *n.* 15, *p.* 389.

St. Justin contents himself with saying, "We are so far from committing any (such) injustice or impiety (as is implied in the charge of devouring children), that we have learned that none but wicked men expose infants when they are born."—*Apol.* 1.

Tertullian, L. C.—"When you take cognizance of any criminal, although he confess to the name of a murderer, or a sacrilegious, or an incestuous person, or a public enemy (to speak of our own titles), you are not content at once to pronounce him such, without inquiring out also attendant circumstances, the quality of the act, the place, the manner, the time, the accessories, the accomplices. In our case there is nothing like this, although it were equally right that the fact be

extorted, whatsoever charge be falsely thrown out; how many murdered infants each hath tasted; how many incests he has shrouded in darkness; what cooks, what dogs, were present. Oh! how great the glory of that magistrate who should hunt out one who has already eaten an hundred infants!"—*Apol. n.* 2, *p.* 3.

7. "We are said to be the most accursed of men, as touching a sacrament of child-murder, and thereon a feast, and incest after the feast, where the dogs that overturn the candles, our panders forsooth, procure darkness, and an absence of all shame besides, for impious lusts. Yet, 'said to be' is ever the word; and you take no care to expose that which we have been so long 'said to be.' . . . 8. That I may appeal to the authority of nature herself against those who presume that such things are to be believed, lo! we set before you the reward of these crimes. They promise eternal life. Believe it for the moment: for I ask this, whether even thou, who dost believe it, thinkest it worth while to attain to it by such a conscience? Come plunge thy knife into an infant, the foe of none, the child of all; or, if this be the office of another, only stand by this human being dying before it hath lived, wait for the young soul's flight, catch the scarce matured blood, soak thy bread in it, freely feed upon it. I desire thee to answer whether eternity be worth such a price; or if not, therefore it ought not to be believed so. Even if thou shouldest believe it, I say that thou wouldest not do it; even if thou wouldest, I say that thou couldest not."—*Ibid. l. c.*

Minutius Felix.[1]—"A sect, by meetings held at night, by appointed fasts, and inhuman food, banded together not by religion, but by crime. . . . And now the accursed evil creeps onward snake-like daily; and the foul temples of their impious

[1] Probably a native of Africa, flourished at the beginning of the third century. He wrote an apology for the Christian religion, in the form of a dialogue between Cæcilius Natalis, a heathen objector, and Octavius Januarius, a Christian respondent, whilst Minucius acts the part of a moderator. The edition used is that of Gallandius, *t.* ii. *Bibl. Vet. Patrum.*

union grow up over the whole world. They know each other by secret marks and signs, and love, almost before they know, each other: there is, too, a religion of promiscuous lust amongst them, and they call each other indiscriminately brothers and sisters, that even their wonted defilements may, by this interchange of a sacred name, become incest. . . . He who is foolish enough to proclaim a man put to death, and the melancholy wood of the cross as entering into their ceremonial, assigns but fitting altars at which criminals so abandoned may worship what they themselves deserve. And now of the report, as horrible as it is notorious, of the way in which they initiate tyros into their mysteries. Before him who is initiated is placed an infant, covered with paste to deceive the unsuspecting. This infant is murdered by the new comer (who is deceived by the covering, and is bidden to strike a few, apparently, harmless blows) by unseen and hidden wounds; and, oh horror! they, as if maddened with thirst, suck up the infant's blood; they emulously tear the body to pieces limb by limb: this is their victim of union, and by the consciousness of a common crime they are pledged to mutual secrecy. . . . I purposely pass by many things, and here are too many already, which the obscurity in which they veil their vile religion proves to be all, or nearly all, true. For why do they strive to hide in darkness what it is that they worship? virtues seek the light, crimes darkness." [Octavius, in his reply, contents himself with the following denial:] "I would now address myself to him who says, or believes, that we are initiated by the murder of an infant, and by (the drinking of its) blood. Think you it possible that the puny body of a tender infant is doomed to die under our blows? That a man can slay, shed and drain that scarce-formed blood of that new-born infant, that is scarcely yet a human creature? None can believe it, but the man that has the heart to do it. For I see you expose your own children to the wild beasts and birds, or strangle them horribly. . . . For it is a part of our religion not to look on murder, nor even to hear the mention of it; and we keep our-

selves so free from human blood, that we abstain from the very blood of animals that are given us for food."—*Octav. t.* ii. *Galland. Bibl. PP. n.* 8-10, 30, *pp.* 385, 386, 398.

Origen, G. C., says of this charge: "Absurd as this calumny was, it prevailed of old with very many; and even now it deceives some, who are by the like turned away from the commonest intercourse with Christians."—*Contr. Cels. l.* i. *n.* vi *t.* i. *p.* 27.

"Celsus seems to have come near to the Jews, who, when Christianity began to be preached, disseminated false reports against it; as that the Christians, having sacrificed a little child, extinguish the lights, and that each one defiles the person nearest him."—*Ibid. l.* vi. *n.* 27, *p.* 651; *cf. ib. l.* vi. *n.* 40, *p.* 662.

Eusebius, G. C., speaks of this calumny as not lasting long. —*H. E. l.* iv. 7. It is also mentioned by the martyrs who suffered in the persecution after the death of Antoninus Pius. —*Euseb. H. E. l.* v. 1; given also by Ruinart, *Acta Martyr. pp.* 49, 50; who also gives the hymn of St. Prudentius, on the martyrdom of St. Laurence, wherein he makes the Roman prefect say:

Argenteis scyphis ferunt
Fumare sacrum sanguinem,
Auroque nocturnis sacris
Adstare fixos cereos.—69-72.

CENTURY II.

Clement of Alexandria, G. C.—"And since not this tradition alone is made manifest to him who has felt the greatness of the word, the wisdom spoken in a mystery, which the Son of God taught, is to be concealed. For, of old, the tongue of the prophet Isaias was purified with fire to be enabled to declare the vision; and we also ought to have not merely our tongues, but our ears also purified, if we attempt to become partakers of the truth. These were the things that deterred me from writing: and even now I hold it a matter of religion, as is said, *not to cast pearls before swine, lest perhaps they*

trample them under their feet and turn and tear us. . . . But that which you hear in the ear, saith the Lord, preach ye upon the house-tops (*St. Matt.* x.), ordering the secret traditions of true knowledge to be received, sublimely and excellently interpreted, and as we have *heard in the ear*, so to transmit them to those to whom we ought; but enjoining, not to communicate to all, the things said to them in parables." *Strom. L.* 1, *n.* 12, *p.* 348. This system is also elsewhere declared by Clement to be *a precept of our Saviour.* See *Strom. L.* ii. *n.* 2, *p.* 432. "He (Christ) has permitted us to impart the divine mysteries, and that holy light to those who are able to receive (them). But He did not immediately reveal to many those things which were not for many, but to a few, to whom He knew them to be suited,—to those both capable of receiving them, and of being conformed to them. But things ineffable, even as God, are confided, not to writing, but to oral teaching."—*Strom. L.* i. *n.* 1, *p.* 323. For the context of this passage which asserts the discipline of the secret to have been *practised by our Saviour*, see under "*Tradition.*" See also *Strom. L.* vi. *n.* 15, *pp.* 802-3.[1]

This system *taught* and *followed* by our Blessed Saviour, is also, according to Clement, *that of all the Scriptures:* "For many causes, therefore, do the Scriptures conceal their meaning."—*Strom. L.* vi. *n.* 15, *p.* 803. This general assertion he applies to the individual writers, as the *prophets; Strom. L.* i. *n.* 9, *pp.* 342-3; St. Paul, passim, see *ex. gr. Pædag. L.* i. *c.* 6, *p.* 119; *Strom. L.* v. *n.* 10, *p.* 683; and St. Paul, and St. Barnabas, *Ibid. pp.* 684-5, as in "*Tradition.*"

[1] The following, which establishes the same point, is also deserving of notice, on account of the use of the word ἐπίκρυψις (the *concealment*): "Our Saviour Himself puts the seal upon these things, speaking in a certain place thus, *To you it is given to know the mystery of the kingdom of heaven;* and again, the Gospel says that our Saviour spoke the word to the Apostles in a mystery. Yea, for prophecy says concerning Him, *He shall open His mouth in parables;* He shall utter things hidden from the foundation of the world. Now even also by means of the parable of *the leaven* does our Lord signify the concealment (*τὴν ἐπίκρυψιν*), for He says, *The kingdom of heaven is like to leaven, which a woman took and hid in three bushels of meal, until the whole was leavened.*"—*Strom. l.* v. *n.* 12, *p.* 694.

For proof, that *his own writings*, especially the *Stromata*, were to be of this character, being written for catechumens (*Strom.* i. *n.* 22, *p.* 327), see the first extracts from Clement, under the head of "*Tradition.*"[1]

TERTULLIAN, L. C.—Arguing against marrying with a pagan, he says: "But some man (suppose) bears with our ways, and murmurs not. This then is a sin, that the heathen know our ways; that we are subject to the cognizance of the unjust; that it is their kindness if we do any work. He cannot be ignorant of a thing, who bears with it; or, if it be concealed, because he bears not with it, it is feared. But seeing that Scripture commands both, to work for the Lord but without the knowledge of another, and without grievance to

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[1] In *Strom l.* vii. *p.* 886, we meet with the phrase ἀμυήτος ("*uninitiated*"), so usual in later writers: "We have performed our task in such a manner as to render the discovery of the holy traditions no easy task for any of the uninitiated."

"Let our memoirs, as we have often said, for the sake of those who, incidentally, and without knowledge, may meet with them, be varied, as the name itself indicates, passing rapidly from one thing to another, and according to the connected series of words indicating one thing, but really exhibiting another."—*Strom. l.* iv. *p.* 565. "These books (the *Stromata*) will contain the truth mixed up with the doctrines of philosophy, or rather concealed and covered by them, as the eatable part of a nut by the shell; for the seeds of the truth ought to be guarded solely by (or for) the husbandmen of the faith."—*Strom. l.* i. *p.* 326. Eusebius (*H. E. l.* vi. *c.* 13) tells us that Clement, in a work on Easter, which has perished, declares that "he had been induced by his friends to consign to writing, for the sake of posterity, the traditions which he had received from the ancient presbyters." Who those presbyters were has been seen already. Clement's system, therefore, on this subject, seems to be the following: 1. That Christ revealed but to a few some parts of His doctrine. 2. That He enjoined a similar system to His Apostles. 3. That they followed that system. 4. That those secret doctrines were preserved by tradition, and that an oral tradition, descending from father to son, amongst the true gnostics, or believers. 5. That Clement, when treating of these doctrines, intended to be understood solely by the gnostic, and not by the catechumen, or unbeliever, and therefore wrote obscurely on purpose. These details have been entered into, because they are the key to his opinions respecting the means of ascertaining Christ's doctrines; they furnish the only correct answer to whatsoever obscure expressions relative to the mysteries may occur in his writings; and lastly, they correct an error into which many writers have fallen, in supposing Tertullian to be the first writer who mentions this system of discipline. Even Schelstrate knew not of Clement, as its great supporter.

ourselves, it matters not on which side thou sinnest, whether in respect of thy husband's knowledge, if he bear with thee, or in the afflicting of thine own self, if, not bearing with thee, he be shunned. *Do not*, says he, *cast your pearls before swine, lest they trample them under their feet, and turn again and overthrow us also. Your pearls* are, even the notes of your daily conversation. The more thou shalt take care to hide them, the more suspected wilt thou make them, and the more eagerly excite heathen curiosity. Wilt thou escape notice when thou signest thy bed, thy little body? when with thy breath thou blowest away anything unclean? when thou risest even in the night to pray? and wilt thou not be thought to be working somewhat of sorcery? will not thy husband know what thou tastest in secret before all food?"—*L.* ii. *Ad Uxor. n.* 4-5, *p.* 169. *See continuation under "Eucharist."*

"I will not omit a description also, of the very conversation of heretics, how foolish it is, how earthly, how human: without seriousness, without authority, without discipline, as according with their faith. In the first place it is doubtful who is a catechumen, who a believer; they have all access alike; they hear alike; they pray alike; even if heathens come in upon them, they will *cast that which is holy unto dogs; and pearls*, false though they be, *before swine*."—*De Præscrip. n.* 41, *p.* 217.

CENTURY III.

Origen, G. C.—"Celsus frequently calls our doctrine hidden, though the gospel of the Christians is, almost throughout the whole world, better known than the opinions of the philosophers. . . . But there being, besides the exoteric doctrines, some things which are not manifested to the crowd, is not peculiar to the doctrine of Christians only, but was also amongst the philosophers, amongst whom some discourses were exoteric, and some also esoteric."[1]—*T.* i. *L.* 1, *Contr.*

[1] As it has been asserted, by writers of a certain reputation, that Origen was no favorer of the *Disciplina Arcani*, it may not be useless to furnish a

Cels. n. 7, *p.* 525. *See also Contr. Cels. L.* iii. *n.* 59, 487. And *Ibid. lib.* vi. *n.* 6, *pp.* 633-4.

St. Hippolytus, G. C.—Having at the request of Theophilus, undertaken to write concerning Christ and Antichrist, he gives his friend this caution at the outset. "But see that you do not confide these things to unbelieving and blasphemous tongues (for the danger is not slight), but entrust them to religious and faithful men who wish to live holily and justly in the fear (of God). For not in vain does the blessed Apostle warn Timothy, saying, *O Timothy, guard the deposit, avoiding profane and vain speeches, and opposition of knowledge falsely so called, which some professing have erred from the faith.* And again: *Thou, therefore, my son, be strong in the grace which is in Christ Jesus, and the things which thou hast heard of me by many exhortations, the same commend to faithful men, who shall be fit to teach others also.* If then the blessed Apostle delivered with circumspection those things which were easy of attainment to all, seeing in spirit that *all men have not faith* (2 *Thess.* iii.), how much greater danger shall we run, if without caution and indiscriminately we communicate the oracles[1] of God to profane and unworthy men."—*Demons. de Christo et Antichr. Galland. T.* ii. *n.* i. *pp.* 417-8. (*Fabr. T.* i. *p.* 4.)

St. Cyprian, L. C.—Writing to Demetrianus, who appears to have had some civil authority, and to have used it to persecute the Church in Africa, he says: "The uproar of sacrilege and impiety which you are wont to raise against the one

few references: *T.* ii. *Hom.* v. *in Numer. n.* i. *pp.* 284-5, on *Numb.* iv. 8, where, amongst other rites thus guarded, he names the holy Eucharist. He also so applies the words, *Give not the holy things to dogs*, &c., *t.* ii. *Hom.* xiii. *in Exod. n.* i. *p.* 175; *Ib. Hom.* vi. *in Levit. n.* 6, *p.* 219; *Ib. Hom.* xii. *in Levit. n.* 7, *pp.* 253-4, *et passim.* See also *t.* ii. *Hom.* xiii. *in Levit. n.* 5, *p.* 257; *Hom.* iv. *in Levit. n.* 4, *p.* 200. Amongst the special doctrines so guarded are the *Trinity*, *t.* ii. *Hom.* v. *in Levit. n.* 3, *p.* 208; and the *Sacraments*, especially the *Holy Eucharist.* Some examples are given in the section on the "*Eucharist;*" others might be added, as, *t.* ii. *Hom.* xvii. *in Genes.* (on *Genes.* xlix. 11), *n.* 8, *p.* 109; *Ib. Hom.* iv. *in Lib. Jos. p.* 405, *col.* 1.

[1] *Λογια.*

and the true God, I have hitherto passed over in contempt, thinking it better and more becoming to treat with the scorn of silence the ignorance of a mistaken man, rather than to provoke a madman's frenzy by addressing him. Nor did I do this without the authority of the divine instruction. . . . And we are also ordered to keep what is holy within our own knowledge, and not expose it to be trodden on by swine and dogs; the Lord thus speaking and saying, *Give not that which is holy to dogs, neither cast ye your pearls before swine, lest they trample them under foot, and turning upon you they tear you.* [He then establishes the unity of God, but says nothing of the Trinity, or of the sacraments of the Church.]"—*Liber. ad Demetr. pp.* 432-3.

ARCHELAUS, G. C.—"Manes, whilst in prison, orders his followers to purchase the books of the law of the Christians. . . . Having, accordingly, taken a certain amount of gold, they proceeded to the places where the books of the Christians were copied in writing; and, pretending themselves to be Christians sent for the purpose, they requested the books to be offered them for purchase; and, not to be tedious, they buy all the books of our Scriptures, and carry them back to Manes in prison. When he had received them, the cunning man began to seek, in our books, for passages favorable to his duality, not his, indeed, but the Scythian's who had broached this doctrine a considerable time before."—*Disp. cum Manete, Galland. t.* iii. *n.* 54, *p.* 607.

"To hear the Gospel, is desired by all; but the glory of the Gospel is communicated only to the genuine disciples of Christ. Therefore did the Lord speak in parables to those that could not hear; but to the disciples He explained in private the parables. For the brightness of the glory is their's, who have been already illuminated; the darkness is of unbelievers. These mysteries the Church now unfolds to thee, who art passed from the class of catechumens; to Gentiles it is not the custom to manifest them. For to no one amongst the Gentiles do we make known the mysteries concerning Father, Son, and

Holy Ghost; neither do we speak openly before the catechumens concerning the mysteries, but we often say many things in an occult manner, in order that the faithful, who are acquainted with the matter, may understand, whilst they who are not thus acquainted, may not be injured."—*Disp. cum Manete, Galland. t.* iii. *p.* 610, *n.* 3, *ex S. Cyril. Hierosol. Catech.* vi.[1]

CENTURY IV.

Lactantius, L. C.—Speaking of St. Cyprian's writings, he says, "Beyond the mere words, he cannot please those who are ignorant of the sacrament, in as much as the things that he has written are mystical, and purposely designed to be understood by the faithful only."[2]—*Divin. Instit. l.* v. *c.* i.

Eusebius, G. C.—One of his chapters is headed thus: "That it beseems not to make known to all the more venerable doctrines of truth." Then follows, according to the method of his work, a passage to the same effect from Plato; after which he adds, "Amongst us also the saving word enjoins: *Give not that which is holy to dogs, neither cast ye your pearls before swine.* And again, *For the sensual man receiveth not the things of the Spirit of God, for it is foolishness to him* (1 *Cor.* ii.)"—*Præp. Evang. l.* xii. *c.* 7, *p.* 581.

St. Julius, L. C.—See the passages given under "*Eucharist*" and "*Sacrifice.*"

St. Zeno, L. C.—In a discourse on continency, exhorting a Christian woman not to marry a Pagan, he says: "Let us suppose that, as often happens, the parties, being of a different religion, have to attend on the same day, you at the church, and he the temple. Of what kind will each of you procure the sacrifice? At what cost? . . . Further, is not his sacrifice public, thine secret? His may be freely handled by any one; thine cannot be looked upon without a sacrilege, even by

[1] Gallandius, in his *Præf. de Archelao, t.* iii., is of opinion that this extract is to be assigned to St. Cyril of Jerusalem.

[2] Quoniam mystica sunt, quæ locutus est, et ad id præparata, ut a solis fidelibus audiantur.

Christians themselves who have not been consecrated."—*Trac.* v. *n.* 9, *t.* v. *Galland. p.* 118.

St. Athanasius, G. C.—"As to the mystic cup, what was, or where was it, broken by Macarius? . . . Nor are they (the Arians) ashamed to display publicly the mysteries before the catechumens; and what is worse still, before the heathens; though it is needful, as it is written, and *Good to hide the mystery of the king* (*Tobias* xii.); and, as the Lord has proclaimed, *Give not the holy things to dogs, nor cast pearls before swine* (*St. Matth.* vii.) For the mysteries ought not to be publicly exhibited to the uninitiated,[1] lest the Gentiles, who understand them not, scoff; and the catechumens, becoming curious, be scandalized."—*Apol. cont. Arian. n.* xi. *t.* i. *p.* 105.

St. Hilary, L. C.—After citing the usual text, *St. Matt.* vii. 6, and declaring the Gentiles to be *the dogs*, and heretics *the swine*, he says, "It therefore behooves us not to treat indiscriminately, nor unwisely and without caution, of the Incarnation of the Word of God, and the mystery of the Passion, and the power of the Resurrection."—*Comm. in Matth. c.* vi. *n.* i. *p.* 696, *t.* i.

St. Cyril of Jerusalem, G. C.—Addressing, in his *Procatechesis*, those who were about to be baptized, he warns them not to approach the font from curiosity: "Let not any of you come in, saying, 'Come, let us see what the faithful do; when I have entered I shall see, and thus learn what is done.' "—*Prochat. n.* 2, *p.* 3, *Ed. Ben. Venet.* 1763. *See also n.* 6, *p.* 5.

"When the catechetical instruction has been delivered, if a catechumen shall inquire of thee what the teachers have said, tell nothing to one without; for we deliver to thee a mystery, even the hope of life to come; keep the mystery for Him who rewards thee. Neither let any man say to thee, 'What harm if I also know?' The sick too ask for wine, but if it be given them unseasonably, it produces delirium, and two evils follow, the sick man dies, and the physician is blamed. So the catechumen also, if he learn from a believer, the catechumen is

[1] Οὐ χρὴ γὰρ τὰ μυστηρια ἀμυήτοις τραγῳδεῖν.

made delirious (for he understands not what he has heard, and he finds fault with the matter, and scoffs at what has been said), and the believer is condemned as a betrayer. But thou now art standing on the borders; see thou tell nothing; not that the things spoken are not worthy of being told, but that the ear is not worthy to receive. Thou also wast once a catechumen; I did not tell what was before thee; when by experience thou shalt have attained to the height of the things taught, then indeed wilt thou understand that the catechumens are worthy to hear them."—*Ibid. n.* 12, *p.* 9.

"These mysteries which the Church now makes known to thee who art transferred from among the catechumens, it is not the custom to make known to the Gentiles; for to a Gentile we do not make known the mysteries concerning the Father, and the Son, and Holy Ghost, neither do we speak plainly about the mysteries before catechumens, but we many times say things in a covert manner, that the faithful who know may understand, and that they who know not may not receive hurt."—*Catech.* vi. *n.* 29, *p.* 106.[1]

St. Gregory of Nyssa, G. C.—"I feel ashamed for you, that you, who are now growing old, should still be put forth with the catechumens, when the mystery is to be spoken, as though you were a foolish youth, and one that could not keep the secrets. Join yourself to the mystic flock, and learn the secret instructions."—*T.* ii. *In eos qui diff. Bapt. p.* 125.[2]

[1] The following extract from St. Cyril's *Catech.* v. *n.* 12, *pp.* 77-8, shows that the Apostles' Creed, in his portion of the Church, came within the "*Discipline of the Secret.*" "But take thou and hold that faith only, as a learner and in profession, which is now by the Church delivered to thee, and is defended out (or, fenced round) of all Scripture. For since all cannot read the Scriptures, but some, as being unlearned, others by business, are hindered from knowledge (of them), in order that the soul may not perish from lack of instruction, we comprise the whole doctrine of the faith in a few sentences. This I wish you to remember in the very phrase, and to rehearse it with all diligence amongst yourselves, not writing it on paper, but graving it by memory on your hearts; being on your guard in your exercise, lest haply a catechumen should overhear the things delivered to you."

[2] St. Gregory of Nyssa thus alludes to the Eucharist, as part of the mysteries: "When these words have been spoken to the spouse (of the Canti-

St. Basil, G. C.—See the first extract, from *T.* iii. *p.* 1, *Lib. de Sp. Sanc.*, given under "*Tradition.*"

St. Philastrius, L. C.—He says of the Cataphrygians: "They baptize the dead, and they celebrate the mysteries in public. . . . It is said that they, for the Passover, mix into their sacrifice, the blood of an infant."—*Galland. T.* vii. *De Hæres. n.* 21, *p.* 488.

St. Epiphanius, G. C.—"Marcion celebrated the mysteries in the presence of the catechumens, and in the mysteries he used water."—*Adv. Hæres.* (42) *p.* 304. *See also p.* 305.

St. Ambrose, L. C.—"You are summoned to the mysteries, though ignorant what they are; you learn when you come."—*T.* i. *De Elia et Jej. c.* x. *n.* 36, *p.* 546.

"*Thy words have I hidden in my heart, that I may not sin against Thee* (*Ps.* cxviii. 11). Hence, therefore, it is good to conceal the *king's mystery;* for he sins against God, whoso thinks that the secret things entrusted to him, may be revealed to the unworthy. There is danger then not merely in telling what is false, but even what is true, when one communicates such things to persons to whom we ought not."—*T.* i. *In Ps.* cxviii. (*Beth.*), *n.* 24, *p.* 990.

"The time admonishes us to treat of the mysteries, and to proclaim the meaning of the sacraments. Had we been of opinion that this ought to be communicated before baptism to persons not yet initiated, we should have been accounted to have betrayed, rather than to have enounced them."[1]—*T.* ii. *De Mysteriis, n.* 2, *p.* 325.

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cles), there are set before her neighbors the mysteries of the Gospel: *Eat, O my neighbors, and drink, and be inebriated, my brethren* (*Cant.* v. 1). For to him that is acquainted with the mystic declarations of the Gospel, there will appear to be no difference between these words and the mystic initiation (μυσταγωγίαν) which took place on that occasion in the persons of the Apostles. For both there and here the word says, *Eat and drink.*"—*T.* i. *Hom.* x. *in C. Cant. p.* 624. St. Gregory of Nazianzum thus alludes to this discipline, in his oration before the fathers assembled at the council of Constantinople: "In these (Father, Son, and Holy Ghost) thou who hast been initiated knowest (οἶδας ὁ μυηθείς) that baptism has its perfection."—*Labb. t.* ii. *p.* 934.

[1] Prodidisse potius quam edidisse æstimaremur.

"Why need I proclaim his attention to the worship of God? His, who, being shipwrecked, before he was initiated into the more perfect mysteries, while the vessel which had borne him was foundering on the rocks, and being dashed to pieces by the surrounding waves, feared not to die, but to die without the mystery. From those whom he knew to be initiated, he begged that divine sacrament of the faithful;[1] not to indulge his curiosity by gazing on the secret things, but to obtain that aid of his faith. For he caused it to be bound up in a linen cloth,[2] and wrapping the cloth round his neck, he thus flung himself into the sea, without seeking even for a plank of the wrecked vessel to aid him as he swam; as he desired only the arms of faith. And accordingly thinking these sufficient for his shield and defence, he sought for no other helps. . . . Nor was he deceived in his opinion. For being the first that was saved from the waves, and borne to land, he acknowledged the guardian unto whom he had entrusted himself, and immediately, after having saved his servants, either by his own efforts, or learnt that they had been rescued, heedless of his property, nor bestowing a thought on his losses, he sought the Church of God, to return thanks for his safety, and to know the eternal mysteries, declaring that of all duties the most urgent is thanksgiving."—*T.* ii, *l.* 1, *De excessu Fr. Satyri*, *n.* 43, 44, *pp.* 1125-6. For continuation, see "*R. C. Church.*"[3]

[1] Divinum illud fidelium sacramentum.

[2] Ligari fecit in orario.

[3] From St. Ambrose's treatise *De Instit. Virg. c.* i. *n.* x., we find that the Lord's Prayer was a part of this secret discipline: "Similiter et Dominica oratio omnia comprehendit, quam vulgare non opus est." In his *Ep.* xlii. *Sorori*, *n.* 15, *t.* ii. *p.* 960, he thus alludes to the holy Eucharist and to the Discipline of the Secret: "Let us kiss Christ with the kiss of communion: *He that readeth, let him understand.*" In the *Explanatio Symboli ad Initiandos*, discovered by Mai, we have the following: "This warning I wish to give you, that the symbol (the Apostles' Creed) ought not to be written, because you have to repeat it. But let none write it. For what reason? So have we received, that it ought not to be written (sic accepimus ut non debeat scribi). But what? To be retained. But thou sayest to me, how can it be retained, if it be not written? It can be the better retained if it be not written. In what way? Learn. What then thou writest, secure as it were that thou mayest read it over, thou beginnest not to repeat it by daily

St. J. Chrysostom, G. C.—"*Joseph said: Thou shalt give the cup into the hands of Pharaoh.* I do not say that ye shall give the cup into the hands of the king, but that the king himself will give into your hands that tremendous cup, and full of mighty power, and more precious than both creatures. The initiated know the virtue of that chalice, and you also will know a little later."—*T.* ii. *Catech.* 1, *ad Illuminandos, n.* 1, *p.* 266. See also *T.* vi. *Hom.* iv. *in Matth. n.* 7, *p.* 69.

Commenting on 1 *Cor.* xv. 29, "*What shall they do that are baptized for the dead.* . . . What then is Paul speaking of? But first I would fain remind you, that have been initiated, of a saying which the hierophants, on that evening, bid you utter, and then I will also explain the passage of Paul; for thus will this also be clearer to you. For, after all the rest, we add what Paul now says, and I wish indeed to say it openly, but dare not on account of the uninitiated: for these make the exposition more difficult for us, necessitating us either not to speak clearly, or to declare to them the ineffable things. However, as far as I may be able, I will speak covertly."—*T.* x. *Hom.* xl. *in Ep.* 1, *ad Cor. n.* 1, *p.* 441. See similar remarks under "*Eucharist*" and "*Mass*," *passim.*

St. Gaudentius of Brescia, L. C.—See the first extract given under "*Eucharist.*"

"We have not followed the exact order of that lesson of Exodus, wherein the law for celebrating the Passover is described; for this reason, that we might maintain the reverence enjoined as due to the mysteries which are to be reserved:[1] for as much as, on that most resplendent night, the eve of Easter, it was necessary for me to explain, in my second discourse, not agreeably to the order of the text, but to the wants of the neophytes, that so the uninstructed neophytes might learn the prescribed manner (discipline) of eating the paschal

meditation, whereas what thou dost not write, thou fearest lest thou mayest lose, and thou beginnest to repeat it daily."—*T.* vi. *p.* 158 *in fine.*

[1] Mysteriis reservandis.

sacrifice, and the instructed faithful might recognize it."—*Tr.* v. *in Lect. Ex. t.* v. *Bib. Max. SS. PP. p.* 950.

CENTURY V.

St. Augustine, L. C.—"If we say to a catechumen, 'Dost thou believe in Christ?' he will answer, 'I do believe,' and sign himself: he already carries on his forehead the cross of Christ, and is not ashamed of the cross of his Lord. Lo! he has believed in His name. Let us ask him, 'Dost thou eat the flesh of the Son of Man, and drink the blood of the Son of Man?' he knows not what we say,[1] because Jesus has not trusted Himself to him."—*T.* iii. *Trac.* xi. *in Joan. Ev. n.* 3, *col.* 1804-5.

"Whither does He lead the believers and the baptized? To the manna. Lo! I say the manna: it is known what the Jews, the people of Israel, received; it is known what God rained down from heaven for them: and catechumens know not what Christians receive."[2]—*Ibid. n.* 4, *col.* 1805-6.

"By flesh the Lord first blessed us. The faithful will know what they receive;[3] for that they are blessed by flesh; and they know that they would not be blessed, unless that crucified flesh were given for the life of the world."—*T.* v. *Serm.* v. *col.* 50.

"They who know the Scriptures, know what Melchisedech, the priest of the most high God, brought forth, when he blessed Abraham. We must not mention this, on account of the catechumens. The faithful, however, recognize[4] how that which we now see fulfilled was beforehand prophesied."—*T.* v. *Serm.* cccvii. *n.* 3, *col.* 1833.

Palladius, G. C.[5]—"And the evil stopped not here, but the

[1] Nescit quid dicimus.

[2] Nesciunt catechumeni quid accipiant Christiani.

[3] Norunt fideles quid accipiunt. So *passim*. See *Ib. Serm.* iv. *col.* 39; *Ib. Serm.* ccxxxii. *n.* 7, *col.* 1432; *Ib. Serm.* ccxxxiv. *n.* 2, *col.* 1438.

[4] Non oportet ut hoc memoremus, propter catechumenos. Fideles tamen agnoscunt.

[5] The friend of St. J. Chrysostom, whose life he wrote early in the fifth century. The edition used is that given by Gallandius, *t.* viii.

soldiers,—of whom some, as we have learnt, were even uninitiated,—entering into where the holy things were deposited, saw everything that was within, and the most holy blood of Christ, so great was the tumult, was spilt upon their dress."—*De Vita S. J. Chrys. Dial. c.* 2, *Galland. t.* viii. *p.* 264: (*also Ed. Ben. S. J. Chrys. t.* xiii.)

St. Innocent I., Pope, L. C.—Speaking of Confirmation, he says: "The words, however, I cannot mention, for fear of seeming to betray,[1] rather than to reply to the point on which you have consulted me."—*Ep.* xxv. *Decentio, n.* 6, *Galland. t.* viii. *p.* 587. The context is given under "*Confirmation.*"

St. Cyril of Alexandria, G. C.—"When he (the catechumen) has joined his praise to that of the perfect (initiated), he withdraws from the more secret mysteries, and is excluded from Christ's sacrifice."—*T.* i. *Lib.* xii. *De Ador. in Sp. et Ver. p.* 445.

Theodoret, G. C.—"Not all men,—for all have not given heed to the gospel,—but they who have received within them the love of God, these, he says, as men that *hunger and thirst, shall be satiated*, being made partakers of that immortal food. But we know the divine food and the spiritual doctrine, and the mystic and immortal banquet which the initiated recognize."—*T.* i. *In Ps.* xxi. *p.* 744.

"These things are plain to the initiated, and do not need any explanation. For they are acquainted both with spiritual oil wherewith they have had their heads anointed, and with that inebriation which weakens not, but strengthens, and that mystic food which He, who has become, besides a bridegroom, a shepherd, sets before us."—*Ib. In Ps.* xxii. *pp.* 749-50. See also *Dial.* i. *and* ii. *t.* iv. given under "*Eucharist.*"[2]

Sozomen, G. C.—Speaking of the outrages committed in the church of Constantinople, by the faction opposed to St. J.

[1] Ne magis prodere videar.

[2] "We do not teach this prayer (says Theodoret, speaking of the Lord's Prayer) to the uninitiated. For none but the initiated dares to say *Our Father who art in heaven.*"—*T.* iv. *l.* v. *c.* xxviii. *Hæret. Fabul.*

Chrysostom, he alludes to the sacrileges already described in that bishop's letter, as follows: "But of the other things which were likely to happen in so great a disorder, the initiated are not ignorant, but I am necessitated to pass them over in silence, for fear lest some not initiated may fall in with this history."[1]—*Hist. Eccles. l.* viii. *c.* xxi. *p.* 552.

THE LITURGIES.

From the testimony of several of the fathers, there is good reason for believing, that no public liturgy of any church was committed to writing earlier than the middle of the fourth century. The *Clementine* liturgy, found in the eighth book of the *Apostolical Constitutions*, is not an exception; for though that liturgy may probably date earlier even than the council of Nicæa, it is not known to have been used, as compiled in the "Constitutions," in any church service whatever. The liturgies of the various churches were transmitted solely by tradition.

When the causes of that discipline ceased to exist, the liturgies were committed to writing, bearing the names of the founders of the respective churches wherein they were used, or of individuals under whose immediate care they were first made public.

If the account given by St. Proclus[2] is to be relied on, various changes were made at that period, but not such as affected the essential parts of the liturgy, the ἀναφορὰ, as the uniformity of the various liturgies, in that essential portion, testifies.

Of the numerous liturgies used at various times in different parts of Christendom, there are said to be three great sources, or

[1] Ἐγὼ δὲ ἀναγκαίως διηγήσομαι, μὴ καὶ ἀμύητός τις ἐντύχῃ τῇ γραφῇ.

[2] See the passage under "*Sacrifice of the Mass*," century v.

originals, of which all the rest are substantially transcripts. Those originals are the liturgy of St. James, that of St. Mark, and the Roman liturgy, or St. Peter's, according to the testimony of Pope Innocent I.

The liturgy of St. James is followed, more or less directly, by all the oriental liturgies, whether of the orthodox, or of the schismatical and heretical churches: that of St. Mark by the Ethiopian; that of Rome by the Ambrosian, and the liturgies of Roman Africa, as far as the latter can be judged of from the notices contained in the writings of the fathers of that church.

The only exception to the above remark is the Gothic liturgy of Gaul and Spain, fragments of which were first published by Mabillon. Those fragments seem to indicate a distinct rite, independent of the great originals named above.

Further particulars will be found regarding each liturgy, under their respective titles. It will suffice to remark here that, as of the greater liturgies, one can be traced to the fourth, and three others to the fifth century, and as their uniformity and universality are manifest, their high authority, as representing to us the faith and practice of the Church, cannot but be felt by every one desirous of knowing and of being in conformity with the primitive Church.

The following are the chief controverted dogmas and practices on which the liturgies agree. They contain—

1. Prayers for the dead.

2. A narrative of the institution of the holy eucharist, which is almost word for word the same in every liturgy, except the Ethiopian, and yet is not taken from any of the Scripture accounts.

3. A prayer that God will make, or change, the bread and wine into the body and blood of Christ.

4. They declare that a mystery and sacrifice are celebrated, and they contain an actual sacrificial oblation.

5. The mixture of water with the wine is named in each, either in the prayers themselves, or in the rubrics, except in the liturgy of the Armenians; and there is reason to believe

that this deviation from the universal practice originated in that church in the fifth century.

6. The use of the sign of the cross.

7. And probably also the invocation of the saints, in terms more or less direct, forms a primitive portion of nearly all the liturgies; though this is controverted, but with what just reason may be doubted, when we take into account the testimony of St. Cyril of Jerusalem.

Liturgy of Jerusalem.[1]—After the words of the institution have been recited by the priest, and the people have expressed their belief in what is therein declared, the priest continues: "We offer unto Thee, O Lord, this tremendous and unbloody sacrifice,[2] beseeching that Thou deal not with us according to our sins, nor reward us according to our iniquities. . . . Have mercy on us, O God, according to Thy great mercy, and send down upon us, and upon these gifts which lie before (Thee), Thy most Holy Spirit, who is the Lord and giver of life . . . who descended in the likeness of a dove upon our Lord Jesus Christ in the river Jordan, and rested upon Him; who descended upon the Apostles in the likeness of fiery tongues . . . send down, O Lord, this Thy most Holy Spirit upon us, and upon these holy gifts set before (Thee), that He may descend with His holy, good, and glorious presence, may sanctify and make this bread the holy body of Thy Christ. (*People*) Amen. (*Priest*) And this cup the precious blood of Thy Christ.[3]

[1] Called also the liturgy of St. James. This liturgy is used in the Syriac language by the Jacobites or Monophysites throughout the ancient patriarchate of Antioch; and, in Greek, the same liturgy, substantially, is used once a year at Jerusalem, by the Melchites or orthodox. As the Monophysite heresy was condemned by the council of Chalcedon, in the year 451, the parts used in common by the two antagonist parties are thus traced to a very high antiquity. The Greek of this liturgy, which seems to be the original, and the Syriac therefore but a version (*Renaudot, t.* ii. *p.* 1), is given in the *Bibl. Patr. t.* ii. Paris. 1624.

[2] *Προσφέρομέν σοι δέσποτα τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν.*

[3] *Αὐτὸ τὸ πνεῦμά σου τὸ πανάγιον κατάπεμψον . . . ἐπὶ τὰ προκείμενα ἅγια δῶρα ταῦτα, ἵνα ἐπιφοιτῆσαν τῇ ἁγίᾳ καὶ ἀγαθῇ, καὶ ἐνδόξῳ αὐτοῦ παρουσίᾳ, ἁγιάσῃ καὶ ποιήσῃ τὸν μὲν ἄρτον τοῦτον*

(*People*) Amen. (*Priest*) That they may be to all those who partake of them, for remission of sins and for eternal life, for the sanctification of soul and body, for bringing forth the fruit of good works, for the confirmation of Thy holy Catholic and Apostolic Church, which Thou hast founded upon the rock of faith that the gates of hell may not prevail against it. Let us pray for the precious, super-celestial, ineffable, undefiled, glorious, tremendous, terrible, divine gifts which have been offered and sanctified to the Lord our God, that the Lord our God who hath received them upon His holy and super-celestial, intellectual and spiritual altar, &c. (Then the priest breaks the bread, and taking one-half in his right hand and the other in his left, he dips what he holds in his right hand into the chalice, and says:) The union of the most holy body and of the precious blood of our Lord, and God, and Saviour, Jesus Christ. (Then he signs what he holds in his left hand, then the other half, and immediately begins to break and to distribute a part into each cup, saying:) The union is made, and sanctified, and completed (perfected) in the name of the Father, and of the Son, and of the Holy Ghost. (And when he signs the bread, he says:) *Behold the Lamb of God*, the Son of the Father, *who taketh away the sin of the world*, slain for the life and salvation of the world. (And when he distributes one part into each cup, he says:) A holy portion of Christ, full of grace and truth, of the Father and of the Holy Ghost, to whom be glory and power for ever and ever. . . . *Taste and see how gracious the Lord is*, who is broken and not divided, is given to the faithful and not consumed, for the remission of sins,[1] and for ever-

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σῶμα ἅγιον τοῦ Χριστοῦ σου, καὶ τὸ ποτήριον τοῦτο αἷμα τίμιον τοῦ Χριστοῦ σου. In Maffei's letter on Pfaff's asserted discovery of certain extracts from St. Irenæus, we have the following reading or punctuation suggested: "E faccia che questo pane (santo corpo del Salvatore) e questo calice (sangue venerabil del Salvatore) sia a tutti coloro chi ne participeranno in remission de' peccati."

[1] Ὁ μελιζόμενος καὶ μὴ μεριζόμενος, καὶ τοῖς πιστοῖς μεταδιδόμενος, καὶ μὴ δαπανώμενος, εἰς ἄφεσιν ἁμαρτιῶν.

lasting life, now and ever, to eternal ages. . . . O Lord our God, the heavenly bread, the life of the world, *I have sinned against heaven and before Thee, and am not worthy* to partake of Thy immaculate mysteries; but as Thou art a merciful God, make me worthy by Thy grace to partake without condemnation of Thy holy body and precious blood, for the remission of my sins and eternal life."

Liturgy of Alexandria.[1]—"Giving thanks through Jesus Christ to Thee, with Him and the Holy Ghost, we offer this reasonable and unbloody worship,[2] which all nations offer to Thee, O Lord, from the rising to the setting of the sun, from the north to the south, because *Thy name is great amongst all nations, and in every place incense is offered* to Thy holy name, and sacrifice and oblation."[3]—*Renaudot, t.* i. *p.* 145.

"Heaven and earth are indeed full of thy holy glory, by the manifestation of our Lord, and God, and Saviour, Jesus Christ. Fill also, O God, this sacrifice with Thy benediction, by the descent of Thy most Holy Spirit; for that our Lord Himself, and God, and supreme King, Jesus Christ, in the night wherein He delivered Himself for our sins, and underwent death in the flesh for all men, reclining with (His disciples), (He took bread) with His holy and spotless and undefiled hands, looking up to Thee, His own Father, but our God, and the God of all,

[1] Called also the *Liturgy of St. Mark.* It is the liturgy of the church of Alexandria, and was used throughout that patriarchate, containing Egypt, Libya, Pentapolis, and Ethiopia. Much the same line of remark applies to this liturgy as to the preceding. It is used by the Monophysites throughout the patriarchate of Alexandria; and though not now used by the orthodox, there is reason to believe, from a Greek manuscript of the tenth or eleventh century, found in a convent of Calabria inhabited by oriental monks of the order of St. Basil, and which manuscript is entitled the Liturgy of St. Mark, that as late as the eleventh century it was actually used by the orthodox. It is of the same rite, with slight exceptions, as the Coptic liturgy of the Monophysites, and, from the prayer for the raising of the waters of the Nile to their just level, it was clearly intended for the use of Alexandria. Thus, it will represent the same age as the liturgy of St. James. The Coptic seems to be a version from the Greek, which is given by *Renaudot, t.* i. *p.* 131, *seqq.*

[2] *Λατρείαν ταύτην.*

[3] *Προσφέρεται . . . καὶ θυσία καὶ προσφορά.*

He gave thanks, blessed, sanctified, broke, and gave to His holy and blessed Apostles and disciples, saying, Take, eat, for this is my body which is broken for us, and distributed for the remission of sins.[1] (*People*) Amen. In like manner also, after He had supped, having taken the chalice, and mixing it with wine and water, and looking up to heaven to Thee, His Father, but our God, and the God of all men, He gave thanks, He blessed, He filled (it) with the Holy Ghost, and gave to His holy and blessed disciples, saying, *Drink ye all of it: For this is my blood of the New Testament, which is shed* and distributed for you and for many, *for the remission of sins.* (*People*) Amen. (*Priest*) *Do this in commemoration of me, for as often as you shall eat this bread and drink this chalice, ye show forth my death*, and confess my resurrection and ascension, *till I come*, &c."[2]—*Ib. pp.* 154-56. "Send down also upon us, and upon these loaves and these cups, Thy Holy Spirit, that He may sanctify and consecrate (perfect) them, as an Almighty God, and make the bread indeed the body. (*People*) Amen. (*Priest*) And the chalice the blood of the New Testament, of our Lord Himself, and God[3] and Saviour and supreme King, Jesus Christ."—*Ib. p.* 157. "Make us glad with the divine influences of Thy Holy Spirit, that being filled with the knowledge of Thee, we may worthily partake of the good things lying before us, the spotless body, and precious blood of Thine only-begotten Son our Lord and God and Saviour Jesus Christ.[4]—*Ib. p.* 160.

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[1] *Τὸ σῶμά μου τὸ ὑπὲρ ἡμῶν κλώμενον καὶ διαδιδόμενον.*

[2] The words, or rather the history, of the institution, occur in every one of the numerous liturgies known; but the *ἐπίκλησις* of the Holy Spirit, besides not occurring in any writer of the three first centuries, is in some liturgies omitted.

[3] *Ἐξαπόστειλον . . . ἔτι δὲ ἐφ' ἡμᾶς καὶ ἐπὶ τοὺς ἄρτους τούτους, καὶ ἐπὶ τὰ ποτήρια ταῦτα, τὸ πνεῦμά σου τὸ ἅγιον, ἵνα αὐτὰ ἁγιάσῃ καὶ τελειώσῃ, ὡς παντοδύναμος Θεός. καὶ ποιήσῃ τὸν μὲν ἄρτον σῶμα. τὸ δὲ ποτήριον, αἷμα τῆς καινῆς διαθήκης, αὐτοῦ τοῦ κυρίου καὶ Θεοῦ καὶ σωτῆρος.*

[4] *Ἀξίως μετάσχοιμεν τῶν προκειμένων ἡμῖν ἀγαθῶν, τοῦ ἀχράντου σώματος, καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου υἱοῦ.*

[When communicating the clergy, he says:] The holy body. [And at the chalice:] The precious blood of our Lord and God and Saviour."—*Ib. p.* 162. "We give thanks to Thee, O Lord our God, for the participation of Thy holy, unspotted, immortal, and super-celestial mysteries, which Thou hast bestowed upon us for the benefit, and sanctification, and salvation of our souls and bodies; and we pray and beseech Thee, O Lord, who art good and a lover of men, to grant that the communion of the holy body and of the precious blood of Thine only-begotten Son, may be to us, for faith unshamed, for love unfeigned, for fulness of piety, for the averting of whatsoever is adverse, for the keeping of Thy commandments, for a viaticum of everlasting life, for an acceptable defence at the dread tribunal of Thy Christ."—*Ib. p.* 163. "Thou hast bestowed upon us, O Lord, sanctification in the participation of the most holy body, and of the precious blood of Thine only-begotten Son."—*Ib. p.* 165.

Liturgy of Constantinople.[1]—After the words of institution and the oblation, as in the preceding liturgy, the deacon says to the priest: "Bless the holy bread. . . . (*The priest*) Make this bread the precious body of Thy Christ, . . . and what is in this chalice, the precious blood of Thy Christ, . . . changing them by Thy Holy Spirit.[2] (*Deacon*) Amen, Amen, Amen. That they may be to those who partake, for sobriety of soul, for remission of sins, for the communion of the Holy Spirit, for the fulness of the kingdom of heaven, for confidence in Thee, and not for judgment or condemnation."—*p.* 77.

"Draw near, O Lord Jesus Christ our God, from the holy habitation of Thy dwelling, and come and sanctify us, O Thou who sittest on high with the Father, and art invisibly present with us here below, and vouchsafe to impart to us, by Thy mighty hand, Thine immaculate body, and Thy precious blood,

[1] Called also the liturgy of St. J. Chrysostom. It is the liturgy used in the patriarchate of Constantinople, as published by Goar in his *Euchologium*, Paris. 1647. It follows the liturgy of St. James.

[2] *Ποιήσον τὸν μὲν ἄρτον τοῦτον τίμιον σῶμα τοῦ Χριστοῦ σου . . . μεταβαλὼν τῷ πνεύματί σου τῷ ἁγίῳ.*

and by us to all the people. . . . (Then the priest breaks the holy bread into four parts, and says:) The Lamb of God, the Son of the Father,[1] is broken and divided; He is broken, but is not diminished; He is always eaten, but not consumed, but sanctifies those who are partakers of Him."—*Ib. p.* 81. (The deacon says to the priest:) "Make me partaker of the precious and holy body of our Lord and God and Saviour Jesus Christ. (The priest says:) I give unto thee the precious and holy and spotless body of our Lord and God and Saviour,[2] for the remission of sins, and eternal life. (Then the priest receives, and says:) I believe, Lord, and confess that Thou art the Christ, the Son of the living God, who didst come into the world to save sinners," &c.—*P.* 82. (The priest holding in his hand the holy cup, calls the deacon, saying:) "Deacon, draw near. (And the deacon says:) Behold, I draw near to the immortal King, and I believe, Lord, and confess that Thou art the Christ the Son of the living God, who didst come into this world to save sinners. (The priest says:) Thou, O deacon, servant of God, receivest the precious and holy body and blood of our Lord and Saviour Jesus Christ, for the remission of sins and eternal life."—*Ib. p.* 83.

The Alexandrian Liturgy.[3]—"Turn not away, O God, from us sinners, who offer to Thee this awful and unbloody sacrifice."[4]—*P.* 57. "Vouchsafe unto us that we, with all fear and a pure conscience, may offer unto Thee this spiritual and unbloody sacrifice, having received which upon Thy holy

[1] *Ὁ ἀμνὸς τοῦ Θεοῦ, ὁ υἱὸς τοῦ πατρὸς.*

[2] *Μεταδίδωμί σοι τὸ τίμιον καὶ ἅγιον καὶ ἄχραντον σῶμα τοῦ κυρίου καὶ Θεοῦ καὶ σωτῆρος.*

[3] Called also the liturgy of St. Basil: it is in universal use throughout the Greek church. The Barberini MS. of this liturgy, published by Montfaucon, is declared by that great scholar to be as early as the year 691; and about that date it is well known that the 227 eastern bishops, assembled in the council of Trullo, declared that St. Basil had "set down in writing for them the mystic liturgy (*γεγράφως τὴν μυστικὴν ἡμῖν ἱερουργίαν παραδέδωκεν*)." This liturgy, therefore, it would seem, may be traced to the fourth century. It is given by Renaudot, *t.* i. *p.* 57, *et seqq.* It follows the liturgy of St. James.

[4] *Ἐγχειροῦντάς σοι τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν.*

and super-celestial and intellectual altar for an odor of sweetness," &c.—*P.* 61. "The magnificence of Thy gifts, O Lord, exceeds all power of language, and all conception of the mind. . . . Thou hast furnished unto us the dispensation of Thine only-begotten Son, and the hierophancy of this sacrifice, wherein is not the blood of the law, nor carnal righteousness, but the Lamb is indeed spiritual, and the sword intellectual and spiritual."—*Ib. p.* 63. (The priest elevates the larger part of the consecrated host, and says:) "Holy things for the holy. . . . The holy body and precious true blood of Jesus Christ the Son of God. (*People*) Amen. (*Priest*) The holy, precious body and true blood of Jesus Christ the Son of God. (*People*) Amen. (*Priest*) Body and blood of Emmanuel our God, this is truly, Amen. (*People*) Amen. I believe, I believe, and confess, till my last breath, that it is the very life-giving flesh of Thine only-begotten Son, but our Lord and God,[2] and Saviour Jesus Christ."—*Ib. pp.* 82-3.

Coptic Liturgy.[3]—"Do Thou, O Lord, make us worthy, by the power of Thy Holy Spirit, to perform this ministry . . . that we may offer to Thee this sacrifice of blessing . . . grant that our sacrifice may be well-pleasing before Thee, for my sins, and for the follies of Thy people, for that it is pure, as the gift of Thy Holy Spirit."—*P.* 2. "O Lord Jesus Christ . . . we beg and beseech Thy goodness. O lover of mankind, look down on this bread and on this chalice, which we have placed on this Thy sacerdotal table; bless them, sanctify them, and consecrate them; change them, so that this bread indeed may become Thy holy body, and this mixture in this chalice, Thy precious blood, that they may be to us all a safeguard, a medicine, the salvation of (our) souls and bodies."—*P.* 3.

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[1] *Ἅγιον τίμιον σῶμα καὶ αἷμα ἀληθινὸν Ἰησοῦ Χριστοῦ υἱοῦ τοῦ Θεοῦ. σῶμα καὶ αἷμα Ἐμμανουὴλ τοῦ Θεοῦ ἡμῶν, τοῦτό ἐστιν ἀληθῶς.*

[2] *Ὅτι αὐτή ἐστιν ἡ σὰρξ ζωοποιὸς τοῦ μονογενοῦς σοῦ υἱοῦ, τοῦ κυρίου δὲ καὶ Θεοῦ.*

[3] Called also the liturgy of St. Basil. Given by Renaudot, *t.* i. *p.* 1, *et seqq.* It is used by the Eutychians and Jacobites, in Egypt.

"The magnificence of Thy gifts," &c., as given under the "*Alexandrian Liturgy.*" [After the words of institution have been recited, and the priest has said "We offer unto Thee these gifts out of Thine own, for all, through all, and in all," the deacon adds, "Adore God with fear," and then follows the ἐπίκλησις:] "We beseech Thee, Christ our God, . . . that Thy Holy Spirit may come down upon us, and upon these gifts that lie before us, and may sanctify them, and make them the holy of holies.[1] (*People*) Amen. (*Priest*) And may He make this bread indeed the holy body of our Lord and God and Saviour Jesus Christ, for the remission of sins, and eternal life to him who shall partake of it. And this chalice the precious blood of our Lord and God and Saviour Jesus Christ, for the remission of sins," &c.—*Ib. p.* 16. "Let us beseech Him, our Almighty Lord and God, to make us worthy of the communion and participation of His holy mysteries, the holy body and precious blood of His Christ."—*Ib. p.* 19. [The priest holding in his hands a portion of the consecrated host, says:] "Holy things for holy persons. . . . The holy body, and precious true blood," &c., *as in the preceding Liturgy in fine.*

Syriac Liturgy.[2]—"Do Thou make us worthy to stand with a pure heart before Thee, and to minister and offer to Thee this venerable and unbloody sacrifice for the destruction of our sins," &c.—*T.* ii. *p.* 549. [After the words of institution, then follows the ἐπίκλησις.] "And may Thy Holy Spirit come down upon us, and upon these gifts which lie before us, and may He sanctify them; and make this bread the glorious body of our Lord Jesus Christ, a heavenly body, a life-giving body, a precious body, for the expiation of faults and the remission of sins, and life everlasting to those who receive it. (*People*) Amen. (*Priest*) And this chalice, the precious blood of our supreme Lord and God Jesus Christ, the redeeming blood, the life-giving blood, the atoning blood, which was

[1] Ἀναδείξαι ἅγια ἁγίων.

[2] Given by Renaudot, *t.* ii. *p.* 548, *et seqq.*

shed for the redemption and life of the world, for the expiation of faults and the remission of sins, and life eternal to those who receive it."—*Ib. p.* 554. "O Holy of holies, Lord God of Hosts, we offer to Thee this venerable and unbloody sacrifice, for the holy churches, which are from one end of the earth to the other."—*Ib. p.* 555.

Liturgy of the Nestorians.[1]—"O Lord our God, regard not the multitude of our sins. . . . but by Thine ineffable grace sanctify this sacrifice."—*T.* ii. *p.* 587. "Mother of our Lord Jesus Christ, pray for me to thine only Son, who was born of thee, that He may forgive me my sins, and receive from my weak and sinful hands this sacrifice."—*Ib. p.* 588. [Having divided the host, and signed the chalice with one part, the priest says:] "The precious blood is signed with the body of our Lord Jesus Christ; (and having dipped that portion in the chalice, he adds,) the holy body is signed with the propitiating blood of our Lord Jesus Christ, in the name of the Father, and of the Son, and of the Holy Ghost."—*Ib. p.* 594. "Christ our God, our Lord . . . has made us worthy by His grace to receive His body and His precious and all-hallowing blood."—*Ib. p.* 596.

Coptic Liturgy.[2]—"Send down, O Lord, Thy Holy Spirit upon me, and make me worthy to assist at Thy holy altar, neither let it turn to my condemnation, but may I offer unto Thee this venerable and unbloody sacrifice, with a pure conscience, for the remission of my sins and iniquities, for the pardon of the sins of Thy people, and for the rest and refreshment of our fathers, who have slept in the orthodox faith."—*T.* i. *p.* 26. [Having recited the words of institution, the priest adds:] "Do Thou, O Lord, by Thy voice alone change these things that lie before us; do Thou set before us, perfect for us this

[1] Called also the liturgy of the Apostles. It is thought to have been earlier than Nestorius. Renaudot gives it in his *t.* ii. *p.* 584, *et seqq.*

[2] Called also the liturgy of St. Gregory the Illuminator. He was consecrated bishop by Leontius, in the beginning of the fourth century. It is in *Renaudot, t.* i. *p.* 26, *et seqq.*

ministry full of mysteries. . . . Send down upon us the grace of Thy Holy Spirit, that He may sanctify and change these gifts set before us into the body and blood of our salvation. And mayest Thou make this bread indeed Thy holy body, O Lord our God and Saviour Jesus Christ, which (body) is given for the remission of sins, and life everlasting to those who partake of it. And again, this chalice, the precious blood of Thy New Testament, O Lord our God and Saviour, which blood is given for the remission of sins, and life everlasting to those who partake of it."—*Ib. p.* 31. The confession of faith is similar to that of the *Alexandrian Liturgy.* "The holy body and the precious blood of Jesus Christ the Son of our God. (*People*) Amen. The holy and precious body and true blood of Jesus Christ the Son of our God. Amen. The body and blood of Emmanuel our God," &c.—*Ib. p.* 36. "We give Thee thanks, O Christ God . . . for that Thou hast in such manner loved us, and deliveredst Thyself to be immolated for our salvation, and hast bestowed life on us, through Thy holy body and Thy precious blood, the participation of which Thou hast just vouchsafed unto us." —*Ib. p.* 37.

Alexandrian Liturgy.[1]—"Thou hast granted unto us, lowly men and sinners, and Thine unworthy servants, confidence to stand at Thy holy altar, and to offer up to Thee the awful and unbloody sacrifice,[2] for our own sins, and the ignorances of Thy people, for the pardon and rest[3] of our fathers and brethren who have already fallen asleep."—*T.* i. *p.* 90. "Thou hast been appointed our high priest, and hast committed unto us this liturgical and unbloody sacrifice[4] as Lord of all. . . . Enable me by the power of Thy Holy Spirit . . . to assist at this Thy holy table, and to consecrate Thy spotless body, and

[1] Like the preceding, called the liturgy of St. Gregory. It is in *Renaudot, t.* i. *p.* 90, *et seqq.*

[2] *Προσφέρειν σοι τὴν φοβερὰν καὶ ἀναίμακτον θυσίαν.*

[3] *Εἰς ἄνεσιν καὶ ἀνάπαυσιν.*

[4] *Τῆς λειτουργικῆς ταύτης καὶ ἀναιμάκτου θυσίας τὴν ἱερουργίαν παρέδωκας ἡμῖν.*

precious blood."[1]—*Ib. p.* 94; so also again, *Ib. p.* 95. [After the words of invocation, the ἐπίκλησις is as follows:] "Do Thou, Thyself, O Lord, by Thy voice change the things that lie before us;[2] Thyself present, perform this mystic liturgy; Thyself preserve in us the memory of Thy worship; Thyself send down Thy most Holy Spirit, that He may descend with His holy and good and glorious presence, may sanctify and change these precious and holy gifts which lie before us, into the very body and blood of our redemption.[3] . . . And may He make indeed this bread become Thy holy body, of our Lord and God and Saviour, and Supreme King Jesus Christ, for remission of sins, and life everlasting to those who partake thereof: and this chalice, Thy precious blood, that of Thy New Testament, of our God and Saviour and Sovereign King Jesus Christ, for the remission," &c.—*Ib. pp.* 105-6. The confession of faith is the same as in the *Alexandrian Liturgy:* "The holy body, and precious true blood of Jesus Christ the Son of God. Amen. This is veritably the body and blood of Emmanuel our God," &c.

Coptic Liturgy.[4]—"Make us all worthy to stand before Thee with a pure heart and a soul full of Thy grace, and to offer to Thee this holy, reasonable, spiritual, and unbloody sacrifice, for the remission of our sins."—*T.* i. *p.* 39. [The ἐπίκλησις after the words of institution, is as follows:] "And send down from Thy lofty sanctuary . . . the Paraclete Thy Holy Spirit . . . upon us Thy servants, and upon these venerable gifts set before Thee, upon this bread and upon this chalice, that they may be purified and changed, and this bread indeed may He make the body of Christ, and make this chalice also the precious blood of the New Testament, of the same Lord, God, Saviour, and King of us all, Jesus Christ: that they may be to us all who

[1] Ἱερουργῆσαι τὸ αχραντον σῶμα, καὶ τὸ τίμιόν σου αἷμα.

[2] Μεταποιήσον.

[3] Μεταποιήσῃ . . . εἰς αὐτὸ τὸ σῶμα . . . τῆς ἡμετέρας ἀπολυτρώσεως.

[4] Called the liturgy of St. Cyril: in *Renaudot, t.* i. *p.* 38, *et seqq.*

are going to partake of them, profitable unto the obtaining of faith without disputing, love unfeigned," &c.—*Ib. pp.* 48-9.

ÆTHIOPIAN LITURGY.[1]—"Have mercy, O Lord, on the souls of Thy servants, who have eaten Thy body, and drunk Thy blood, and have received rest in Thy faith."—*T.* i. *p.* 514. [After the words of institution, the people answer:] "Amen, Amen, Amen. We believe and are certain; we praise Thee, O Lord our God, this is truly Thy body, and so we believe. Amen. It is truly Thy blood; we believe. (*Priest*) And as often as ye shall do this, ye shall make commemoration of me. (*People*) We show forth Thy death, O Lord, and we believe Thy holy resurrection. . . . Now also, O Lord, celebrating the memory of Thy death and resurrection, we offer to Thee this bread and this chalice; giving thanks to Thee, that by them Thou hast made us worthy to stand before Thee, and to perform the priestly office unto Thee. We pray Thee, O Lord, and we beseech Thee that Thou send the Holy Spirit and power upon this bread and upon this chalice, and that He make them both the body and blood of our Lord and Saviour Jesus Christ, for ever and ever. Amen."—*Ib. p.* 517. "Hosts of angels stand before the Saviour of the world, and surround the body and blood of our Lord and Saviour Jesus Christ; let us approach before His presence, and venerate Christ with faith. (*Deacon*) Adore God with fear."—*P.* 518. "The holy, precious, living, and true body of our Lord and Saviour Jesus Christ, which is given for remission of sins, and everlasting life to those who receive it with faith. Amen. The holy, precious, life-giving and true blood of our Lord and Saviour Jesus Christ, which is given for remission, &c. This is, in real truth, the body and blood of Emmanuel. Amen. I believe, I believe, I believe, from this time forth, now, and for evermore. Amen. This is the body and blood of our Lord and Saviour Jesus Christ, which He received of the lady of us all,

[1] Called also the liturgy of the Apostles. Like all the preceding oriental liturgies, it resembles that of St. James. In *Renaudot, t.* i. *p.* 499, *et seqq.*

the holy and pure Virgin Mary. . . . (The communion is given thus:) This is the bread of life, which came down from heaven, the truly precious body of Emmanuel our God. (And he that receives shall say), Amen. (The deacon shall give the chalice, saying:) This is the chalice of life, which came down from heaven, which is the precious blood of Christ."—*Ib. p.* 520.

THE ROMAN LITURGY.[1]—"Wherefore, O Lord, we beseech Thee graciously to accept this oblation of our bounden service, . . . which oblation do Thou, O God, we beseech Thee, vouchsafe to make in all respects, blessed, approved, ratified, reasonable, and acceptable, that it may be made unto us the body and blood of Thy most beloved Son our Lord Jesus Christ." [After the consecration, the priest says:] "Wherefore, O Lord, we Thy servants . . . offer unto Thy glorious majesty of Thy gifts and presents, a pure host, a holy host, an immaculate host, the holy bread of eternal life, and the chalice of everlasting salvation. Upon which vouchsafe to look with a propitious and serene countenance, and to accept them as Thou didst vouchsafe to accept the gifts of Thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee, a holy sacrifice, an immaculate host. . . . May this commixture and consecration of the body and blood of our Lord Jesus Christ be to us that receive, unto eternal life. (Bowing to the holy sacrament, the priest says:) Lamb of God who takest away the sins of the world, have mercy on us. . . . Let not the participation of Thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, be to my judgment and

[1] The state of this liturgy, as it existed in the time of St. Gregory the Great, is known. Thomasius has published a MS., from the Queen of Sweden's library, which is thought to present this liturgy to us as it stood in the time of Pope Gelasius. Furthermore, in the edition of St. Leo's works by the fratres Ballerinii, is published a *sacramentary* which dates as early as St. Leo. In all essential particulars these sacramentaries, or liturgies, coincide perfectly, thus confirming the declaration of Pope Innocent I. that the liturgy of Rome is of apostolic origin, derived, that is, from St. Peter.

condemnation, but, through Thy mercy, may it be available unto me for the safeguard and cure of mind and body. (At the communion, the priest says thrice:) Lord, I am not worthy that Thou shouldst enter under my roof, but speak the word only, and my soul shall be healed." And, in giving the communion, as in receiving it himself, he declares again that it is "the body of our Lord Jesus Christ."

Ambrosian Liturgy.[1]—"Receive, O most merciful Father, this holy bread, that it may be made the body of Thine only-begotten Son, in the name of the Father, and of the Son, and of the Holy Ghost.[2] Receive, O holy Trinity, this chalice, wine mixed with water, that it may be made the blood of Thine only-begotten Son, in the name of the Father, &c. . . . (So again in the canon), Make for us, O God, this oblation, approved, reasonable, acceptable, that it may be made for us the body and blood of Thy Son, our God and Lord Jesus Christ.[3] (Then follows the consecration, after which the priest says:) Wherefore, being mindful of His most glorious passion, and resurrection from the dead, and ascension into heaven, we offer unto Thee this immaculate host, this reasonable host, this unbloody host,[4] this holy bread, and chalice of eternal life. . . . And we pray and beseech that Thou wouldst receive this oblation on Thy altar on high, by the hands of Thine angels, as Thou didst vouchsafe to receive the gifts of Thy just servant Abel, and the sacrifice of the patriarch. . . . (When the host is broken), Thy body, O Christ, is broken,[5] the chalice is blessed;

[1] This liturgy is now used only in the church of Milan. It is supposed to have been, in its essential parts, in use in that church before the time of St. Ambrose, who, according to *Walf. Strab. Lib. de Reb. Eccl. c.* xxii., rearranged it. This liturgy, as now used at Milan, has undergone various alterations to render it more conformable to that of Rome. The edition used is that of Pamelius, ed. 1560; it is probably the most ancient of the various forms under which it has been published.

[2] Ut fiat unigeniti filii tui corpus.

[3] Fac nobis Deus hanc oblationem adscriptam, rationabilem, acceptabilem, quæ nobis corpus fiat et sanguis . . . filii tui.

[4] Offerimus tibi hanc . . . incruentam hostiam.

[5] Corpus tuum frangitur Christe.

may Thy blood, oh our God, be ever unto us unto life, and unto the salvation of our souls. (When the particle is placed in the chalice :) May the commixture of the consecrated body and blood of our Lord [1] Jesus Christ, profit us, who eat and receive, unto life, and joy everlasting. (Before taking the sacrament into his hand, the priest says :) Holy Lord, Almighty Father, Eternal God, grant unto us so to receive the body of Jesus Christ, Thy Son, and my Lord, that it may not turn to my judgment, but to the remission of my sins. (When the communion is given, the priest says :) The body of Christ. (The communicant answers :) Amen."—*Pamel. Liturg. Latin. t.* 1.

GOTHICO-GALLICAN LITURGY.[2]—"Thou art truly holy, truly our Lord God, blessed in the highest : through whom we humbly beseech Thee, that Thou wilt graciously behold this oblation, which we offer to Thee for the faith, stability, and concord, of the holy Catholic Church, for purification from wickedness, and remission of sins ; and that in beholding, Thou mayest bless it, and in blessing, sanctify it, through Thy holy and blessed Son Jesus Christ our Lord . . . we, therefore, observing these His commandments, offer unto Thee the holy gift of our salvation. Beseeching Thee, that Thou wouldest vouchsafe to send Thy Holy Spirit upon these solemn mysteries, that they may become to us a true Eucharist in the name of Thee, and of Thy Son, and of Thy Holy Spirit, that they may confer eternal life and an everlasting kingdom on us, who are going to eat and drink of them in the transformation of the body and blood of our Lord Jesus Christ. . . . So descend upon this oblation, that it may be a medicine of health to the living, and give refreshment to the departed."

GALLICAN LITURGY.[3]—"Thou truly art holy . . . and the

[1] Commixtio consecrati corporis et sanguinis Domini nostri.

[2] Published by Mabillon, Paris, 1685, from an old MS. in the Queen of Sweden's library. "It was used in that part of Gaul, or France, which was anciently called Gallia Narbonensis, containing the provinces of Narbonne, Languedoc, Provence, and Savoy."—*Brett, p.* 327.

[3] Published also by Mabillon from the same MS. "It was used in the other provinces of Gaul and in Britain also, being introduced here, as

Redeemer of all in Christ; through whom we pray and beseech Thee, that Thou wouldst vouchsafe to receive, bless, and sanctify this oblation, that it may be grateful and acceptable; which we offer unto Thee for the peace of Thy Church . . . for the commemoration of the saints, and for the repose of the dead. . . . We beseech Thee, Almighty God, let Thy Holy Spirit descend upon these gifts which we offer to Thee . . . that this oblation may be made a spiritual sacrifice, accepted by Thee for a sweet-smelling savor. . . . Deliver us from all evil, O Almighty Eternal God; and because Thou only hast the power of granting it, grant that this solemn sacrifice may sanctify our hearts whilst it is believed, and blot out our sins when it is received, through our Lord Jesus Christ."

Mozarabic Liturgy.[1]—"O Jesus, the good High Priest, come, come and be in the midst of us, as Thou wast in the midst of Thy disciples; sanctify this oblation, that being sanctified, we may receive it by the hands of Thy holy angel, O holy Lord, and eternal Redeemer. Our Lord Jesus Christ, in that night in which He was betrayed, took bread, and giving thanks, He blessed, and brake it, and gave it[2] to His disciples, saying, Take and eat, this is my body which shall be delivered for you. (Here let the body be elevated.) Do this as often as ye eat in remembrance of me. Likewise also the cup, after He had supped, saying, This is the cup of the New Testament in my blood, which shall be shed for you and for many for the

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Bishop Stillingfleet has proved (*Antiq. of British Churches, p.* 216), by St. Germain, who came over hither with Lupus about the year 429, to free this church from the Pelagian heresy."—*Brett, ibid.*

[1] "The Mozarabic missal was used in the churches of Spain at least as early as the fifth century, as Cardinal Bona has proved (*De Reb. Liturg. l.* i. *c.* ii.) It is called the Mozarabic, or Mixtarabic, because the Spaniards being conquered by the Moors, or Arabians, and so intermingled with them, were for some time called *Mixed-Arabians.* These three liturgies, therefore, being certainly as old as the fifth century, and it may be older, seem to have been the first written liturgies used in these parts of the world. But when Austin the monk came over hither to convert our *Saxon* ancestors, he brought with him the *Roman* canon, which from that time forward was used in this realm."—*Brett, pp.* 327-8.

[2] Brett's translation is given.

remission of sins. (Here the cup covered with the filiola shall be elevated.) Do this as oft as ye drink in remembrance of me . . . as often as ye shall eat this bread and drink this cup, ye shall show the Lord's death till He shall come in brightness from the heavens. (*R.*) Amen. We, O Lord, observing these Thy gifts and precepts, lay upon Thine altar the sacrifices of bread and wine, beseeching the most profound goodness of Thy mercy, that the holy and undivided Trinity may sanctify these Hosts, by the same Spirit through which uncorrupt viginity conceived Thee in the flesh; that when it has been received by us, not with less fear than veneration, whatsoever dwells in us contrary to the good of the soul may die. . . . Holy things for holy persons; and may the reception of the body and blood of our Lord Jesus Christ procure pardon to us that take it, and drink it, and repose to the faithful departed."

Liturgy of Theodorus.[1]—"Grant, O Lord, by Thy grace, and Thine abundant mercies, that while we stand before Thee with pure consciences, and offer to Thee this living, holy, acceptable, glorious, reasonable, excellent, and unbloody sacrifice, we may find grace and mercy in Thy sight."—*T.* ii. *p.* 616. After the words of institution, the priest says, "We offer before Thy glorious Trinity, with a contrite heart, and in the spirit of humility, this living and holy sacrifice, which is the mystery of the Lamb of God who taketh away the sins of the world."—*Ib. p.* 619. "And may the grace of Thy Holy Spirit come upon us and upon this oblation, and may He abide and descend upon this bread, and upon this chalice, and bless and sanctify and sign them in the name of the Father, and of the Son, and of the Holy Ghost; and may the bread, by the virtue of Thy name, this bread, I repeat, be made the holy body of our Lord Jesus Christ, and this chalice, the blood of our Lord Jesus Christ, that whosoever, with true faith, shall eat

[1] He was Bishop of Mopsuestia, in Cilicia; the friend and master of Nestorius. He died in 428. This liturgy is given by Renaudot, *t.* ii. *p.* 616, *et seqq.*

of this bread, and drink of this chalice, may they be to him, O Lord, for the pardon of transgressions, and the remission of sins, &c."—*Ib. p.* 621.

Liturgy of Nestorius.[1]—"A living and reasonable oblation of our first-fruits, the unbloody (not immolated) and acceptable victim of the Son of our race, which (sacrifice) the prophets signified in mysteries, and the Apostles plainly taught, which martyrs gained by their blood, which doctors explained in the Church, and priests have offered and immolated upon the holy altar; which Levites have carried in their arms, and the people have received for the expiation of their sins, is offered, for all creatures, to the Lord God of all."—*T.* ii. *pp.* 626-7. "We offer to Thee, this living, holy, acceptable, glorious, and unbloody sacrifice, for all creatures, and for the holy apostolic Catholic Church, which is spread over the face of the whole earth, that thou mayest preserve it in peace, and free from all scandal, without blemish, spot, wrinkle, or the like; for thou hast said by Thine only-begotten Son Jesus Christ our Lord, that *the gates of hell shall not prevail against it.*"—*Ib. p.* 630. And may the grace of Thine Holy Spirit, O Lord, come down, dwell and rest upon this oblation which we offer before Thee, and sanctify it, and make it, *viz.* this bread and this chalice, the body and blood of our Lord Jesus Christ, Thou transmuting them, and sanctifying them by the operation of Thine Holy Spirit; that the partaking of these holy mysteries may be, to all who receive them, unto eternal life, and resurrection from the dead . . . that so with a pure conscience we may be worthy to communicate of the body and blood of Thy Christ. . . . Since we have manifestly received Thy body, may Thy virtue dwell secretly within us. . . . May Thy living body, O Lord, which we have eaten, and Thy pure blood which we have drunk, not be to our injury or infirmity, but be for the expiation of our crimes and the remission of our sins, O Lord of all."—*Ib. pp.* 633-4.

[1] In Renaudot, *t.* ii. *p.* 626 *et seqq.* It contains the peculiar heresy of Nestorius.

THE EUCHARIST.

THE FATHERS.

CENTURY I.

St. Ignatius, G. C.—"Obeying the bishop and the presbytery with an entire mind: breaking one bread, which is the medicine of immortality; an antidote that we should not die, but live for ever in Jesus Christ."—*Ad Ephes. n.* 20.

"They[1] abstain from eucharist and prayer,[2] because they confess not that the eucharist is flesh of our Saviour Jesus Christ, the flesh which suffered for our sins,[3] which the Father in His mercy raised again. They, therefore, who deny the gift of God,[4] perish in their disputing. Well had it been for them to make much of it, that they also might rise again. . . . Let that be esteemed a sure eucharist which is either under the bishop, or him to whom he may commit it."—*Ad Smyrn. n.* 7, 8.

"I have no taste for corruptible food, nor for the pleasure of this life. I wish for God's bread, heavenly bread, bread of life, which is flesh of Jesus Christ,[5] the Son of God, who was afterwards of the seed of David and Abraham: and I wish for God's draught, His blood, which is love[6] without corruption, and life for evermore."—*Ad Romanos, n.* 7.

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[1] The Docetæ, who denied that Christ had a real body.—*Cf. n.* 4, *ejus Ep.*, and *n.* 10, *Ep. ad Trall.*

[2] This passage is quoted by Theodoret (*t.* iv. *Dial.* iii. *p.* 231, *ed. Shulze*), as follows: *εὐχαριστίας καὶ προσφορὰς οὐκ ἀποδέχονται*: they admit not *eucharists and oblations.*

[3] *Διὰ τὸ μὴ ὁμολογεῖν τὴν εὐχαριστίαν σάρκα εἶναι τοῦ Σωτῆρος . . . τὴν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν παθοῦσαν.*

[4] *Τῇ δωρεᾷ τοῦ Θεοῦ.*

[5] *Ἄρτον Θεοῦ θέλω, ἄρτον οὐράνιον, ἄρτον ζωῆς, ὅς ἐστιν σὰρξ Ἰησοῦ Χριστοῦ.*

[6] *Καὶ πόμα Θεοῦ θέλω τὸ αἷμα αὐτοῦ, ὅ ἐστιν ἀγάπη.*

"Be careful therefore to use one eucharist, for there is but one flesh of our Lord Jesus Christ; and one cup, for the uniting of His blood;[1] one altar; as (also) one bishop, together with the presbytery and deacons, my fellow-servants; that so whatsoever ye do, ye may do it according to God."—*Ad Philad. n.* 4.

CENTURY II.

St. Justin, G. C.—"After having thus washed him who has been convinced, and has expressed his agreement with us, we lead him to those who are called brethren, where they are assembled, that we may earnestly make prayers in common, both for ourselves and for the baptized (illuminated) person, and for all others in every place; that, having learned the truth, we may be found by works, good administrators, and observers of the commandments, that so we may obtain the eternal salvation. Having ceased from the prayers, we salute one another with a kiss: after which, to him who presides over the brethren bread is brought, and a cup of wine mixed with water.[2] And he, having taken them, sends up praise and glory to the Father of all things, through the name of the Son, and of the Holy Spirit, and employs much time in offering up thanks for having been deemed worthy of these things by Him;[3] when he hath ended the prayers and the thanksgiving, all the people present express their assent by saying, Amen, which, in the Hebrew tongue, signifies, *so be it.* He who

[1] *Μιᾷ εὐχαριστία χρῆσθαι· μία γὰρ σὰρξ τοῦ κυρίου . . . καὶ ἓν ποτήριον εἰς ἕνωσιν τοῦ αἵματος αὐτοῦ. Cotel.* "in unitatem sanguinis ipsius." *Wake* and *Chevallier*, "in the unity of His blood."

[2] *Προσφέρεται τῷ προεστῶτι τῶν ἀδελφῶν ἄρτος, καὶ ποτήριον ὕδατος καὶ κράματος—a cup of water and of mingled wine.* The custom of mingling water with the eucharistic wine is noticed by many other primitive writers.—*St. Irenæus, adv. Hæres. l.* iv. *c.* 57. Temperamentum calicis suum sanguinem declaravit; and *ibid. l.* v. *c.* 2: *κεκράμενον ποτήριον.* St. Cyprian treats of the matter at large, and asserts it to be an apostolical tradition.

[3] *Εὐχαριστίαν ὑπὲρ τοῦ κατηξιῶσθαι τούτων παρ' αὐτοῦ ἐπὶ πολὺ ποιεῖται, at much length he makes a eucharist* (thanksgiving), *for that God hath vouchsafed to them these things.*

presides having given thanks (eucharistized), and all the people having expressed their assent, they who are called amongst us deacons, give to each of those present a portion of the bread, and of the wine mixed with water, over which the thanksgiving has been made,[1] and carry away a portion to those who are absent.[2]

"66. And this food is called amongst us, *εὐχαριστία*, eucharist: of which no one is allowed to partake, but he who believes that what we teach is true, and has been washed in the laver (of baptism) which is for remission of sins and unto regeneration, and who so lives as Christ has delivered. For we do not receive these things as common bread and common drink; but in the (same) manner as Jesus Christ, our Saviour, being made flesh by the word of God, had both flesh and blood for our salvation; even so we have been taught, that the food over which thanksgiving has been made (eucharistized) by the prayer of the word which came from Him,—by which (food) our blood and flesh are nourished by transmutation,—is both flesh and blood of that same incarnate Jesus.[3] For the Apostles, in the memoirs composed by them, which are called Gospels, have delivered, that Jesus gave them this injunction: that, having taken bread, and given thanks, He said: *Do this in remembrance of me; this is my body;* and that, in like manner, having taken the cup and given thanks, He said: This is my blood; and that He distributed (them) to these alone. And this, too, the wicked demons have in imitation

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[1] *Μεταλαβεῖν ἀπὸ τοῦ εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος—the eucharistized* (consecrated) *bread and wine and water.* The Ben. ed. remarks that St. Justin describes the oriental rite, both as to the time of giving the kiss of peace, and the distribution of *both* elements by the deacon, *p.* 82, *n.* c.

[2] This custom of reserving the eucharist will be noticed elsewhere.

[3] *Οὐ γὰρ ὡς κοινὸν ἄρτον καὶ κοινὸν πόμα ταῦτα λαμβάνομεν· ἀλλ' ὃν τρόπον διὰ λόγου Θεοῦ σαρκοποιηθεὶς Ἰησοῦς Χριστὸς, ὁ Σωτὴρ ἡμῶν καὶ σάρκα καὶ αἷμα ὑπὲρ σωτηρίας ἡμῶν ἔσχεν, οὕτως καὶ τὴν δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφὴν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν, ἐκείνου τοῦ σαρκοποιηθέντος Ἰησοῦ καὶ σάρκα καὶ αἷμα ἐδιδάχθημεν εἶναι.*

commanded to be done in the mysteries of Mithra. For, that bread and a cup of water are set forth, in the rites appointed for the initiated, ye either know, or may learn."[1]—*Apol.* i. *n.* 65-6, *pp.* 82-3.

The preceding description is that of the first communion after baptism. He also describes in similar, but not so explicit terms, the ordinary celebration of the Eucharist on the Lord's day.[2]

St. Irenæus, G. C.—"Marcus (the gnostic) pretending to consecrate (eucharistize) the cups of wine mixed with (water), and prolonging much the word of the invocation, makes (them) appear purple and red;[3] so as to have it thought by them, that the grace which is above all things[4] caused its own blood to flow into that chalice, through that invocation of his;[5] whilst they who are present seek eagerly to taste of that drink, that into them also may flow the grace vaunted by this magician. Next, giving women cups of wine mingled with water (mingled cups), he bids them, whilst he stands by, to consecrate

[1] St. Justin, in numerous instances, notices analogies between Pagan and Christian rites and doctrines, and ascribes the coincidence to evil spirits.

[2] It is as follows: "We afterwards continually remind each other of these things; and they who are wealthy assist those who are in need, and we are always together. And over all our oblations we bless the Creator of all things, through His Son Jesus Christ, and through the Holy Spirit. And on the day called Sunday, there is an assembly, in one place, of all who dwell in the cities or country, and the memoirs of the Apostles, or the writings of the prophets, are read, as long as circumstances permit. Then, when the reader has ceased, the president delivers a discourse, in which he reminds and exhorts to the imitation of these good things. We then all rise together and pray; and, as we before said, when we have ceased from prayers, bread is brought, and wine and water; and the president, in like manner, offers up prayers and thanksgivings with his utmost power (ὅση δύναμις), and the people assent by saying, Amen; and the distribution and participation of the things eucharistized takes place to each; and a portion is sent by the deacons to the absent."—*Ibid. n.* 67, *p.* 83.

[3] *Ποτήρια οἴνῳ κεκραμένα προβποιούμενος εὐχαριστεῖν, καὶ ἐπὶ πλέον ἐκτείνων τὸν λόγον τῆς ἐπικλήσεως, πορφύρεα καὶ ἐρυθρὰ ἀναφαίνεσθαι ποιεῖ.*

[4] *Τὴν ἀπὸ τῶν ὑπὲρ τὰ ὅλα.* As the gnostics called their *Sige* χάρις, the passage will admit of a corresponding translation.

[5] *Τὸ αἷμα τὸ ἑαυτῆς στάζειν ἐν ἐκείνῳ τῷ ποτηρίῳ, διὰ τῆς ἐπικλήσεως αὐτοῦ.*

(to eucharistize). And this being done, he producing another cup much larger than the one in which the deluded woman had consecrated (eucharistized), and from the smaller, consecrated by the woman, pouring into the larger one prepared by him, and pronouncing, at the same time, these words: 'May that grace which is above all things, and which surpasses all thought and speech, fill thy inward man, and sowing the grain of mustard-seed upon good ground, perfect in thee the knowledge of itself;' and uttering other such words, and driving the wretched woman to frenzy, he exhibited himself as a wonder worker, the larger cup being filled out of the smaller, so as to overflow; and doing other things like unto these, he deceived and drew many after him."—*Adv. Hæres. l.* i. *c.* 13, *n.* 2, *pp.* 60-1.

Under the head "*Sacrifice*" will be found an extract which immediately precedes the following: "But how shall they feel assured, that that bread over which thanksgiving has been made (the eucharistized bread), is the body of their Lord, and the chalice of His blood, if they do not declare Him the Son of the world's Creator; that is, His word, by which the wood bears fruit, and the fountains flow, and the earth yields first the blade, after that the ear, then the full corn in the ear? But how again do they say, that that flesh which is nourished by the body of the Lord, and by His blood,[1] passes into corruption, and partakes not of the life? Either let them change their opinion, or let them decline to offer the things named. But our sentiment is consonant to the eucharist, and the eucharist again confirms our sentiment; and (for) we offer unto Him His own, harmoniously proclaiming communion and union, and acknowledging a resurrection of flesh and spirit.[2] For as bread (which is) from earth, having received the invocation of God, is no longer common bread, but a eucharist,

[1] *Τὴν σάρκα . . . τὴν ἀπὸ τοῦ σώματος τοῦ κυρίου, καὶ τοῦ αἵματος αὐτοῦ τρεφομένην.*

[2] For the connection of the whole argument, see ed. Ben. *in loco.* Tertullian, *de Resurr. carn. c.* 2, has the same expression, "resurrectio animæ."

consisting of two things, both of an earthly and of a heavenly,' so also our bodies, partaking of the eucharist, are no longer corruptible, having the hope of resurrection unto (everlasting) ages."—*Adv. Hæres. l.* iv. *c.* 18, *n.* 4, 5, *p.* 251. For the continuation see "*Sacrifice.*"

"And altogether vain are they who despise the whole of the divine arrangement, and deny the salvation of the flesh, and reject its regeneration, saying that it is not capable of incorruptibility. But if it is not saved, then neither did the Lord redeem us by His blood; nor is the chalice of the Eucharist the communication of His blood; nor is the bread which we break the communication of His body. For there is no blood, except from veins and flesh, and from the rest of man's substance, in which the Word of God was truly made. By His own blood He redeemed us, as also His Apostle saith: *In whom we have redemption through His blood, the remission of sins* (*Coloss.* i.) And since we are His members, and are nourished by the creature, and He Himself bestows on us the creature, making His sun to rise, and sending rain, as it pleases Him, that cup which is from the creature He confessed His own blood, out of which He bedews (or tinges) our blood, and that bread which is from the creature, He thoroughly declared His own body, from which He increases our bodies.[1] Since, therefore, both the mingled cup, and the created bread[2]

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[1] Ὡς γὰρ ἀπὸ γῆς ἄρτος προσλαμβανόμενος τὴν ἔκκλησιν τοῦ Θεοῦ, οὐκέτι κοινὸς ἄρτος ἐστὶν, ἀλλ' εὐχαριστία, ἐκ δύο πραγμάτων συνεστηκυῖα, ἐπιγείου τε καὶ οὐρανίου.

[2] Τὸ ἀπὸ τῆς κτίσεως ποτήριον, αἷμα ἴδιον (*proprium* sanguinem) ὡμολόγησεν, ἐξ οὗ τὸ ἡμέτερον δεύει αἷμα, καὶ τὸ ἀπὸ τῆς κτίσεως ἄρτον, ἴδιον σῶμα (*proprium* corpus) διεβεβαιώσατο. We meet with almost the same words, *Ibid. l.* iv. *c.* 33, *n.* 2, *p.* 270: "The truly spiritual disciple will also examine the doctrine of Marcion, how he can admit that there are two Gods, separated from each other by an infinite distance . . . and how could the Lord in justice, if He be (the Son) of another Father, taking bread, which is, according to us, a part of this creation, confess (it) to be His own body, and affirm the mixture of the chalice (to be) His own blood?" Accipiens panem, suum corpus esse confitebatur, et temperamentum calicis (the mixed chalice), suum sanguinem confirmavit.

[3] Γεγονὼς ἄρτος, the creature bread, or the natural bread.

receive the Word of God, and the Eucharist becomes Christ's body and blood,[1] and out of these the substance of our flesh increases and subsists, how can they say that the flesh is not susceptible of the gift of God,—which (gift) is eternal life,—that flesh which is nourished by the body and blood of the Lord,[2] and is His member? As the blessed Paul saith, in the epistle to the Ephesians, *For we are members of His body, of His flesh, and of His bones;* not saying these things of some spiritual and invisible man,—for the Spirit has neither flesh, nor bones,—but concerning the arrangement which constitutes the real man,[3] consisting of flesh and nerves and bones, which is also nourished from His cup, which is His blood, and is increased from the bread, which is His body.[4] And in the same manner as the wood of the vine bent down into the earth bears fruit in its proper season, and the grain of wheat, falling into the earth and being dissolved, rises manifold through the Spirit of God which contains all things; and then, through the wisdom of God, having come to the use of men, and having received the word of God, become a eucharist, which is Christ's body and blood,[5] even so our bodies being nourished from it (the eucharist), and being placed in the earth, and dissolved in it, will rise again in their proper season, the Word of God bestowing on them resurrection to the glory of God and the Father."—*Ibid. l.* v. *c.* 2, *n.* 2, 3, *pp.* 293-4.

Clement of Alexandria, G. C.—Commenting on the words

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[1] *Καὶ γίνεται ἡ εὐχαριστία σῶμα Χριστοῦ, ἐκ τούτων.* The plural *τούτων* shows that *αἷμα* was originally in the text. The *Vetus Interpres* has, "et fit eucharistia sanguinis et corporis Christi."

[2] *Τὴν (σάρκα) ἀπὸ τοῦ σώματος καὶ αἵματος τοῦ κυρίου τρεφομένην.*

[3] *Περὶ τῆς κατὰ τὸν ἀληθινὸν ἄνθρωπον οἰκονομίας.* The word *οἰκονομία* seems here to signify the *divine work* in the real man. It is used in many different meanings by St. Justin, St. Irenæus, and contemporary writers, as it had not yet settled down to signify especially the Incarnation.

[4] *Ἥτις καὶ ἐκ τοῦ ποτηρίου αὐτοῦ, ὅ ἐστι τὸ αἷμα αὐτοῦ, τρέφεται, καὶ ἐκ τοῦ ἄρτου, ὅ ἐστι τὸ σῶμα αὐτοῦ, αὔξεται.*

[5] *Προσλαμβανόμενα τὸν λόγον τοῦ Θεοῦ, εὐχαριστία γίνεται, ὅπερ ἐστὶ σῶμα καὶ αἷμα τοῦ Χριστοῦ.*

He bound the foal to the vine (*Gen.* xlix. 11), he thus interprets the words: "He bound this simple and infant people to the Word, whom he calls allegorically a vine.[1] For the vine bears wine, as the Word bears blood; but both are a drink for men unto salvation; the wine indeed for the body, but the blood for the spirit."—*Pædag. l.* i. *c.* 5, *p.* 107.

"One is the Father of all things; one also the Word of all things; and one the Holy Spirit, and the same everywhere. And one alone Virgin Mother, whom it pleaseth me to call the Church. Not this one mother alone had milk; because she was not the only woman, but she is at once a virgin and a mother; as a virgin in purity, as a mother in loving affection; and calling unto her her children, she nourishes them with hallowed milk, with the infant Word. Therefore had she not milk, because this beautiful and her own child was milk, feeding the new people with the Word, (a new people) which the Lord Himself brought forth with bodily pain, which He Himself bound in swathing clothes, with precious blood. Oh holy labor! Oh hallowed bands! The Word is all things to the child, both father and mother and pædagogue and nourisher. *Eat my flesh*, He saith, *and drink my blood.* The Lord supplies us with these befitting aliments, and gives flesh and pours forth blood;[2] and nothing is wanting for the children's growth. Oh the incredible mystery![3] He orders us to put aside the old and carnal corruption, as well as also the old food; but, being made partakers of the other new food of Christ, receiving Him, if possible, to place Him within ourselves, and to have the Saviour in our breasts,[4] in order that we may reduce

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[1] Ὃν ἄμπελον ἀλληγορεῖ.

[2] Ταύτας ἡμῖν οἰκείας (his own) τροφὰς ὁ Κύριος χωρηγεῖ, καὶ σάρκα ὀρέγει, καὶ αἷμα ἐκχεῖ.

[3] Ὦ τοῦ παραδόξου μυστηρίου.

[4] Ἐκεῖνον, εἰ δυνατὸν, ἀναλαμβάνοντας, ἐν ἑαυτοῖς ἀποτίθεσθαι, καὶ τὸν Σωτῆρα ἐνστερνίσασθαι. The expression, *εἰ δυνατὸν, if it be possible*, seems just such an expression as would be expected from Clement, who in many places informs us that he would treat of the mysteries so as to be understood by the initiated, but yet so as to hide them from the profane. See *Discipline of the Secret.* In connection with this I may re-

to their proper place the affections of our flesh. But thou dost not wish to understand in this manner, but perhaps in a more common way.[1] Listen then also to this. (He then proceeds to give an allegorical interpretation of the passage.)" —*Ib. l.* i. *c.* vi. *p.* 123.[2]

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mark, that Clement does not, as far as I have noticed, quote, in any one instance, the words of institution, *This is my body*, though he several times has occasion to name the last supper. A very remarkable example of a studied avoidance of the words occurs (*Strom. l.* i. *p.* 343): "Christ having taken bread, first spoke, and gave thanks (*εὐχαριστήσεν*): then, having broken the bread, he set before them, in order that we may eat according to reason (*ἵνα δὲ φάγωμεν λογικῶς*)." He does, however, cite the words, *Take, drink, this is my blood*, when proving, against the Encratitæ, the lawfulness of drinking wine in moderation: a position which he establishes by proving, first, that Christ drank wine, and, secondly, that He blessed it.—*Pædag. l.* ii. *p.* 186. "Understand distinctly that He also partook of wine, for He also was a man. And He gave a blessing to wine, saying, *Take, drink, this is my blood*, blood of the vine: he allegorically calls the Word—that (Word) that was poured forth for many unto remission of sins—a holy stream of gladness (*τὸν Λόγον, τὸν περὶ πολλῶν ἐκχεόμενον εἰς ἄφεσιν ἁμαρτιῶν, εὐφροσύνης ἅγιον ἀλληγορεῖ νάμα*). And that it is the duty of him who drinks to observe sobriety, He clearly showed, in His doctrines at feasts, for He was not inebriated when He taught. And that it was wine which had been blessed, He again showed, saying to His disciples, *I will not drink of the fruit of this vine, until I drink it with you in the kingdom of my Father.* . . . Let this be a settled principle with us against those called *Encratitæ*." *Ἀλληγορεῖ, allegorice vocat—Potter.* So Clement uniformly uses this word: several examples occur in the extracts given from him. See the passages collected by Sylburg, given in the *Index Verb.* at the close of *T.* ii. of Potter's edition.

[1] *Οὐ ταύτῃ νοεῖν ἐθέλεις, κοινότερον δὲ ἴσως.*

[2] The passage in the text requires special attention, on account of the denial, by certain writers, that Clement ever interprets the expressions of the sixth chapter of St. John in a literal sense. [See the Bishop of Lincoln's *Account of the Writings and Opinions of St. Clement, p.* 447, and *p.* 476.] Those writers, whilst they sedulously collect allegorical expositions of this portion of St. John, omit the plain testimony given in the text, wherein Clement not merely interprets that portion of the evangelist literally, but declares every other interpretation *κοινότερον* and allegorical. Subjoined are all the places wherein, as far as I have noticed, Clement quotes the eucharistic words of St. John. 1. *Pædagog. l.* i. *p.* 119, *et seqq.* Explaining allegorically 1 *Cor.* iii. 1-3, he says: "Besides, the expression, *I have given to drink*, is a symbol of perfect participation. For the perfect are said *to drink*, and children *to suck*. For *my blood*, saith the Lord, *is true* (*ἀληθής*) *drink*." Pursuing his symbolical interpretation of the same words of St. Paul, through *p.* 120, he confirms that interpretation by a reference to *St. John* vi. 53-4: "Elsewhere has the Lord, in the Gospel according to St. John, symbolically (*διὰ συμβόλων*) expounded in a different manner,

"There is a twofold blood of the Lord, for the one is His carnal (blood), by which we have been redeemed from corruption (or, destruction); but the other spiritual, this is, whereby we have been anointed.[1] And this is to drink the blood of

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saying, *Eat my flesh and drink my blood*, calling that which may be drunk a clear allegory of the faith and of the promise (*ἐναργὲς τῆς πίστεως καὶ τῆς ἐπαγγελίας τὸ πότιμον ἀλληγορῶν*), by which the Church—consisting, like man, of many members—is watered and receives increase, and is compacted and framed together of both; of a body, that is faith; of a soul, that is hope; as the Lord also (was composed) of flesh and blood: for truly hope is the blood of faith, by which faith is kept together as by a soul. But when hope is breathed away, the vital power of faith is dissolved, like blood poured forth."—*P.* 121. Then follows, in *p.* 123, the extract already given in the text. In continuation of the same allegorical explanation of St. Paul, we read in *pp.* 125-6, of the same book, "Moreover, the Lord confessed Himself to be the bread from heaven, *For Moses gave you not the bread from heaven, but my Father giveth you the true bread from heaven*, &c. (*John* vi. 32-3, 51). Here the mystery of the bread is to be noticed—that He calls it *flesh*, and flesh raised again by fire (*διὰ πυρὸς*), as corn when sown rises again out of corruption; and flesh, also, therefore, subsisting (or, compacted) by fire, to gladden the Church—as bread that is baked. But this will be again explained, in a clearer manner, in our treatise on the Resurrection. And since He said, *And the bread that I will give is my flesh*, and flesh is irrigated with blood, and the blood is allegorically called wine, it is to be observed that as bread, cast in bits into wine mingled with water (*εἰς κρᾶμα*), sucks up the wine, but leaves the watery particles, so also the flesh of the Lord, that bread from heaven (*ἡ σὰρξ τοῦ κυρίου, ὁ ἄρτος τῶν οὐρανῶν*), imbibes the blood, (that bread from heaven) nourishing unto incorruption those men who are heavenly, and leaving to corruption only the carnal desires." In the latter part of this extract, the words of St. John are again taken in their literal meaning, and the accordance of the passage with St. Irenæus, and with the Catholic doctrine, is obvious. These are the only places in which I have met with the eucharistic words of St. John, in the writings of Clement. In the *Excerpta ex Theodoti Scriptis*, given in Potter's edition of Clement, *vol.* ii., we meet with the Valentinian exposition of *St. John* vi. 51: "The Son is the *living bread*, given by the Father to those who are willing to eat. *The bread which I will give*, He says, *is my flesh*; either that with which the flesh is nourished through the eucharist; or rather, *the flesh* is His body, that is, the Church, the heavenly bread, the blessed assembly."—*N.* xiii. *p.* 971. In the same work (*p.* 988), we read: "Both the bread and the oil are sanctified by the power of the name, not being the same things, as they seem, that have been taken, but changed by (that) power into a spiritual power. So also the water which has been exorcised, and become baptism, receives not only that which is worse (*τὸ χεῖρον*), but also sanctification."

[1] *Διττὸν δὲ τὸ αἷμα τοῦ Κυρίου· τὸ μὲν γάρ ἐστιν αὐτοῦ σαρκικὸν ᾧ τῆς φθορᾶς λελυτρώμεθα, τὸ δὲ πνευματικόν, τοῦτέστιν ᾧ κεχρίσμεθα.*

Jesus,—to partake of the immortality (incorruption) of the Lord; but the power of the Word is the Spirit, as blood is of the flesh. Analogously, therefore, (or, agreeably to this) the wine is mixed with water, but the Spirit with the man. And that mixed cup (mixture) supplies a banquet unto faith, but the Spirit leads us to immortality (incorruption): again, the mixture of both, of that which is drunk and of the Word, is called the eucharist, an admirable and lovely grace, of which they who partake according to faith, are sanctified both in body and soul, the will of the Father mixing up mystically the divine mixture, man, with the Spirit and the Word.[1] Yea, for truly is the Spirit united to the soul which is borne along by it, but the flesh to the Word, on account of which (flesh) the Word became flesh."—*Pædag. l.* ii. *c.* 2, *pp.* 177-8.

Explaining the parable of the prodigal son, he says: "The food is rich and excellent, and an abundant and enduring delight to the blessed; that fatted calf is killed, which elsewhere is called a lamb, not simply a lamb,—lest some one might account it little,—but that great, yea that greatest (lamb); for that Lamb of God which taketh away the sin of the world is not little; that lamb which was led like a sheep to slaughter; that victim full of marrow, the fat of which, agreeably to the sacred law, is the Lord's: the whole is consecrated and dedicated to the Lord,—so well fed and grown as to have reached to, and sufficed for, all purposes, and to have filled those who have eaten it, and are satiated with it; that (Lamb of God) is both flesh and bread, and gives Himself, being both, to us to eat."[2]

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[1] *Ἡ δὲ ἀμφοῖν αὔθις κρᾶσις ποτοῦ τε καὶ λόγου εὐχαριστία κέκληται . . . ἧς οἱ κατὰ πίστιν μεταλαμβάνοντες ἁγιάζονται καὶ σῶμα καὶ ψυχήν. τὸ Θεῖον κρᾶμα, τὸν ἄνθρωπον, τοῦ πατρικοῦ βουλήματος πνεύματι καὶ λόγῳ συγκίρναντος μυστικῶς.* The following is Potter's comment on this passage: "Dicit Logon in eucharistia vino admistum esse, et superius dixit *ἰσχὺν λόγου, vim Logi*, esse *πνεῦμα, ὡς αἷμα σαρκός, Spiritum, ut sanguis carnis vis est:* unde paulo post addit, hominem, qui eucharistiam digne, participat, esse *Θεῖον κρᾶμα, divinam mixturam*, quippe quem Deus *πνεύματι καὶ λόγῳ, Spiritui et Logo* aduniverit, et quodammodo admiscuerit."—*Vol.* i. *p.* 178, *n.* 1.

[2] *Ὁ καὶ σὰρξ καὶ ἄρτος ὢν· καὶ ἀμφότερα ἑαυτὸν ὄντα διδοὺς ἡμῖν φαγεῖν.*

Wherefore, to the children that come unto Him, the Father gives the calf, and it is sacrificed and is eaten;[1] but those that approach not, He punishes and rejects. . . . But they who eat are so strengthened, and derive so much force from the life-giving food within them, as thereby to be powerful against their enemies."—*Fragm. ex Macario Chrysocephalo.* The Greek only is given by Potter, *T.* ii. *p.* 1018.

Tertullian, L. C.—"The zeal of faith might speak on this head all the day long, mourning that the Christian should come from the (making of) idols into the church, from the workshop of the enemy into the house of God . . . that he should approach those hands to the body of the Lord, which bestow bodies on demons.[2] Nor is this enough. It might be a small matter if they should receive from other hands that which they defile, but they themselves also deliver to others that which they have defiled. Makers of idols are chosen into the ministry of the Church. Horrid sin! The Jews laid violent hands but once upon Christ; these every day assault His body. O hands worthy of being cut off! Let them now consider, whether it was said only in a figure, *If thine hand scandalize thee, cut it off?* What hands ought more to be cut off than those by which the body of the Lord is offended?"—*De Idololatria, pp.* 88-9.

Explaining the petition of the Lord's prayer, *Give us this day our daily bread*, he says: "We may rather understand this spiritually. For Christ is our bread, because Christ is life, and bread is life. *I am*, says He, *the bread of life:* and a little above, *The bread is the Word of the living God who cometh down from heaven.* Then again, because in the bread is understood His body;[3] *This is my body.* Wherefore, in pray-

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[1] Ὁ πατὴρ τὴν μόσχον δίδωσι, καὶ θύεται, καὶ τρώγεται.

[2] A similar appeal occurs in the treatise *De Spectaculis:* "What manner of thing is it to go from the Church of God into the church of the devil? from the sky (as they say) to the sty? . . . to give thy testimony to the gladiator out of the mouth with which thou hast uttered amen to that holy thing? to say for ever and ever to any being whatever, save to God and Christ?"—*N.* 25, *p.* 83.

[3] Tum quod et corpus ejus in pane censetur. *Censetur:* Rigaltius, Pa-

ing for *daily bread*, we beg a perpetuity in Christ, and an indivisibility from His body."—*De Oratione*, *n.* 6, *p.* 131.

"The flesh is fed with the body and blood of Christ, that the soul also may be fattened of God."[1]—*De Resurrect. Carnis*, *n.* 8, *p.* 330. *For the context see* "*Confirmation.*"

Explaining (as a Montanist) the parable of the prodigal son, he says: "He then also receives the first ring,[2] by which when questioned he seals his plighted faith, and so next is fed on the fatness of the body of the Lord, the eucharist to wit."[3]—*De Pudicitia*, *n.* 9, *p.* 562.

"But He (Christ) indeed, even to the present time, neither rejected the water of the Creator, with which He washes clean His own, nor the oil, with which He anoints His own; nor the bread, with which He makes present (represents) His own very body,[4] needing, even in His own sacraments, the beg-

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melius, and others, *in loco*, notice that this word, in the language of the jurists, so familiar to Tertullian, is equivalent to *est, is.*

[1] Caro corpore et sanguine Christi vescitur, ut et anima de Deo saginetur.

[2] I am not acquainted with any other writer who seems to state that a ring was used in the ceremonies of baptism.

[3] Opimitate Domini corporis vescitur, Eucharistia scilicet.

[4] Nec panem, quo ipsum corpus suum repræsentat; etiam in sacramentis propriis egens mendicitatibus Creatoris. Repræsentare: *to make present:* so the word means primarily, *rem præsentare*, or *rem præsentem facere;* and so it is employed by Tertullian, as the following examples show: "Itaque si ad Dei voluntatem . . . pertinet regni Dominici *repræsentatio*": *wherefore if the present coming of the Lord's kingdom* (he is explaining the petition, *Thy kingdom come*) *pertain to the will of God.—De Oratione*, *n.* 5, *p.* 131. "Cum etiam discipuli tam contumelioso oppido cœlestes ignes *repræsentari* voluissent": *when even His disciples would have desired that fires from heaven should presently appear against a town so scornful.—De Patientia*, *n.* 3, *p.* 141. "Sonantes vocem, et *repræsentantes* faciem uniuscujusque": *speaking with the voice, and making the face of each present.—De Præscr.* *n.* 36, *p.* 215. "Plenitudinem perfectionemque judicii, non nisi de totius hominis *repræsentatione* constare."—*De Carne Christi*, *n.* 14, *p.* 333. "Christum verbo solo, curationem statim *repræsentasse.*"—*Adv. Marc. l.* iv. *n.* 9, *p.* 419. "Facilius vim comprimi scit *repræsentatione* talionis, quam repromissione ultionis."—*Ibid. n.* 16, *p.* 428. "Itaque jam *repræsentans* eum, Hic est filius meus, utique subauditur, quem repromisi."—*Ibid. n.* 22, *p.* 457. "Et tribunal autem nominando, et dispunctionem boni ac mali operis, utriusque sententiæ judicem ostendit, et corporum omnium *repræsentationem* confirmavit."—*Ib. l.* v. *n.* 12, *p.* 476. "Habet secum animi licentiam, qui omnia homini quæ non habet, imaginario fructu *repræsentat.*"

garly elements of the Creator. But thou (Marcion), a disciple above his master, and a servant above his Lord, art more sublimely wise than He, destroying what He seeks after."—*Adv. Marcion. l.* i. *n.* 14, *p.* 372.

Proving against Marcion the reality of Christ's incarnation, he adduces amongst other arguments the words, *The Lord hath reigned from wood.*[1] "This wood Jeremias also indicates to thee, saying beforehand to the Jews, who would say later, *Come, let us put wood on His bread* (xi. 19), in truth upon His body. For so God, even in our gospel, has made manifest, calling bread His own body, that thou mayest hence understand that He had already given to bread (to be) a figure of His own body, whose body, in times past, the prophet figuratively called bread, the Lord Himself being, at a later period, about to interpret this mystery (sacrament)."—*Ibid. L.* iii. *n.* 19, *p.* 408.

A similar passage occurs in an earlier treatise:—"With regard to this *wood*, God indicates through Jeremias that ye would say, *Come, let us put wood on His bread, and cut Him off from the land of the living, and His name shall be remembered no more.* In truth *wood* has been put upon His body. For so Christ has manifested, when He calls bread His own body, whose body in times past the prophet figuratively called bread."—*Adv. Judæos*, *n.* 10, *p.* 196.

I have given these two passages principally to show the meaning of Tertullian in the first sentence of the following extract, which,—when we consider that its object is to prove,

—*De Monogam. n.* 10, *p.* 541. The above eight instances are all, with one exception, that I have met with in Tertullian, and all have the same meaning: the exception, if it be one, occurs in the *Apol. n.* 23, *p.* 23, where, if it have not the same meaning as in the previous examples, it signifies, *to assert, to describe*, as we use the word *represent.* Chevalier gives the passage thus: "At our breath they are alarmed with the contemplation and representation of that fire, and at our command depart even from the bodies of men."

[1] Dominus regnavit a ligno. This passage is quoted on three different occasions by Tertullian. It does not occur in our copies, but, according to Justin Martyr, it is a portion of the 96th Psalm, from which the words *a ligno* have been erased by the Jews.

against Marcion, that Christ had *a real*, and not merely *an apparent*, or *fantastic*, body; and that the old and new law proceeded from the same source, inasmuch as Christ fulfilled the old in the new,—will be found to be a decisive testimony in favor of the Catholic doctrine. "*With desire have I desired to eat the passover with you.* O the destroyer of the law, who desired even to keep the passover! . . . Wherefore, having professed that He had vehemently desired to eat the passover as being His own (for it were unworthy that God should desire anything not His own), the bread received and distributed to the disciples, He made it His own body, by saying, *This is my body*, that is, a figure of my body. But there (or it) would not have been a figure, unless there were a body of veritable reality.[1] For the rest, an empty thing, which a phantom is, would not be capable of having a figure. Or if He therefore fashioned bread a body to Himself, because He was devoid of the reality of a body, He consequently ought to deliver up bread for us. It was suitable to the fond notion of Marcion, that bread should be crucified![2] But why does He call bread His own body, and not rather a pumpkin, which Marcion had in place of a heart? Marcion, who understands not that this had been an ancient figure of the body of Christ, who says by Jeremias: *Against me they have devised a device, saying, Come, let us cast wood upon His bread;* to wit the cross upon His body. Therefore did the illuminator of

[1] Acceptum panem et distributum discipulis corpus suum illum fecit, hoc est corpus meum dicendo, id est figura corporis mei: figura autem non fuisset, nisi veritatis esset corpus. If this passage be collated with the two preceding extracts, and Tertullian's object be considered, the mere inversion of words in this sentence (an inversion which, if the comparison named be instituted, need not be admitted) will not present any real difficulty. For similar inversions under similar circumstances, see *Contr. Praxeam, n.* 29: "*Christus mortuus est*, id est, unctus": and *l.* iv. *Adv. Marcion. n.* 2, "*Aperiam in parabolam os meum* (aurem meam), id est, similitudinem." For other instances, &c., see *La Perpétuité de la Foi, t.* iii. *p.* 84 *et seqq.* Paris. 1781.

[2] Aut si propterea panem corpus sibi finxit, quia corporis carebat veritate: *ergo panem debuit tradere* pro nobis. Faciebat ad vanitatem Marcionis ut *panis crucifigeretur.*

ancient things sufficiently make known what He then meant *bread* to have signified,—calling bread His own body. So also, in the mention of the chalice, establishing a testament sealed up with His own blood, He ratified the (real) substance of (His) body. For blood can be of no body, save of a fleshly one.[1] For even though certain qualities of body not fleshly be opposed to us, assuredly if (the quality) be not fleshly it will not have blood.[2] Thus the proof of *body* consists in the testimony of there being *flesh;* the proof of *flesh* in the testimony of there being *blood.* But that thou mayest also recognize in wine an ancient figure of blood, Isaias will be at hand: *Who is He*, he asks, *that cometh from Edom? the redness of His garments from Bosra, so beautiful in His wine-steeped robe with strength. Why are Thy garments red? and Thy apparel as from the well-trodden furrow of the wine-press?* For the prophetic spirit,—as if already about to contemplate the Lord coming to His passion, clothed to wit in flesh, as having suffered in it,—designates the blood stained clothing of flesh by *the redness of the garments*, of the flesh trodden under foot, and drained by the force of His passion, as if *from the furrow of the wine-press*, because thence men descend, from the redness of the wine, as if stained with blood. Much more manifestly did Genesis, in the blessing of Juda, from whose tribe Christ was to descend in the flesh, even then delineate Christ in Juda. *He shall wash*, he saith, *His robe in wine, and His garments in the blood of the grape: the robe and the garment* pointing out *flesh*, and *the wine, blood.* So also has He now consecrated His own blood in wine, who then figured wine in blood."[3]—*Adv. Marcion. l.* v. *n.* 40-1, *pp.* 457-8.

[1] Nullius enim corporis sanguis esse potest, nisi carnis.

[2] Tertullian, following earlier writers, held that the soul was, in a certain sense, corporeal.

[3] Ita et nunc sanguinem suum in vino consecravit, qui tunc vinum in sanguine figuravit. There are two passages in Tertullian which seem to refer to communion being administered to infants. The first occurs in his treatise *De Baptismo, c.* xvi., and, if it relate to this custom, is a very powerful testimony in favor of the real presence; the second is in the same treatise, *c.* xviii.

CENTURY III.

Origen, G. C.—"Let Celsus, as being ignorant of God, render eucharistic gifts to demons; but we giving thanks to (or pleasing) the Creator of the universe, do also eat the loaves that have been offered with thanksgiving and prayer made over the gifts, after they (the loaves) have become a certain holy body, and which hallows those who use it with a sound purpose.[1] Yea, Celsus also is pleased to set aside the first-fruits to demons, but we to Him, who said, *Let the earth bring forth*, &c. (*Genes.* i. 11). But to Him unto whom we offer the first-fruits, to Him also do we send up our prayers, *Having a great high priest, that hath passed into the heavens.*"—*T.* i. *l.* viii. *Contr. Cels. n.* 33, *p.* 766.

"You who have been accustomed to be present at the divine mysteries, know that when you receive the body of the Lord,[3] you take care, with all caution and veneration, lest any part thereof, however small, should fall, lest any portion of the consecrated gift should be lost.[3] For if any part of it should fall, through your negligence, you think yourselves guilty; and you think rightly. If then you use so much caution, and use it with so much reason, as regards the preserving the body, how think you it a slighter sin to have neglected the Word of God than the body of God?"[4]—*T.* ii. *Hom.* xiii. *in Exod. n.* 3, *p.* 176.

[1] *Κέλσος μὲν . . . τὰ χαριστήρια* (*eucharistic sacrifices;* so in the same book) *δαίμοσιν ἀποδιδότω· ἡμεῖς δὲ, τῷ τοῦ παντὸς δημιουργιῷ εὐχαριστοῦντες* (*al. εὐαριστοῦντες*), *καὶ τοὺς μετ' εὐχαριστίας καὶ εὐχῆς τῆς ἐπὶ τοῖς δοθεῖσι* (may be translated, *for his gifts*) *προσαγομένους ἄρτους ἐσθίομεν, σῶμα γενομένους διὰ τὴν εὐχὴν ἁγιόν τι καὶ ἁγιάζον τοὺς μετὰ ὑγιοῦς προθέσεως αὐτῷ χρωμένων;* this member of the sentence may be rendered, *they having been made a body, a certain holy thing, and hallowing,* &c. At *p.* 759 of the same book, we meet with the following words: "He also who considers that *Christ our Passover was slain for us,* and that he that eats of the flesh of the Word (*ἐσθίοντα τῆς σαρκὸς τοῦ λόγου*) must needs keep a feast, there is no time wherein he does not celebrate the Passover."

[3] Cum suscipitis corpus Domini.

[3] Ne aliquid consecrati muneris dilabatur.

[4] Quomodo putatis minoris esse piaculi verbum Dei neglexisse, quam corpus ejus?

"The divine Word says: *And he shall put the incense upon the fire before the Lord, and the smoke of the incense shall cover the mercy seat*, &c. (*Lev.* xvi. 13). He shows how the rite of propitiation for men towards God was celebrated amongst the ancient people; but thou who hast come unto Christ, the true High Priest, who with His blood has made God propitious to thee, and has reconciled thee to the Father, must not stop at the blood of the flesh, but learn rather the blood of the Word, and hearken to Him as He says to thee: *This is my blood which shall be shed for you unto the remission of sins.* He who has been initiated into the mysteries, already knows well both the flesh and the blood of the Word of God.[1] Let us not therefore dwell on these things which are known to the instructed, and which cannot be comprehended by the ignorant."—*T.* ii. *Hom.* ix. *in Lev. n.* 10, *pp.* 243-4.

Explaining *Lev.* xxiv. 5-8, he says: "If these words be referred to the greatness of the mystery, thou wilt find that this memorial has the effect of a vast propitiation. If thou turnest again to that *bread which came down from heaven*, and gives life to this world, *that bread of proposition* which the Lord hath set forth a propitiation through faith in His blood,—and if thou lookest unto that commemoration, of which the Lord says: *Do this in commemoration of me*,—thou wilt find that this is the alone commemoration which makes God propitious to men. Wherefore if thou with deeper attention bringest to mind the mysteries of the Church, Thou wilt find, in what is written in the law, an image already formed of the future verity. But I must not treat further on these matters, since it suffices that I be understood by the mere act of your memory."—*T.* ii. *Hom.* xiii. *in Lev. n.* 3, *p.* 255.

"This law is set before thee, that when thou shalt receive the mystic bread, thou shalt eat it in a clean place, that is, that thou partake not of the sacraments of the Lord's body[2]

[1] Novit qui mysteriis imbutus est, et carnem et sanguinem verbi Dei.

[2] Dominici corporis sacramenta.

in a soul defiled, and polluted with sin. *For whosoever shall eat the bread, and drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself*, &c."—*T.* ii. *Hom.* xiii. *in Lev. n.* 5, *p.* 257.

"Before Moses took to wife the Ethiopian, it is not written that God spoke to him openly and not in dark speeches (*Numb.* xii. 8); but when he had taken her, then it says of him: *I will speak to him mouth to mouth, openly, and not in dark speeches.*[1] Now, too, since Moses has come unto us, and has been joined to our Ethiopian, the law of God is no longer known in figures and images as formerly, but in the very semblance (*specie*) of truth; and the things which formerly were pointed out in *dark speeches*, are now fulfilled *openly* and in truth.[2] Formerly, baptism was in a *dark figure* (enigmatical) in the cloud and in the sea, but now regeneration is *openly* in water and the Holy Ghost. Then manna was in a *dark figure* (enigmatically) the food, but now *openly* the flesh of the Word of God is true food,[3] as He Himself also says: *My flesh is meat indeed, and my blood is drink indeed.*"—*T.* ii. *Hom.* vii. *in Numer. n.* 2, *pp.* 289-90.

"*He shall not sleep, until he eat the prey and drink the blood of the wounded* (*Numb.* xxiii. 24). In these words who will be so obstinate a defender of the historical narrative, who so brutal, as not to shudder at the harshness of the letter, and have recourse, from very necessity, to the sweetness of allegory? For how can this people, so praiseworthy . . . come to this,—*to drink the blood of the wounded?* When, by so many urgent precepts, the partaking of blood is forbidden by God, that even we who have been called from out the Gentiles, are enjoined, as a matter of necessity, to abstain from blood,

[1] In specie et non in ænigmate.

[2] Quæ prius in ænigmate . . . nunc in specie et veritate.

[3] Tunc *in ænigmate* erat manna cibus, nunc autem *in specie* caro verbi Dei est verus cibus. Throughout the above extract, the words *in ænigmate*, and *in specie*, are put in opposition to each other, as in *Numb.* xii. 8, the passage which Origen is explaining.

even as from things immolated to idols. Let them then tell us, who is this people whose wont it is *to drink blood?* This it was at which they who, from amongst the Jews, followed the Lord, when they heard it, even in the Gospel, were scandalized, and said, '*Who can eat flesh and drink blood?*' But the Christian people, the faithful people, hears this and embraces it; and follows Him who says: *Except you eat my flesh and drink my blood, you shall not have life in you; for my flesh is meat indeed and my blood is drink indeed.* And in truth He who said this was wounded for man, for *He was wounded for our iniquities*, as Isaias saith. But we are said to drink the blood of Christ, not only in the rite of the sacraments, but also when we receive His words,[1] wherein is life, as He also says: *The words which I have spoken, are spirit and life.*[2] Wherefore He, whose blood we drink, was wounded, that is, we receive the words of His doctrine."—*T.* ii. *Hom.* xvii. *in Numeros*, *n.* 6, *p.* 334.

"In this Psalm (*Ps.* 33), He seems obscurely to indicate the sacred food, saying, *Taste and see that the Lord is sweet.*[3] Perhaps, therefore, when exhorting to taste of the very Christ, He indicated His body, in which also there was a type of the

[1] Bibere autem dicimur sanguinem Christi, non solum sacramentorum ritu (in a sacramental manner), sed et cum sermones ejus recipimus. The extracts already given in the text will serve to prove that Origen was of opinion that the doctrine of the eucharist was not to be explained openly to all, but was to be guarded from the uninitiated under the *disciplina arcani;* and secondly, that, though according to his usual method, he, when explaining the latter part of the sixth chapter of St. John, or the words of institution, may give symbolical interpretations of those passages, he was well aware that their literal signification was not thereby to be excluded, though it was to be confined, as far as possible, to be initiated. They will also furnish a satisfactory answer to the usual allegorical passages cited from Origen, as excluding a real presence. Huet, in his *Origeniana*, *l.* ii. *s.* 14, gives a detailed explanation of each of those objected passages, as does also *Lumper*, *t.* ix. *Art.* xiv. *p.* 538, *et seqq.*

[2] In the *Appendix to Vol.* 1, in the *Adamantii Dialogus de Recta Fide*, *sect.* 5, *pp.* 862-3, there is an explanation of the meaning of *flesh and the spirit*, which anticipates what is now the received interpretation of that phrase.

[3] On the custom of singing this psalm at the celebration of the holy eucharist, see *Const. Apost.*

law, the body of Christ of the eucharist[1] comprehending the bread of proposition."—*T.* ii. *Selecta in Ps. p.* 520; see also *ibid. in Ps.* vi. *n.* 6, *p.* 688, given under "*Confession.*"

"If thou wilt go up with Christ to celebrate the passover, He will give to thee both that bread of benediction, His own body,[2] and will vouchsafe to thee His own blood."—*T.* iii. *Hom.* xviii. *in Jerem. n.* 13, *p.* 256.

"Like unto Judas are all they of the Church who lay snares for the brethren, together with whom they have often been at the same table of the body of Christ, and at the same drinking of His blood."—*T.* iii. *Comm. in Matth. Tr.* xxxv. *p.* 897, *col.* 2.

"The Scripture expresses surprise that the queen of Saba came from the ends of the earth to hearken to the wisdom of Solomon; she, upon beholding the feasting, and furniture, and attendance of his household, was struck with astonishment, and filled with wonder. If we do not gladly make our own the abundant wealth of our Lord, the abundant garniture of words and plentifulness of doctrine, if we do not eat the bread of life, if we do not feed on the flesh of Christ and drink His blood, we must know that God is both merciful and severe."—*T.* iii. *Hom.* xviii. *in Lucam, p.* 977.[3]

[1] *Τοῦ τῆς εὐχαριστίας Χριστοῦ σώματος.*

[2] *Δίδωσί σοι καὶ τὸν ἄρτον τῆς εὐλογίας τὸ σῶμα ἑαυτοῦ.*

[3] The following passage is cited, as from Origen, by Bullinger against Casaubon, *Part* ii. *Diatr.* 3, *p.* 167: "For he who partakes of the bread, partakes of the body of the Lord; for we do not regard the nature of the things that lie visible before us, but we conduct our souls by faith to the body of the Logos (Word). For he did not say, 'This is a symbol,' but, 'This is a body,' demonstratively, that no one may consider it a type." *Οὐ γὰρ προσέχομεν τῇ φύσει τῶν αἰσθετῶς προκειμένων, ἀλλ' ἀνάγομεν τὴν ψυχὴν διὰ πίστεως ἐπὶ τὸ τοῦ λόγου σῶμα· οὐ γὰρ εἶπε τοῦτό ἐστι σύμβολον, ἀλλὰ τοῦτό ἐστι σῶμα· δεικτικῶς ἵνα μὴ νομίζῃ τις τύπον εἶναι.* The authenticity of this passage has been disputed, or rather, has been denied; and as Bullinger does not mention whence he derived it, and as it certainly does not occur in the printed copies of Origen's works, it may be that it is spurious, or it may be also that Bullinger was in possession of, or had access to, some of the numerous works of Origen which have escaped the researches of the editors. Huet cites the passage in his *Origeniana*, but without giving any opinion for or against it.

St. Hippolytus, G. C.—"He (Christ as Wisdom) *has prepared His own table* (*Prov.* ix. 2), the promised knowledge of the holy Trinity, and His own venerable (or, precious) and pure body and blood, which, in the mystic and divine table, are daily celebrated, sacrificed for a memorial of the ever to be remembered, and that first table of the mystical divine supper. . . . *Come, eat my bread, and drink the wine which I have mingled for you:* His own divine flesh, and His own venerable (or, precious) blood He has given unto us, He says, to eat and to drink for the remission of sins."[1]—*Fragm. in Prov.* ix. *Galland. t.* ii. *p.* 488 (*Fabr. t.* i. *p.* 282).

St. Cyprian, L. C.—"These presbyters, before penitence undergone, before confession made of their (the lapsed) most grievous and extreme sin, before hands have been imposed by the bishops and clergy unto penitence, dare . . . to give them the eucharist, that is to profane the holy body of the Lord,[2] though it is written, *Whosoever shall eat the bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.* And the lapsed indeed may be excused in this. For who that is dead would not hasten to obtain life? Who would not hasten to arrive at his own

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[1] *Τὸ τίμιον καὶ ἄχραντον αὐτοῦ σῶμα καὶ αἷμα, ἅπερ ἐν τῇ μυστικῇ καὶ θείᾳ τραπέζῃ, καθ' ἑκάστην ἐπιτελοῦνται θυόμενα εἰς ἀνάμνησιν τῆς ἀειμνήστου καὶ πρώτης ἐκείνης τραπέζης τοῦ μυστικοῦ θείου δείπνου . . . τῆν θείαν αὐτοῦ σάρκα καὶ τὸ τίμιον αὐτοῦ αἷμα δέδωκεν ἡμῖν, φησὶν, ἐσθίειν καὶ πίνειν εἰς ἄφεσιν ἁμαρτιῶν.* With Clement of Alexandria, as quoted in the preceding pages, St. Hippolytus explains, but with an obvious caution, suggested by the *Disciplina Arcani*, *Gen.* xlix. 11 of the holy Eucharist,—"*Tying his foal to the vine, he shall wash his robe in wine*, that is, through the Holy Spirit and the Word of Truth, he will purify the flesh, which is signified by the *robe*. And in the blood of the grape which is pressed and gives forth blood, which is the flesh of the Lord, he purifies all who are called (*πᾶσαν τὴν κλῆσιν*) from out the gentiles. . . . Again, I think that he covertly explains to us the mysteries of the New Testament of our Saviour. *And his teeth are whiter than milk*, manifests that illustrious and pure thing of the mystic food (*τὸ λαμπρὸν καὶ καθαρὸν τῆς μυστηριωδους τροφῆς δηλοῦν*"—*Comm. in Genes. Galland. t.* ii. *p.* 479 (*Fabr. t.* ii. *p.* 24). See also *Galland. t.* ii. *p.* 481; and *Fabr. p.* 28.

[2] Eucharistiam dare, id est, sanctum Domini corpus profanare.

salvation?"—*Ep.* x. *Martyr. et Confess.* See also *Ep.* ix. *ad Cler. de Presbyt.*

"But now peace is necessary, not for the sick, but the strong; not to the dying, but to the living is communion to be granted by us, that we may not leave those unarmed and naked whom we excite and exhort to the combat, but fortify them with the protection of the blood and body of Christ; and since the eucharist is ordained for this, that it may be a safeguard to those receiving it, let us arm those whom we wish to be safe against the enemy, with the defence of the fulness of the Lord.[1] For how can we teach or urge them to shed their blood in confession of the name, if we refuse them, when on the eve of the combat, the blood of Christ? or how do we make them fit for the cup of martyrdom, if we do not first admit them, by the right of communion, to drink the cup of the Lord in the Church? . . . It is assuredly the great honor and glory of our episcopacy to have given peace to martyrs, that so we as priests who daily celebrate the sacrifices of God,[2] may prepare sacrifices and victims to God. . . . He cannot be fit for martyrdom who is not armed by the Church for battle, and the mind faints which the eucharist received lifteth not up, and kindleth not."—*Ep.* liv. *ad Cornelium, p.* 172.

"A more grievous and fierce battle is at hand, for which Christ's soldiers should prepare themselves by faith untainted and resolute courage; bearing in mind that therefore do they daily drink the chalice of the blood of Christ, that they too themselves may be able to pour forth (their) blood for Christ.[3] . . . Let us arm too our right hand with the *sword of the Spirit*, that it may courageously reject the fatal sacrifices; that mindful of the eucharist, (the hand) which has received

[1] Protectione sanguinis et corporis Christi muniamus, et cum ad hoc fiat Eucharistia ut possit accipientibus esse tutela, quos tutos esse . . . volumus, munimento Dominicæ saturitatis armemus.

[2] Ut sacerdotes qui sacrificia Dei quotidie celebramus.

[3] Iccirco se quotidie calicem sanguinis Christi bibere, ut possint et ipsi propter Christum sanguinem fundere.

the body of the Lord,[1] may embrace Him, and which later shall receive from the Lord the reward of heavenly crowns."—*Ep.* lvi. *ad Thibaritanos, pp.* 196, 200.[2]

"The mouths sanctified with heavenly food, after the body and blood of the Lord rejected the profane contaminations and the leavings of idols. . . . (He then turns to the lapsed): Contrary to the rigor of the gospel, contrary to the law of the Lord and of God, by the rashness of some the terms of communion are relaxed in favor of the heedless,—a void and vain peace, dangerous to the giver, and of no avail to the receiver. They do not look for a patient return to health, nor the true medicine derived from satisfaction. . . . Returning from the devil's altars, they come unto the holy of the Lord with hands foul and still reeking. Almost belching the deadly food of idols, their jaws even yet exhaling their crime, and smelling of the fatal contagion, they invade the body of the Lord,[3] though the divine Scripture meets them, and cries out, saying: *Every one that is clean shall eat of the flesh, and whatsoever soul shall eat of the salutary sacrifice, which is the Lord's, and his uncleanness is upon him, even that soul shall perish from out His people* (*Levit.* vii.) The Apostle likewise testifies, saying: *You cannot drink the chalice of the Lord, and the chalice of devils; you cannot be partakers of the table of the Lord, and the table of devils* (1 *Cor.* x. 21). He also threatens and denounces the contumacious and perverse, saying: *Whosoever shall eat the bread or drink the chalice of the Lord unworthily, shall be guilty of the body and of the Blood of the Lord* (1 *Cor.* xi. 27). All these things contemned and despised, before their crimes are expiated, before making confession (exomologesis) of their crime, before the conscience has been purged by the sacrifice and hand of the priest, before

[1] Eucharistiæ memor quæ (dextera, alluding to the well-known custom of receiving the eucharist with the right hand) Domini corpus accepit.

[2] See numerous other extracts from other epistles under the head "*Sacrifice*," especially *Ep.* lxiii. *ad Cæcilium.*

[3] Domini corpus invadunt.

the resentment of an angered and threatening Lord has been appeased, violence is offered to His body and blood, and they now sin more against the Lord with hands and mouth, than when they denied the Lord.[1]

"That high and stiff neck is unbent even by its fall: that swelling and proud mind is unbroken even though overcome. The fallen against the upright, and the wounded against the sound utters threats; and because he does not at once receive with defiled hands the Lord's body, or drink with his polluted mouth the Lord's blood,[2] the sacrilegious is wrathful against the priests. . . . Learn what happened in my presence, and on my testimony. Certain parents, happening to fly at a moment when the fearful are least timid, left behind them an infant daughter at nurse; the nurse took the abandoned child to the magistrates. Since it could not, from its tender age, as yet eat flesh, they gave it, before an idol to which the people crowded, bread mixed with wine, which however was the remains of the soul-slaughter of the perishing. The mother afterwards received back her child; but the child was as incapable of telling and making known the crime committed, as she had before been unable to understand or to prevent it. Through ignorance, therefore, it arose that, whilst we were sacrificing,[3] the mother brought it in with her. The child, however, mixed with the holy assembly, could not bear our prayers and supplication, and began at one moment to be convulsed with sobbing, and the next to be tossed to and fro like a wave by throbs of feeling; and the uninstructed soul, while yet in the years of guilelessness, confessed a consciousness of what had happened, as if forced to do so by a torturer. When, however, the solemnities being completed, the deacon began to offer the chalice to those present, and, the rest receiving, her

[1] Vis infertur corpori ejus et sanguini, et plus modo in Dominum manibus atque ore delinquunt, quam cum Dominum negaverunt.

[2] Quod non statim Domini corpus inquinatis manibus accipiat, aut ore polluto Domini sanguinem bibat.

[3] Sacrificantibus nobis.

turn came, the little child turns its face away under the instinct of the divine Majesty, compressed its lips in resistance, and refused the chalice.[1] The deacon however persevered, and forced upon her, against her will, of the sacrament of the chalice. Then followed sobbing and vomiting. The eucharist could not remain in the profaned body and mouth. The draught which had been sanctified in the blood of the Lord[2] burst forth from the polluted stomach. So great is the power of the Lord, and such His majesty. The hidden things of darkness under His light were made plain; nor were even hidden crimes concealed from God's priest. This touching an infant which was not yet old enough to tell another's crime in its regard. But she who, advanced in age and of maturer years, secretly obtruded herself upon us whilst we were sacrificing, receiving unto herself not food but a sword, and admitting within her mouth and breast as it were deadly poisons, began to be tormented, and afterwards to be straitened in her convulsed soul; and smitten no more by persecution, but by her guilt, fell quivering and trembling. The crime secreted in her conscience was not long unpunished, nor hidden. She who had deceived man, felt the avenging God. And when a certain woman tried, with unworthy hands, to open her ark, in which was the holy of the Lord,[3] she was terrified from daring to touch it by a fire rising from within. And another, who had also defiled himself, dared secretly, when the sacrifice had been celebrated by the priest,[4] to receive a portion with the rest, but could not eat or touch the holy of the Lord;[5] on

[1] Faciem suam parvula instinctu divinæ majestis avertere, os labiis obturantibus premere, calicem recusare.

[2] Sanctificatus in Domini sanguine potus.

[3] Cum quædam arcam suam in qua Domini sanctum fuit.

[4] Sacrificio a sacerdote celebrato.

[5] Sanctum Domini. In the treatise *De Spectaculis*, ascribed to St. Cyprian, this phrase occurs again: "Daring to bear with him that holy thing, if he could, into the brothel (theatre), who, when dismissed from the church (e Dominico), hastening to the show, and yet bearing with him, after his wont, the Eucharist, carried around the holy body of Christ (Christi sanctum corpus circumtulit) amidst the impure bodies of harlots."—*De Spect. p.* 612.

opening his hands he found that they held ashes. By the instance of one, it was shown that the Lord withdraws[1] when He is denied, and that what is taken by the undeserving avails them not unto salvation, since the saving grace[2] is turned into ashes, the holiness departing. How many are there every day who, not doing penitence, nor confessing their consciousness of sin, are filled with unclean spirits!"—*De Lapsis*, *pp.* 372, 377, 380-382.

"As the prayer proceeds, we offer our request, and say, *Give us this day our daily bread.* This may be understood both spiritually and literally, inasmuch as either acceptation is, with divine usefulness, of aid to salvation. For Christ is the bread of life, and this bread belongs not to all men, but is ours. And as we say *our Father*, because He is the Father of those who understand and believe, so also we call this *our bread*, because Christ is the bread of those who touch His body.[3] That this bread may be given us day by day we pray, lest we, who are in Christ, and daily receive the eucharist for food of salvation,[4] should, by the intervention of some more grievous crime, while shut out and not communicating we are prohibited from the heavenly bread, be separated from the body of Christ, according as He Himself warns and admonishes: *I am the bread of life who came down from heaven. If any one eat of my bread, he shall live for ever. But the bread which I will give is my flesh for the life of the world.* Since, therefore, He says, that whosoever shall eat of His bread shall live for ever; as it is manifest that those *live* who touch His body,[5] and receive the eucharist by right of communication, so, on the other hand, it is to be feared, and is matter for prayer, lest any of us, who while cut off is separated from the body of Christ, remain far from salvation, according to His threat and word: *Unless you eat the flesh of the Son of Man, and drink His*

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[1] Dominum recedere.

[2] Gratia salutaris.

[3] Christus eorum qui corpus ejus contingunt panis est.

[4] Eucharistiam quotidie ad cibum salutis accipimus.

[5] Qui corpus ejus attingunt.

blood, you shall not have life in you. And therefore do we pray that our bread, that is, Christ, be given us day by day,' that we who abide and live in Christ, may not draw back from His sanctification and body."—*De Orat. Dom. pp.* 420-1.

FIRMILIAN, L. C.—" For the rest what a crime it is, whether of those who admit, or of those who are admitted, that, their defilements unwashed by the laver of the Church, their sins not manifested, they, by a communion rashly granted, touch the body and blood of the Lord,[2] though it be written, *Whosoever shall eat the bread or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.*"—*Inter Ep. St. Cyp.* lxxv. *p.* 309.

ST. CORNELIUS, L. C.—" When he (Novatian) has made the oblations, and is distributing a portion to each, at the time that he gives it, instead of the blessing, he, seizing with both his hands the hands of the communicant, leaves not hold until each pronounces this oath (for I will give his own words), 'Swear to me, by the body and blood of our Lord Jesus Christ,[3] never to desert me, or to return to Cornelius.' And the miserable creature tastes not until he has uttered against himself an imprecation. And instead of answering, as he receives that bread, 'Amen,' he says, 'I will not return to Cornelius.' "—*Ep. Cornel. ad Fabium Episc. Antioch. ap. Euseb. H. E. l.* vi. *c.* 43.

ST. DIONYSIUS OF ALEXANDRIA, G. C.—" With respect to women under certain usual circumstances,[4] I think it useless to ask whether it becomes them to enter into the house of God. For I do not think that such persons, if they be pious and faithful, will presume either to come unto the holy table, or to touch the body and the blood of Christ.[5] For she who had for twelve years had an issue of blood did not, for a cure, touch Him, but only the hem of His garment. For it is

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[1] Et ideo panem nostrum, id est Christum, dari nobis quotidie petimus.

[2] Contingant corpus et sanguinem Domini.

[3] Ὀμοσόν μοι κατὰ τοῦ σώματος καὶ τοῦ αἵματος τοῦ Κυρίου.

[4] Ἐν ἀφέδρῳ.

[5] Τοῦ σώματος καὶ τοῦ αἵματος τοῦ Χριστοῦ προσάψασθαι.

blameless to pray howsoever one be, and in whatever way affected, to be mindful of the Lord, and to beg to find assistance; but whosoever is not every way pure, both in soul and body, is forbidden to approach unto the holy of holies."[1]—*Ep. ad Basilidem, p.* 114.

An individual who had been baptized by heretics, on seeing baptism administered in the Catholic Church, was struck with the difference, and applied to St. Dionysius to be rebaptized. He, in his turn, writes for advice to Pope Xystus: "For I did not dare to renew from the beginning one who had heard the eucharists, and joined in the amen, and stood by the table, and stretched forth his hands for the reception of the holy food, and had received it, and who had partaken, for a considerable time, of the blood of our Lord Jesus Christ.[2] But I bade him be of good courage, and with firm faith and a good conscience to come to the participation of the holy things. But he ceases not from his grief, and trembles to approach to the holy table; and can scarcely bear, even when requested, to be present at the prayers."—*Ep. ad Xystum, pp.* 163-5.[3]

[1] *Εἰς τὰ ἅγια τῶν ἁγίων.*

[2] *Τοῦ αἵματος τοῦ Κυρίου μεταδόντα.*

[3] The following extracts are from *An Epistle and Replies to Paul of Samoseta.* The genuineness of these pieces has been denied by Du Pin, Ruinart, Cave, Valesius, Basnage, Ceillier, and others; and, on the other hand, has been maintained by Bull, Baronius, Bellarmine, Natalis Alexander, Tillemont, Fabricius. In the best edition of the works of St. Dionysius—indeed, the only one in which his works are presented singly—the genuineness of these pieces is at great length, and I think successfully, vindicated, and the objections satisfactorily answered. But as the weight of authority is so nicely balanced, it is more expedient to place in the margin such extracts as these pieces furnish. The fourth question put by Paul of Samoseta is this: "It is written in the Gospel, *and having taken the chalice, He gave thanks and said: Take ye* and divide amongst you. *This is the chalice, the New Testament in my blood, which shall be shed for you.* Then how is His blood incorruptible, if it be divided and shed?" To this St. Dionysius replies at some length, and on the eucharistic question thus: "Paul of Samoseta is the first to arise and speak impious words, saying that corruptible is the blood of Jesus, who is Jesus the God of Israel, and the destroyer of all corruption, and suffering, and death, and who redeemed us from the servitude of corruption. He calls it the blood of mortal man on account of the Lord of glory having said to the disciples, *Take and divide this, it is the New Testament in my blood. Do this;* and because, He said, *which is shed for*

See also a curious anecdote touching the holy eucharist as *a viaticum*, given under "*Communion in one Kind.*"

CENTURY IV.

St. Peter of Alexandria, G. C.—"As to those who, having been betrayed, fell, but went to the combat, and confessed themselves Christians, and were cast into prison after

you, he of Samoseta having heard these words, out of this declaration of the Lord manifestly strives against the truth. He knows not that saying of the Apostle, *How much more do you think he deserveth worse punishment than he who hath made void the law given of God by Moses, he who hath trodden under foot the Son of God, and hath esteemed the blood of the Testament unclean, in which he was sanctified, and hath offered an affront to the Spirit of grace* (*Hebr.* x. 28-9). For thus has the Apostle said, that *a man making void the law of Moses dies under two or three witnesses* (*Ibid.*) Judas trod Him under foot, and betrayed Him; and Judas the Galilean was the first to perish, and *after him they who consented with him* (*Acts* v. 37). And now he of Samoseta, in order to please him who has enlisted him in his service, has risen up against that life-giving blood and the Spirit, treading them under foot. For if that holy blood is corruptible on account of its being divided, and poured forth (*εἰ γὰρ τὸ αἷμα τὸ ἅγιον φθαρτὸν διὰ τὸ μερίζεσθαι αὐτὸ, καὶ ἐκχέεσθαι*), the Holy Spirit will also be found to be, even as the blood of life. [He proves this from *Acts* v. 37.] Not, therefore, from the Holy Spirit's being *poured forth*, would one say that it is corruptible. God forbid! Nor on account of its being divided. The same is the case with the life-giving blood. . . . See how in every way we have shown to *the torrent of iniquity* (*Ps.* 123-5), that that holy blood of our Lord Jesus Christ is not corruptible, nor of a man mortal as we are, but of a true God, who is a torrent of joy to those who are partakers of Him."—*Pp.* 233-7. Again, in the *Respons.* vii. *pp.* 254-7: "But *He emptied Himself* (*Philipp.* iii. 7): and therefore the giving Himself to us in the mystic supper, that ineffable mystery, is thus called by Him God's new testament (*τὸ ἑαυτὸν ἡμῖν δοῦναι ἐν τῷ μυστικῷ δείπνῳ*). Not as they, according to the Aaronic priesthood of old, placed upon the altar of sacrifice the flesh of irrational animals. And Moses writes, saying that the flesh upon the altar is holy, and the people shall eat, and every one that is unclean that shall touch it shall utterly perish (*Lev.* vii.) But now, not so. But the Lord Himself, and God of Israel, our Saviour, says, that *He that eateth me, the same also shall live by me.* God, therefore, who dwells in us according to the testament which He has arranged with us, saying, *Take this*, and divide amongst you: *it is the new testament: this do ye*; this is that *emptying* of God for us, in order that we may be made worthy to receive Him (*αὕτη τοῦ Θεοῦ ἡ πρὸς ἡμᾶς κένωσις, ἵνα ἀξιωθῶμεν αὐτὸν χωρῆσαι*). For the Apostle calls this the fearful mystery, that *He emptied Himself.* Not having left the Father did He dwell amongst us. God forbid. But I will place before you the declaration of God Himself, who says, I and the Father, *we will come*, and *will make our abode with him*, who believeth on me (*St. John* xiv. 23). See what accuracy the

enduring torments, it is fitting in cheerfulness of heart to strengthen such, and to communicate with them in all things, save in the prayers, and in the participation of the body and of the blood,[1] and in the exhortations of the word."—*Canon.* viii. *Galland. t.* iv. *p.* 96.

EUSEBIUS, G. C.—"*All the fat ones of the earth have eaten and adored; all they that go down to the earth shall fall before Him; and to Him my soul shall live, and my seed shall serve Him* (*Ps.* xxi.) We may see, on every day of our Lord's resurrection, called the Lord's day, those who partake of that holy food, and of that saving body,[2] and who, at the time of eating (or, after eating), adore the Giver and Supplier of the life-giving word;[3] and be filled with wonder at the accomplishment of the words, and their fulfilment by deeds

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hierophant of truth employs, the vessel of election; *taking the form of a servant, being made in the likeness of men.* After a few words, the Apostle styling this narrative, as I have before said, *that emptying Himself*, the participation by us of the mystery of life through His own unspotted, incorruptible, and divine hands, in order that we who believe on Him may be enabled to receive Him, and to become the dwelling-place of God, having received Him entire (χωρηθαι αὐτὸν, καὶ γενέσθαι μονὴ τοῦ Θεοῦ, λαβόντες αὐτὸν ὅλον). And this was that lamb without spot, and one year old, which Moses of old foredescribed, how the whole multitude of *the assembly of the children of Israel* slew and eat it, when they celebrated the phase, that is, the passover. They were *to eat* with haste *the flesh of the lamb roasted at the fire, the head with the feet, and the entrails* (*Exod.* xii. 9). But they could not eat the *head with the feet.* For how could the head of the lamb be eaten at the passover by the Jews, when the law enjoined, that a bone of it should not be broken?—a prohibition upon them on account of their cruelty and hardness of heart; so that they were not permitted to consume an irrational animal entire. But He who emptied Himself, Christ Jesus . . . *hath showed might in His arm, and exalted the humble* (*St. Luke* i. 51-52), in order the Most High may be received within them, and He may dwell in us through His love for man, and the charity with which He has loved us. This *emptying* is of the right hand of the Most High!"

[1] Τῇ μεταλήψει τοῦ σώματος καὶ τοῦ αἵματος.

[2] Τοὺς τῆς τροφῆς τῆς ἁγίας καὶ τοῦ σώματος τοῦ σωτηρίου, *the body of the Saviour*, in which sense σωτηριος is frequently used by ecclesiastical writers; and, says Montfaucon (*Prælim. in. Euseb. Comm. in Ps. p.* xl.), "it is almost in every instance found to have this meaning in these commentaries."

[3] Καὶ μετὰ τὸ φαγεῖν προσκυνοῦντας τὸν δοτῆρα. In the next page he describes this adoration as being "the bending the knees and pressing the forehead to the ground."

according to their most obvious signification."—*Comm. in Ps.* xxi. *t.* i. *p.* 85, *Nov. Coll. Montf.*

"In the title to this psalm (xxxiii.), according to Aquila, we read, *Of David when he changed his taste before Abimelech.* Because, then, David, after partaking of *the loaves of proposition, changed his taste*, and from that *taste* felt a divine power communicated to him; therefore did he, according to that saying, *Without guile have I received, without envy do I communicate* (*Wisd.* vii. 13), call on others too to hasten to have a *taste* like unto his, and to pray to be fed with the bread of life, of which the *loaves of proposition*, set by the law of Moses, were a symbol and an image. As David, therefore, understood of what that *bread of proposition* was the image, he does not exhort us to hasten to the corporeal (bread), but to that indicated by it. We, therefore, who are upon earth, partake of that *bread that came down from heaven*, and of the Word that *emptied and made himself little*;[1] whilst they who are in the kingdom of heaven, partake of Him now full and perfect, feeding on His Godhead, and enjoying the contemplations of wisdom."—*Ibid. In Ps.* xxxiii. *p.* 132.

"He can *delight in the Lord* (*Ps.* xxxvi.) that has the senses, the instruments of the soul, purified, so as to be able to eat the living bread, and His vivifying flesh, and to drink His saving blood.[2] With these fed and fattened, and enjoying a divine inebriation, *Delight in the Lord, and He will give thee the desires of thy heart.*"—*Ibid. In Ps.* xxxvi. *p.* 149.

"*He fed them with the fat of wheat, and filled them with honey out of the rock* (*Ps.* lxxx.) He afterwards vouchsafed to fill them with His own peculiar food, not with the bodily only, but also with the heavenly and spiritual, when the Christ of God sojourned with them the first, He gave them for food

[1] Ἡμεῖς . . . ἐκ τοῦ οὐρανοῦ καταβεβηκότος τοῦ ἄρτου καὶ τοῦ λόγου κενώσαντος ἑαυτὸν καὶ ὁμικρύναντος μεταλαμβάνομεν.

[2] Ἐσθίειν τὸν ζῶντα ἄρτον καὶ τὰς ζωοποιοὺς αὐτοῦ σάρκας, πίνειν τε σωτήριον αὐτοῦ αἷμα.

the super-celestial bread, He (gave them) Himself."[1]—*Ibid. In Ps.* lxxx. *p.* 504.

"And we remark that, in another way, has *the strength of bread and the strength of water* been *taken away* (*Is.* iii. 1) from the synagogue of the Jews. What we say is mystical. For we indeed, who have been called through faith to sanctification, have that bread that is from heaven, that is, Christ, or His body. And should any one inquire what is His *strength*, we answer it is vivifying, for He (or it) gives life to the world.[2] In like manner do we come unto the grace that is through holy baptism, declaring the strength of the water that sanctifies us to be the laying aside of sins, a spiritual regeneration . . . and besides these things, a firm confidence of entering into the kingdom of heaven. For *unless*, He says, *a man be born again of water and the Spirit, he cannot enter into the kingdom of heaven.* But the Jews are deprived of these good things, for amongst them there is not the *strength of bread*, that is, the quickening in Christ;[3] neither have they the *strength of water*, for sin has remained in them unwashed away; neither do they advance unto the kingdom of heaven, having dishonored Christ, who is the guide thither; for they believed Him not when He said, *I am the way*, and *I am the door.*"—*Comm. in Hesai. c.* iii. *t.* ii. *Nov. Collect. Montf. pp.* 367-8.

"He saves all that take upon themselves to serve Him. Therefore will He receive them, and bestow upon them the super-celestial food, that saving Word that has said,[4] *I am that bread that came down from heaven.* And they shall be nourished and filled with the aforesaid *bread;* but you, He says,

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[1] *Τροφὴν αὐτοῖς παρεῖχεν τὸν ἐπουράνιον ἄρτον αὐτὸς ἑαυτὸν.*

[2] *Ἡμεῖς μὲν γὰρ οἱ διὰ πίστεως κεκλημένοι πρὸς ἁγιασμὸν τὸν ἄρτον ἔχομεν τὸν ἐξ οὐρανοῦ, τοῦτέστι Χριστὸν, ητοι τὸ σῶμα αὐτοῦ. εἰ δὲ δή τις ἔροιτο ποία τίς ἐστιν ἡ ἰσχὺς αὐτοῦ, φαμὲν ὅτι ζωοποίος· δίδωσι γὰρ τῷ κόσμῳ ζωήν.*

[3] *Ἡ ἐν Χριστῷ ζωοποιήσις.*

[4] *Τὴν ἐπουράνιον τροφὴν, τὸν λόγον τον σωτήριον* (the Saviour-Word) *τὸν εἰρηκότα.*

who have not accepted my grace, shall famish by being deprived of rational food; and further, they who serve me shall be satiated with the drink of immortal life, of which it has been said, *Whosoever shall drink of the water that I shall give him, there shall be in him a fountain of water springing up unto life everlasting.*"—*Ibid. in c.* xlv. *p.* 586. For numerous other extracts, see "*Sacrifice.*"

"And they, who were according to Moses, once in every year sacrificed the paschal lamb, on the fourteenth day of the first month, in the evening; but we, who are of the New Testament, on every Lord's day celebrating our passover, are unceasingly filled with the body of the Lord, we unceasingly partake of the blood of the Lamb.[1] . . . For we do not all these things but once in the year, but unceasingly, and on every day does the Gospel word desire it: for which cause also, every week do we celebrate the feast of our passover, on the day of our Saviour and Lord, performing the mysteries of the true Lamb, by whom we have been redeemed.[2] [Continuing the same comparison between the two passovers, he adds:] On every Lord's day we are vivified by the hallowed (consecrated) body of the passover of the Lord, and have our souls sealed with His precious blood."[3]—*Ex Tract. de Paschate, t.* i. *pp.* 253-7; *Script. Veterum Nov. Coll. Maii, Romæ.*

St. Theodore, G. C.[4]—"And let the catechumens who are in the monasteries, and await the dread remission of their sins, and the grace of the spiritual mystery, learn from you that it behooves them to weep over and bewail their former sins, and to prepare themselves for the sanctification of their souls and

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[1] *Ἀεὶ τοῦ σώματος τοῦ σωτηρίου ἐμφορούμεθα, ἀεὶ τοῦ αἵματος τοῦ προβάτου μεταλαμβάνομεν.*

[2] *Τοῦ ἀληθινοῦ προβάτου, δι' οὗ ἐλυτρώθημεν, τὰ μυστήρια ἀποκληροῦντες.*

[3] *Τῷ ἡγιασμένῳ σώματι τοῦ αὐτοῦ σωτηρίου πάσχα ζωοποιούμενοι, καὶ τῷ τιμίῳ αἵματι αὐτοῦ τὰς ψυχὰς καταφραγιζόμενοι.*

[4] A friend of St. Pachomius, to whom the letter in the text is addressed. It is amongst the writings of that saint given by Gallandius, *t.* iv.

bodies, so as to be able to endure the blood and body of the Saviour Lord, to think of which even is terrible."[1]—*Ep.* 12, *t.* iv. *p.* 734, *Galland. Inter Op. S. Pachomii.*[2]

St. James of Nisibis, G. C.—See an extract from this writer, given under "*Baptism.*"

"A man may not mix honey with gall. If one abstain from bread and water, let him not mingle, with this his fast, injurious imprecations, and detractions that are blasphemous. There is but one door into thy house, and that house is the temple of God. Verily, O man, it is unbecoming and impious in thee, to cause filth and uncleanness to pass through that door by which the Lord enters: but thou shouldst abstain from all uncleanness, and then take the body and blood of Christ, and cautiously guard thy mouth through which the King has entered; neither is it permitted thee any longer to make that mouth a passage for words of uncleanness."—*Serm.* iii. *de Jejun. n.* 2, *Galland. t.* v. *p.* xx.

"Listen, then, my dear friend, to what I shall say concerning this passover, the mystery and figure of which were given to that first people (the Jews), but of which the verity is now proclaimed and announced amongst the Gentiles. . . . Our Lord eat the passover with His disciples on that fourteenth night on which He was taken, and delivered to His disciples the sacrament of the true passover. For, after Judas had

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[1] Ut possint sustinere sanguinem et corpus Domini salvatoris: de quo etiam cogitasse terroris est.

[2] Juvencus, in his metrical version of the gospels, gives his testimony as follows:

"Hæc ubi dicta dedit, palmis sibi frangere panem
Divisumque dehinc tradit, sancteque precatus
Discipulos docuit proprium se tradere corpus [He taught the disciples that He delivered His own (or, proper) body].
Hinc calicem sumit Dominus, vinoque repletum
Magnis sanctificat verbis, potumque ministrat,
Edocuitque suum se divisisse cruorem. [And taught that He had distributed His own blood.]
Atque ait: Hic sanguis populi delicta remittet
Hunc potate meum."

—*L.* iv. *Hist. Ev. Galland. t.* iv. *p.* 626.

gone out from them, He took bread, blessed and gave to His disciples, saying to them, *This is my body, take and eat, all of ye of this.* And over the wine He thus blessed, and said to them, *This* (is) *my blood of a New Testament, which* (blood) *is shed for many unto the remission of sins. So shall ye do in commemoration of me*, when ye shall assemble together. But our Lord did this before He was apprehended, and leaving the place where He made the passover, and gave His own body that they might eat, and His blood that they might drink, He went with His disciples to the place where He was seized. As, therefore, His body had been eaten, and His blood drunk, *He was reputed to be among the dead.* For our Lord, with His own hands, gave His own body for food; and though He was not yet crucified, He gave His own blood for drink. . . . And He was amongst the dead during the night preceding the fifteenth day, and during the whole of the Sabbath-day, and for three hours on the day of the parasceve (Friday); but, on the night preceding the Lord's day, He arose from the dead, at that same hour in which He had given His own body and blood to His disciples. . . . But if the time be reckoned from the hour that He gave His own body to be eaten, and His own blood to be drunk, we shall have three days and three nights, in this manner. It was night at the time that Judas went out from them, and that the eleven disciples ate the flesh and drank the blood of our Saviour. Thus the night preceding the Friday is one, &c. [He then endeavors to reckon up three days and nights in the manner indicated, and proceeds to contrast the blessings bestowed on the Jews under Moses, with those conferred on Christians by the death of Christ.] To the Jews was given the manna as nourishment, and to us our Lord has given His own flesh as food. . . . And now, dearly beloved, attend and reflect concerning the paschal lamb, how the holy man commanded them to eat it *in one house*, and not in many houses, that is, in the house of the one Church of God. And He further adds: *And the stranger and the foreigner and the hireling shall not eat thereof* (*Exod.* xii. 45).

And what are these but evil pursuits and thoughts, which take away the power of eating the passover? For our Saviour has said of the *hireling*, that *the hireling* not being the owner of the flock, *when he sees the wolf coming*, leaves and abandons the flock and flies. Furthermore the holy man commanded them *not to eat thereof any thing raw, nor boiled in water, but only roasted with fire.* This also corresponds perfectly and is very plain, seeing that that sacrifice which is offered in the Church of God, is *roasted with fire*, is not *boiled in water*, neither is it offered *raw* upon the altar. Besides this He shows how they were to eat it: *Girding your reins, and having shoes on your feet, and a staff in your hands.* There are in these things very great mysteries. For he that eats of Christ the true Lamb, *girds up his reins* in faith, and clothes his feet with the fortitude of the Gospel, and has in his hand *the sword of the Spirit, which is the word of God.* He next enjoins that a *bone thereof be not broken;* which was fulfilled on the cross, when *they did not break His legs.* He adds further, *Every bought servant shall be circumcised, and shall so eat* of the passover (*Ex.* xii. 44). The *bought servant* is the sinner, who doing penitence, is bought with the blood of Christ; and *circumcising* his heart from evil works, comes unto the baptismal laver, which is the perfection and fulfilment of true circumcision; and he comes and is made partaker of the mysteries of God, and communicates of the body and blood of Christ. Lastly, he adds as follows: *You shall eat in haste.* This is observed in the Church of God. For *in haste*, with fear and trembling do they eat the Lamb, standing with reverence; for they hasten to eat life from the gifts of the Spirit, whom they have received. Israel was baptized in the sea on the night of the passover, in the time of their salvation; and our Saviour washed the feet of His disciples on the night of the passover, . . . and when He had washed them, He reclined at the table, and then gave them His own body and blood."—*Ibid. Sermo* xiv. *de Pasch. n.* 4-6, *Galland. t.* v.

St. Julius, Pope, L. C.—"I have also thought it necessary

to name this to you, that Athanasius has asseverated that Macarius remained at Tyre in the hands of soldiers, and that his accuser alone departed with those who set out for Merotis, and that the presbyters, who asked to be present at the examination, were refused; and that the examination concerning the chalice (said to have been broken) and the table, took place before the prefect and his cohort, whilst Jews and Gentiles stood by. This, at first sight, seems incredible, were it not made certain from the records. At this we were filled with wonder, and I fancy that you also, my beloved, are equally astonished. Presbyters, who are the ministers of the mysteries, are not allowed to be present, but before a judge who is *without;* in the presence of catechumens; and worse than all, before Jews and Gentiles, who, as regards Christianity, are ill spoken of, an inquiry is held concerning the blood of Christ, and the body of Christ."[1] —*Ep. ad Eusebian. n.* 15, *Galland. t.* v. *p.* 16.

Julius Firmicus Maternus, L. C.—"There is another food, which bestows salvation and life; there is another food which both commends and restores men to the Most High God; there is a food which refreshes the languid; brings back the wandering; lifts up the fallen; and bestows on the dying the signal favor of an everlasting immortality. Seek for the bread of Christ, the cup of Christ, that, all earthly frailty despised, the substance of man may be fattened with an immortal nourishment.[2] But what is this bread, and what this cup? Of this, Wisdom in the books of Solomon, has of old cried out with a loud voice: *Come eat my bread, and drink the wine which I have mingled* for you (*Prov.* ix.) And Melchisedech, king of Salem, and a priest of the Most High God, offered, to Abraham on his return, the favor of a blessing with bread and wine. Isaac, too, when he had blessed Jacob, upon Esau's supplicating for the same, his father answered him: *I have appointed him thy lord, and have made all his brethren his servants; I have established*

[1] Ἐξέταδις περὶ αἵματος Χριστοῦ καὶ σώματος Χριστοῦ γίνεται.

[2] Substantia hominis immortali pabulo saginetur.

him with corn and wine (*Gen.* xxvii. 37). Then Esau bewailed his lot with sad lament, because he had lost the grace of bread and wine, that is, of future happiness. . . . The venerable oracles of the thirty-third Psalm follow in the same track: *Taste and see that the Lord is sweet. Sweet* is the celestial nourishment, *sweet* the food of God. . . . But that it might be more clearly set forth what that bread is by which the destruction of a miserable death is overcome, the Lord Himself with His hallowed and venerable mouth has signified, lest the hopes of men might, by false interpretations, be led astray through varying statements. For, in the Gospel of John, He says: *I am the bread of life, he that cometh to me shall not hunger, and he that believeth in me shall never thirst* (vi. 35). And in what follows He in like manner signifies the same; for He says, *If any man thirst, he that believeth in me, let him come and drink* (vii. 37, 38). And again, in order that He might deliver to believers the substance of His majesty,[1] He says: *Unless you eat the flesh of the Son of man, and drink His blood, you shall not have life in you.* Wherefore have ye nothing to do with *tymbrels*,[2] and the hateful food, ye wretched mortals; seek the grace of the saving food, and drink the immortal cup. Christ, by His banquet, recalls you to the light, and quickens your members that are torpid, and your limbs that are corrupted with a deadly poison. With celestial food renovate the lost man, that whatever in you is dead, may by the divine bounty be restored to life. You have heard what ye ought to do; make your choice; thence springs death; hence immortal life is given."—*De Errore Prof. Relig. n.* 19, *Galland. t.* v. *pp.* 30-1.

Speaking of paganism, he says: "We know by what remedies the poisons of thy invention are overcome. We drink the immortal blood of Christ; to our blood has been united the blood of Christ.[3] This is the saving remedy against thy

[1] Ut majestatis suæ substantiam credentibus traderet.

[2] Alluding to the mystagogic words: "De tympano manducavi, de cymbalo bibi, et religionis secreta perdidici."

[3] Christi immortalem sanguinem bibimus; nostro sanguini Christi sanguis adjunctus est.

crimes; this drives out thy deadly poison from the people of God."—*Ibid. n.* 22, *p.* 32.

LIBERIUS, POPE, L. C.—"This is He, who with five loaves and two fishes, fed four thousand of the people in the desert. He could have fed more, had there been more. In fine, He has called many to the nuptials, but now not bread from barley, but a body is served out from heaven."[1]—*Or. in Consecr. Marcell. Soror. S. Ambrosii, n.* 1, *Galland. t.* v. *p.* 76.

ST. HILARY, L. C.—"*The river of God is filled with water; Thou hast prepared their food* (*Ps.* lxiv. 10). . . . We also have the *food* that is *prepared.* And what is this *food?* That, *to wit*, whereby we are *prepared* for the fellowship of God; through the (present) communion of the holy body, being to be placed in the future communion of the holy body.[2] For this does the Psalm before us signify, saying: *Thou hast prepared their food, for so is Thy preparation*, because although we are now saved by that food, yet are we *prepared* for futurity (by that same food)."—*Tract. in Ps.* lxiv. *n.* 14, *p.* 191. See also *Tr. in Ps.* lxviii. *n.* 17, *p.* 251.

"*Thou shalt eat the labors of thy fruits* (*Ps.* cxxvii. 2). [Having explained the apparent contradiction to our usual mode of speaking involved in these words, he says:] The *fruits* of these *labors* is in eternity; but this *labor* of everlasting *fruits* is first of all to be eaten, and our soul is thereby to be nourished during this bodily life: through the food of these labors obtaining a living bread, a heavenly bread, from Him who said, *I am the living bread from heaven*, which whoso shall receive *unworthily, he shall*, according to the Apostle's teaching, purchase *unto himself judgment.* These then are the *labors of fruits* to be eaten—of those fruits, namely, which are reaped in heaven."—*Tr. in Ps.* cxxvii. *n.* 6, *p.* 478.

"*Thy children as olive-plants round about thy table.* . . .

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[1] Sed jam non panis ex hordeo, sed corpus ministratur e cœlo.

[2] Per communionem sancti corporis in communione deinceps sancti corporis collocandi.

He does not say that they shall be *round about thy* feast, but *thy table.* For it is *the table* of the Lord, from which we take the food, of *living bread*, that is; of which this is the virtue, that being itself *living*, it also vivifies those that receive it." [1]—*Ib. n.* 10, *p.* 481.

"*My Father, if it be possible, let this chalice pass from me.* . . . Was it possible that Christ should not suffer? Nay, but from the foundation of the world this mystery (sacrament) of our salvation had been shown forth. Was He unwilling to suffer? Nay, He had just before consecrated the blood of His own body to be poured forth for the remission of sins." [2] —*Comm. in Matth. c.* xxxi. *n.* 7, *p.* 802, *t.* i.

Having treated at some length on union amongst Christians, and on the grounds of that union, he quotes *St. John* xvii. 22-3, *That they may be one*, &c., and proceeds thus: "I now ask those who thrust upon us a unity of will [3] between the Father and the Son, whether Christ be now in us by the verity of (His) nature, or by concordance of will? For if *the Word was* truly *made flesh*, and we truly receive *the Word* (made) *flesh* in the dominical food,[4] how can He be thought not to abide naturally in us—He who, being born man, hath assumed the nature, now inseparable, of our flesh, and also united the nature of His flesh to the nature of His divinity, under the sacrament of the flesh that was to be communicated to us.[5] For thus *all we are one*, because the Father also is in Christ, and Christ is in us. Whoso, therefore, shall deny that the Father is naturally in Christ, let him first deny that himself is naturally in Christ, and Christ in him; for the Father (being) in Christ, and Christ in us, make us be one in them. If, then, Christ

[1] Cujus hæc est virtus, ut ipse vivens eos qui se quoque accipiant vivificet.

[2] Atquin superius fundendum in remissionem peccatorum corporis sui sanguinem consecraverat.

[3] The Arians.

[4] Vere verbum carnem cibo Dominico sumimus.

[5] Et naturam carnis suæ ad naturam æternitatis sub sacramento nobis communicandæ carnis admiscuit.

truly assumed the flesh of our body, and the man that was born of Mary is truly Christ, and if we truly receive the flesh of His own body under the mystery,[1] (and through this we shall be one, because the Father is in Him, and He in us), how is it that a unity of will is asserted, whereas the natural possession (of flesh) through a sacrament, is a sacrament of perfect unity?[2] In divine things, we are not to speak in a human or secular sense, nor by means of violent and imprudent assertions: the perverseness of an alien and impious interpretation is to be forced to the soundness of the heavenly words. What is written let us read; and what we read, let us understand; and then shall we fulfil the office of perfect faith. For what we say concerning the natural verity (very nature) of Christ in us,[3] unless we have learned it from Him, we say it foolishly and impiously. For Himself says, *My flesh is truly meat, and my blood is truly drink. He that eateth my flesh and drinketh my blood abideth in me, and I in him* (*St. John* vi. 56-7). Of the verity of the *flesh and blood* there is no room left for doubting. For now, both by the declaration of the Lord Himself, and by our faith, it is truly flesh and it is truly blood; and these being received and drunk effect this, that both we are in Christ, and Christ is in us. Is not this the truth? Let this not be the truth for those who deny that Christ Jesus is true God. He is, therefore, Himself in us by means of flesh, and we are in Him; whilst with Him, that which we are, is in God.

[1] Nosque vere sub mysterio carnem corporis sui sumimus.

[2] Cum naturalis per sacramentum proprietas (the natural propriety of flesh given in the sacrament), perfectæ sacramentum sit unitatis. The obscurity of this member of the sentence is cleared up by connecting it with what precedes. Christ had natural flesh as His own by the mystery of the incarnation; we have that same flesh as our own by the mystery of the holy eucharist; and these mysteries are a sacrament or a bond of perfect union. St. Hilary maintains, in various parts of his works, that we are united, or one with Christ, on three grounds: first, by the union effected by the incarnation; secondly, by the participation of His sacramental body; and thirdly by the resurrection of the flesh, Christ being *the* resurrection. See the *Bened. Præf.* § 2, *pp.* xxv-xxxii.

[3] De naturali in nobis Christi veritate.

"Himself testifies that we are in Him by means of the sacrament of the communicated flesh and blood, saying, *And this world soon seeth me not, but you shall see me, because I live, and you shall live; because I (am) in the Father, and you (are) in me, and I in you* (*St. John* xiv. 19, 20). If He wished a unity of will only to be understood, why has He laid down a kind of progression and order for completing this union; if it be not that, whereas He is in the Father through the nature of the divinity, we, on the other hand, are in Him through His birth in the body, and He again believed to be indwelling in us through the mystery of the sacraments?[1] And thus, by the Mediator, a perfect unity would be taught; since, whilst we abide in Him, He would abide in the Father, and thus we should proceed even unto union with the Father; since He who is indwelling in Him (the Father) naturally according to His (eternal) nativity, in Him we also should indwell naturally, He Himself abiding naturally in us.

"Himself testifies how natural is this unity in us: *He that eateth my flesh and drinketh my blood, abideth in me, and I in him.* For no one shall be *in Him*, but he in whom He shall be, having only within him the assumed flesh of Him who took his (man's) flesh. He had already before this taught the sacrament of this perfect unity, saying, *As the living Father hath sent me, and I live by the Father, so he that eateth my flesh, he also shall live by me. He lives*, therefore, by *the Father*, and in the way in which He lives by the Father, in that same way do we live by His flesh. For every comparison is accounted to be after the fashion of the thing to be understood (or, so shaped as to aid the understanding), that we may comprehend what is treated of agreeably to the example set before us. This, then, is the cause of our life—that we have in ourselves who are flesh (carnal selves) Christ abiding in us by flesh, in us who are to live by Him in the same way as He lives by the Father. If then we live by Him

[1] Sacramentorum, the eucharist and the incarnation, as throughout the argument.

naturally according to the flesh, that is, if we have obtained the nature of His own flesh, how is it that He has not naturally, according to His divinity,[1] the Father in Himself, whereas *He lives by the Father?* . . . These things have been mentioned by us on this account, that heretics, when falsely asserting a mere union of will between Father and Son, have made use of the example of our union with God, as though, we being united with the Son, and by the Son to the Father by the mere reverence and will of a religious tie (religion), no real propriety of natural communication by sacrament of flesh and blood could be allowed;[2] whereas, both by the honor of the Son which has been bestowed upon us, and by the Son's abiding carnally in us, and we ourselves being united corporally and inseparably in Him, is the mystery of a veritable and natural union to be openly taught."—*De Trinitate, l.* viii. *n.* 13-17, *pp.* 222-5.

"*Give us this day our daily bread;* for what does God desire so much as that Christ, who is the *bread of life*, and *the bread from heaven*, may dwell daily in us?"—*Inter Fragm. n.* 7, *p.* 714, *t.* ii.

[1] Spiritus; Christ's divine nature, or the Word, so used by St. Hilary *passim*, and by other writers of his age, as is noticed in an extract from St. Athanasius, given at p. 236 of this section. See *Præf. Ben. n.* 66, *p.* xxi.

[2] Nulla per sacramentum carnis et sanguinis naturalis communionis proprietas indulgeretur. In his third book on the Trinity, St. Hilary adduces, in reply to the Arians, various examples and principles which apply equally to the holy eucharist. The following extract from one instance, Christ's appearance amongst His disciples though the doors were closed, must, for brevity, suffice: "An constructa parietum penetrans et solida lignorum, naturam eorum impenetrabilem transcucurrit? Stetit namque corporeus, non simulatus aut fallax. Sequantur ergo oculi mentis tuæ penetrantis ingressum, et cum eo clausam domum intelligentiæ tuæ visus introeat. Integra sunt omnia et obserata. . . . Invisibilibus calumniaris; ego a te visibilium exposco rationem. Nihil cedit ex solido, neque per naturam suam aliquid tamquam lapsu insensibili ligna et lapides admittunt. Corpus Domini a sese non deficit, ut sese resumat ex nihilo; et unde qui assistit in medio est? Cedit ad hæc et sensus et sermo, et extra rationem humanam est veritas facti. Idcirco ergo ut de nativitate fallimus, ita et de ingressu Domini mentiamur," &c.—*Lib.* 3, *n.* 20, *pp.* 62-3. I will add the following: "*Amen dico tibi, hodie mecum eris in paradiso.* Naturæ hujus potestatem jam non dico metu, sed nec infernæ sedis regione concludes, quæ descendens ad inferos, a paradiso non desit, (sicuti et hominis filius loquens in terris, maneat et in cœlo) martyri suo paradisum promittens."—*De Trinit. l.* x. *n.* 34.

Council of Nicæa, G. C.—"Neither canon nor custom has handed down that they who have not authority to offer, should give the body of Christ to those who do offer."—*Can.* xviii. *Labb. t.* ii. *col.* 244. For context, see "*Sacrifice.*"

"Concerning those who are departing (this life), the old and canonical law shall be observed now also, that if any one is departing, he must not be deprived of the viaticum of the Lord; but if, after having been given over, and having partaken of the oblation, he be again numbered amongst the living, let him be amongst those who communicate in prayer only. But generally, and as regards every one who is departing, and who asks to partake of the eucharist, let the bishop, after examination, communicate to him of the oblation."—*Can.* xiii. *Ib. col.* 241.

St. Athanasius, G. C.—Alluding to the accusation of murder brought against him by the Arians, he says, "Our sanctuaries are now, as ever, pure, made venerable by the blood alone of Christ,[1] and by piety towards Him."—*Apol. cont. Ar. n.* 5 (*Ex Syn. Alex.*), *p.* 100, *t.* i.

"The place in which they (the Arians) pretend that the cup was broken (by order of St. Athanasius) was not a church; there was no priest residing there; nor was the day on which Macarius is said to have done this, the Lord's day. As then there was no church there; no celebrant;[2] nor the day requiring it, what or when, or where was the mystic chalice broken? For, of course, there are many kinds of cups, in households and in the public market-places, to break which entails no impiety; but the mystic cup—to break which voluntarily makes him that does it impious—is found only in the care of those who have been lawfully set in authority: this being the only use of the cup, which has no other. This you lawfully offer to the people to drink from; this you have received from an ecclesiastical regulation (canon); this belongs only to those set in authority in the Catholic Church; for it is yours,

[1] *Μόνῳ δεμυνυόμενα τῷ αἵματι τοῦ Χριστοῦ.*
[2] *Ἱερουργοῦντος.*

and none others, to give to drink the blood of Christ.[1] But inasmuch as he that breaks the mystic cup is impious, so much the more impious is he that treats contumeliously the blood of Christ.[2] But we say this, not as if any cup of the schismatists had been broken, but that there was nothing of the sort there. For how should there be, when there was no church there, nor any churchman there, nay, not even was it the time for the mysteries?"—*Ibid. n.* x. *pp.* 105-6.[3]

In what immediately precedes the following extract, St. Athanasius is endeavoring to prove that, in the vexed passage of *St. Mark* iii. 29, *But he that shall blaspheme against the Holy Spirit shall never have forgiveness, but shall be guilty of an everlasting sin*, our Saviour is speaking, not of the Third Person of the Holy Trinity, but of Himself, as *man*, by the term *Son of man*, and as *God* under the term *Spirit:* "And indeed the very inspection of this passage seems to me to present this meaning, and to show that both the *blasphemies* regard Himself, and that to Him applies the phrase *Son of man*, and also *the Spirit*, with the view of showing from the former His own humanity, and from the latter, His own spiritual and intellectual and most true divinity.[4] For the *blasphemy* that is capable of forgiveness refers to the *Son of man*, thereby signifying His humanity, whilst the blasphemy *that cannot be forgiven* He puts forward as referring to the *Spirit*, that, saying this in contradistinction to His humanity, He might show

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[1] *Μόνον γὰρ ὑμῶν ἐστι προπίνειν* (to drink first, to offer to drink) *τὸ αἷμα τοῦ Χριστοῦ· τῶν δὲ ἄλλων οὐδενός.*

[2] *Τοσοῦτον ἀσεβέστερος ὁ ἐννυβρίζων τὸ αἷμα τοῦ Χριστοῦ.*

[3] The same subject is reverted to in the same tract: "And they obtrude upon us that a cup has been broken, that Athanasius may seem to share with them in their impiety towards Christ. For what need is there of the mystic cup being named by them? Whence this pious disposure towards a cup, in men pre-eminent in impiety towards Christ? Why do they who affect to honor a cup, dishonor the God of that cup? or why, whilst they lament over a cup, do they seek to kill a bishop who celebrates the mysteries in that same cup? (*ἐν αὐτῷ μυσταγωγοῦντα*)."—*Ibid. n.* 17, *pp* 107-8.

[4] *Τὸ σωματικὸν ἑαυτοῦ . . . τὴν πνευματικὴν ἐκ τοῦ καὶ νοητὴν καὶ ἀληθεστάτην θεότητα.*

forth His divinity. And I have also noticed this distinctive form of expression in the Gospel of John, where, having spoken of the eating of His body, and observed that many were thereat scandalized, the Lord says: *Doth this scandalize you? If then you shall see the Son of man ascend up where He was before? It is the 'Spirit' that quickeneth, the flesh profiteth nothing: the words that I have spoken to you, are spirit and life:* here also He predicated both the terms, *flesh* and *spirit*,[1] of Himself; and the *spirit* He distinguished from the *flesh*, with the view that having believed, not in that only of Him which was visible to the eye, but also in that of Him which fell not under the eye, they might learn that the things which He speaks are not carnal, but spiritual.[2] For to how many would the body be food, that the same might become the aliment of the whole world? But He therefore made mention of the ascension of the Son of man into heaven, in order to withdraw them from a corporeal notion;[3] and, for the rest, might learn that the *flesh* of which He had spoken was a supercelestial food, and a *spiritual*[4] nourishment given by Him.[5] *For the things*, He saith, *that I have spoken to you, are spirit and life:* which is equivalent to saying, "That which is set forth and is given for the salvation of the world, is that flesh which I bear, but this (flesh), and the blood of this same flesh shall be spiritually given to you by me (as) food, so as that this food shall be spiritually given to each one, and shall be to all

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[1] *Πνεῦμα καὶ σάρκα*, terms here supposed to be equivalent to the *Son of man*, and the *Spirit*, the *human* and *divine* nature of Christ, as in the early part of the extract.

[2] *Οὐκ ἔστι σαρκικὰ ἀλλὰ πνευματικά.*

[3] *Ἵνα τῆς σωματικῆς ἐννοίας αὐτοὺς ἀφελκύσῃ*: "to withdraw their thoughts from his body."

[4] The reader will bear in mind the meaning which St. Athanasius strives, in this passage, to attach to the words *πνεῦμα* (spirit) and *σάρξ* (flesh), the latter, that is, Christ's humanity, and the former His divinity. Thus examined, the extract seems to present clear evidence in favor of the Catholic doctrine.

[5] *Καὶ λοιπὸν τὴν εἰρημένην σάρκα βρῶσιν ἄνωθεν οὐράνιον, καὶ πνευματικὴν τροφὴν παρ' αὐτοῦ διδομένην μάθωσιν.*

a preservative unto the resurrection of eternal life.[1] So also the Lord, withdrawing the Samaritan woman from sensible things, said, *God is a spirit*, that she might no longer think carnally, but spiritually[2] of God. So also the prophet, contemplating the Word made flesh, said, *The spirit of our countenance Christ the Lord;* that no one, from what was visible, might consider the Lord a mere man, but, hearing the word *spirit*, might know that He that was in the flesh was God."—*Ep.* iv. *ad Serapion. n.* 19, *T.* i. *Par.* 2, *pp.* 567-8.[3]

"The Lord has taught us, in His prayer, to ask in this present world for the *supersubstantial bread*, that is the bread that is to be, the first-fruits of which we have in this present life, when we are partakers of the flesh of the Lord;[4] as Himself said, *The bread that I will give is my flesh for the life of the world:* for the flesh of the Lord is a vivifying spirit,[5] because of the vivifying spirit was it conceived, for that which is born of the spirit, is spirit (*St. John* iii.)"—*De Incarn. contr. Arian. n.* 16, *T.* i. *P.* 2, *p.* 706.

Explaining *Ps.* cxviii. 171, "The divine Word recognizes a spiritual food. The Word Himself says that He is bread.[6] *For I am the bread of life that came down from heaven.* And He also says, *He that eateth me hath life in himself.* When we eat Him,[7] we *utter a hymn.*"—*Exp. in Ps. T.* i. *P.* 2, *p.* 968.

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[1] Ἴσον τῷ εἰπεῖν, τὸ μὲν δεικνύμενον καὶ διδόμενον ὑπὲρ τῆς τοῦ κόσμου σωτηρίας, ἐστὶν ἡ σὰρξ ἣν ἐγὼ φορῶ. ἀλλ' αὐτη ὑμῖν καὶ τὸ ταύτης αἷμα παρ' ἐμοῦ πνευματικῶς δοθήσετε τροφὴ, ὥστε πνευματικῶς ἐν ἑκάστῳ, ταύτην ἀναδίδοσθαι, καὶ γίνεσθαι πᾶσι φυλακτήριον εἰς ἀνάστασιν ζωῆς αἰωνίου.

[2] Μήκετι σωματικῶς ἀλλὰ πνευματικῶς.

[3] The reader will find, in the second volume of Montfaucon's *Nova Collect. Pat. Græcor. pp.* 37-9, this same text explained in a similar manner. It is embodied in the third volume of the edition before me, Patavii, 1777, *pp.* 28-31.

[4] Τῆς σαρκὸς τοῦ Κυρίου μεταλαμβάνοντες.

[5] Πνεῦμα γὰρ ζωοποιοῦν ἡ σάρξ ἐστι τοῦ Κυρίου.

[6] Αὐτὸς οὖν ὁ λόγος φησὶν ἄρτος εἶναι.

[7] Τοῦτον δη φάγοντες.

"It is the body (of Christ) to which He (God the Father) says, *sit Thou on my right hand*, and to which the devil and his wicked powers, and the Jews and Gentiles were enemies; by which body He became and was called, high priest and apostle, through that mystery which He delivered to us,[1] saying, *This is my body, which* (is) *for you;* and *the blood of the New Testament*, not of the old, *which is shed for you.* But divinity has neither body nor blood, but the man that was born from Mary was the cause of these."—*Fragm.* (*ex Theodoret. Dial.* ii.) *T.* i. *P.* 2, *p.* 1019.[2]

"*Give not the holy things to dogs, nor cast your pearls before swine*, says Christ. . . . Let us not, therefore, *cast our pearls* of the spotless mysteries before men who are like *swine.* But, says some one, 'They desire to partake of the *holy things*, and they are *dogs* without shame, and *swine* wallowing in impure pleasure.' But thou, give them not; for the sick long for water, yet the physicians do not grant it; and tyrants desire the kingly purple, but they who guard it, foreseeing the danger, do not give it. See, therefore, that thou also, O deacon, give not to the unworthy the purple of the sinless body,[3] lest thou be judged, not according to the laws of

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[1] *Διὰ οὗ σώματος ἀρχιερεὺς, καὶ ἀπόστολος γέγονε καὶ ἐχρημάτισε· δι' οὗ παρέδωκεν ἡμῖν μυστηρίου λέγων.*

[2] The *Sermo Major de Fide*, from which Theodoret took the above extract, was, subsequently to the Benedictine edition, discovered and published by Montfaucon in his *Nov. Coll.* The passage in the text occurs at *pp.* 15-16; and the sermon is also republishedi n the *ed. Patav. t.* iii. *p.* 12 *et seqq.*

[3] *Μὴ ἀναξίοις ἐπιδῶῃς τὴν πορφύραν τοῦ ἀναμαρτήτου σώματος.* In a fragment of the twenty-eighth *Epist. Festalis*, preserved by Cosmas Ægyptius, in his *Topogr. Christian.*, given by Montfaucon, *t.* ii. *Nov. Coll. p.* 317, the eucharist is called *the immortal food*, *συνεισελθόντες αὐτῷ τῆς ἀθανάτου μεταλάβωμεν τροφῆς.* In the treatise entitled *Disputatio cont. Arium*, given by Montfaucon, *t.* ii., but not accounted by him to be really St. Athanasius's, and which Fleckman, before him, reckoned doubtful, though it is assigned to St. Athanasius by the manuscripts, we meet with the following: "After His passion and resurrection He sent His Apostles to the gentiles . . . that knew not God, having set before them a table, that is, the holy altar, and on it a holy and incorruptible bread, and which confers life on all that partake of it, His own holy, yea, all-holy body (*τὸ ἅγιον καὶ πανάγιον αὐτοῦ σῶμα*), and wine that gladdens the heart,

Rome, but according to the Lord's words."—*Comm. in Matt. T.* ii. *Nov. Collect. Montfau. p.* 35 ; also in *T.* iii. *Ed. Patav.* 1777, *p.* 27.

"The great Athanasius, in his discourse to the baptized, speaks thus : 'Thou wilt see the Levites bearing bread (loaves), and a chalice of wine, and arranging the table : as long as the supplications and prayers as yet take not place, there is simply the bread and the cup ; but after that the great and marvellous prayers have been completed, then the bread is the body, and the cup the blood of our Lord Jesus Christ.'[1] And again : 'Let us come to the perfection of the mysteries. This bread and this cup are simply such, as long as the prayers and supplications have not as yet taken place, but after that the great prayers, and the holy supplications have been sent on high, the Word descends into that bread, and that cup, and it is His body.'"[2]—*Maii Nov. Collect. Veter. Script. T.* ix. *p.* 625, *Eutych. in Lucam.*

St. Zeno, L. C.—"*Thy rod and Thy staff, they have comforted me. Thou hast prepared a table before me, against them that afflict me. Thou hast anointed my head with oil, and Thy wine which inebriateth how goodly is it* (*Ps.* xxii. 4, 5). In sooth, brethren, the *chalice* signifies the blood ; the *table* the body ; the *oil* the gift of the Holy Spirit ; the *rod and the staff* the cross."—*L.* ii. *Trac.* xiv. *n.* 4, *Galland. T.* v. *p.* 142.

St. Optatus of Milevis.—See the extracts given under "*Sacrifice.*"

St. Cyril of Jerusalem, G. C.—Explaining to the newly baptized the abjuration, "I renounce the devil and all his pomps," he says : "Moreover things also hung up at idol festivals, either meat, or bread, or other such things which are pol-

and causes inebriation in the soul of each that tastes of it, having mingled as in a goblet His own blood (ὡς ἐν κρατῆρα κεράσας τὸ ἑαυτοῦ αἷμα)."—*N.* 17, *p.* 164

[1] *Τότε γίνεται ὁ αρτος, σῶμα· καὶ τὸ ποτήριον, αἷμα τοῦ Κυρίου.*

[2] *Καταβαίνει ὁ λόγος εἰς τὸν αρτον, καὶ τὸ ποτήριον, καὶ γίνεται αὐτοῦ τὸ σῶμα.*

luted by the invocation of the unclean spirits, are classed in the *pomp of the devil.* For as the bread and the wine of the eucharist, before the holy invocation of the adorable Trinity, was simple[1] bread and wine, whereas, after the invocation, the bread becomes (or, is) Christ's body, and the wine Christ's blood,[2] so in like manner such meats pertaining to the *pomp of Satan,* though in their own nature simple, become, by the invocation of the evil spirits, profane."—*Catec. Mystag.* i. (xix.) *n.* 7, *p.* 308.

"But see that you do not suppose, &c." as given under "*Confirmation.*"

The following catechetical instruction to the newly-baptized, in which St. Cyril explains to them, what had hitherto been carefully concealed from them, viz. the doctrine "concerning Christ's body and blood," as the homily is entitled, is given, on account of its importance, nearly entire. "*For I have received of the Lord, that which also I delivered unto you, and the rest* (1 *Cor.* xi.) Even this teaching of the blessed Paul is sufficient to give you a full assurance concerning the divine mysteries, of which when found worthy, ye have become one in body and one in blood with Christ. For he has just proclaimed aloud, *That our Lord Jesus Christ, the same night in which He was betrayed, having taken bread and given thanks, broke and gave to His disciples, saying, Take, eat, this is my body; and having taken the cup and given thanks, He said, Take, drink, this is my blood.* He Himself, therefore, having declared, and said concerning the bread, *This is my body,* who shall dare to doubt henceforward? And He Himself having settled, and said, *This is my blood,* who shall ever doubt, saying, This is not His blood?[3] He once, at Cana of Galilee,

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[1] *Διτὸς,* bare, mere.

[2] *Ἐπικλήσεως δὲ γενομένης, ὁ μὲν ἄρτος γίνεται σῶμα Χριστοῦ, ὁ δὲ οἶνος αἷμα Χριστοῦ.*

[3] *Αὐτοῦ οὖν ἀποφηναμένου, καὶ εἰπόντος περὶ τοῦ ἄρτου τοῦτο μοῦ ἐστὶ τὸ σῶμα, τίς τολμήσει ἀμφιβάλλειν λοιπόν; καὶ αὐτοῦ βεβαιωσαμένου καὶ εἰρηκότος, τοῦτό μοῦ ἐστὶ τὸ αἷμα, τίς ἐνδοιάσει ποτὲ, λέγων μὴ εἶναι αὐτοῦ τὸ αἷμα;*

turned[1] water into wine,—which is akin to blood,—and is He undeserving of belief, when He turned wine into blood?[2] Invited to an earthly marriage, He miraculously wrought that wonderful work, and shall He not much the rather be confessed to have bestowed the fruition of His body and blood on the children of the bride-chamber? Wherefore, with the fullest assurance, let us partake as of Christ's body and blood; for in the type[3] of bread is given to thee the body, and in the type of wine is given to thee the blood, in order that having partaken of Christ's body and blood, thou mightest become one in body and one in blood with Him.[4] For thus also do we become Christ-bearers; His body and blood being diffused through our members:[5] thus do we become, according to the blessed Peter, *partakers of the divine nature* (2 *Peter* i. 4). Christ, on one occasion, discoursing with the Jews, said: *Unless you eat my flesh and drink my blood, you have not life in you* (*St. John* vi. 54). They, not having received His words spiritually, were scandalized, and *went back*, fancying that He was inviting them to eat flesh.[6]

"There were, even in the Old Testament, loaves of proposition, but these, as they belonged to the Old Testament, have come to an end; but in the New Testament there are a heavenly bread, and a cup of salvation, sanctifying soul and

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[1] *Μεταβέβληκεν*: "he transmuted." This word occurs several times in St. Cyril's works, and always in the same sense as here.

[2] *Καὶ οὐκ ἀξιόπιστός ἐστιν οἶνον μεταβαλὼν εἰς αἷμα;*

[3] *Ἐν τύπῳ.* I have given the corresponding word *type* in the translation because it has two meanings in St. Cyril. Thus it is used for a figure of something yet to be, of something absent, in the *Catech.* x. *n.* xi. *p.* 142. It is also used in the sense of an index, or *exemplar* (*Bened.*), and in a case where the thing indicated is present, as *Catech.* iii. *n.* 6, *p.* 43.

[4] *Σύσσωμοι καὶ σύναιμοι τοῦ Χριστοῦ*, the Benedictine edition translates "concorporei et consangues," observing that there is no equivalent Latin phrase for the Greek; neither is there in the English language. Literally it is "ye have become the concorporeals and consanguineals of Christ."

[5] *Χριστοφόροι γινόμεθα, τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος εἰς τὰ ἡμέτερα ἀναδιδομένου μέλη.*

[6] *Ἐπὶ σαρκοφαγίαν*, sarcophagy.

body; for as the bread is suitable to the body, so also is the Word appropriate to the soul.

"Wherefore do not contemplate the bread and the wine as bare (elements), for they are, according to the Lord's declaration, Christ's body and blood; for even though sense suggests this to thee, yet let the faith stablish thee. Judge not the thing from the taste, but from faith be fully assured without misgiving, that thou hast been vouchsafed Christ's body and blood.[1] And the blessed David also shall explain to thee the force of this saying, *Thou hast prepared a table before me against those that afflict me* (*Ps.* xxii. 5). What he says is to this effect: Before Thy advent, evil spirits prepared for men a table, foul and polluted and full of devilish power; but, since Thy advent, O Lord, *Thou hast prepared a table before me.* When the man says to God, *Thou hast prepared a table before me*, what else does he point out but the mystic and intellectual[2] table, which God *has prepared over against*, contrary, that is, and opposed to the evil spirits? And very justly; for that had fellowship with devils, but this, fellowship with God. *Thou hast anointed my head with oil* (*Ib.*) *With oil* He *anointed thy head* upon the forehead,[3] by means of the seal which thou hast of God, that thou mayest become *the impression of the seal* (*Exod.* xxviii.) holiness of God. And thy chalice *which inebriateth me as the goodliest* (*Ps.* xxii.) Thou seest here that cup spoken of, which Jesus, having taken into His hands, and given thanks, said, *This is my blood, which is shed for many unto remission of sins.*

"Therefore Solomon also, obscurely indicating this grace,

[1] *Εἰ γὰρ καὶ ἡ αἴσθησίς σοι τοῦτο ὑποβάλλει, ἀλλ' ἡ πίστις σε βεβαιούτω. μὴ ἀπὸ τῆς γεύσεως κρίνῃς τὸ πρᾶγμα, ἀλλ' ἀπὸ τῆς πίστεως πληροφοροῦ ἀνενδοιάστως, σώματος καὶ αἵματος Χριστοῦ καταξιωθείς.*

[2] *Νοητὴν.*

[3] I need scarcely remind the reader that the anointing of the *forehead* here spoken of was after baptism; and further, that, in the church of Jerusalem, as St. Cyril tells us (*Catech. Myst.* ii. *n* 3, *p.* 302), and generally in the Greek church, the unction in baptism was not confined to the forehead, but was over the whole body.

says in Ecclesiastes, *Come, eat thy bread with joy*, the spiritual[1] bread. *Come*, he calls with a saving and blissful calling, *and drink thy wine with a good heart*,—the spiritual wine; *and let oil be poured upon thy head* (thou seest that he alludes even to the mystical chrism), *and at all times let thy garments be white, because thy works have pleased God* (*Eccles.* ix.) For before thou camest to the grace (baptism), thy works were *vanity of vanities*. . . . These things having learned, and being fully persuaded that what seems bread is not bread, even though sensible to the taste, but Christ's body; and what seems wine is not wine, even though the taste will have it so, but Christ's blood;[2] and that of this David spoke of old, singing: *And bread strengtheneth the heart of man, that he may make the face cheerful with oil* (*Ps.* ciii.), *strengthen thy heart*, partaking thereof as spiritual; and *make the face* of thy soul *cheerful*. And may it be, that, having it unveiled by a pure conscience, thou mayest *behold* the glory of the Lord *as in a glass*, and advance from glory to glory, in Christ Jesus our Lord, to whom be honor, and might, and glory, for ever and ever. Amen."—*Catech. Mystag.* iv. *pp.* 319-22.

In the next, and last, mystagogic instruction, or instruction in the mysteries, St. Cyril describes the liturgy and the eucharistic sacrifice. This will be found given fully under the head "*Sacrifice;*" and towards the end of that homily, from *n.* 19-23, is the following description of the manner of receiving the holy eucharist, as practised in the church of Jerusalem.

19. "After this the priest says: *Holy things to holy men.* Holy are the things that lie to open view, having received the descent of the Holy Spirit:[3] holy are you, also, having been thought worthy of the Holy Spirit: the *holy things*, therefore, correspond to the holy persons. Then you say: *One* (*is*)

[1] *Πνευματικὸν.*

[2] *Ταῦτα μαθὼν καὶ πληροφορηθεὶς, ὡς ὁ φαινόμενος ἄρτος, οὐκ ἄρτος ἐστιν, εἰ καὶ τῇ γεύσει αἰσθητὸς* (*though bread to the taste—Oxf. Tr.*), *ἀλλὰ σῶμα Χριστοῦ, καὶ ὁ φαινόμενος οἶνος, οὐκ οἶνός ἐστιν, εἰ καὶ ἡ γεῦσις τοῦτο βούλεται, ἀλλ' αἷμα Χριστοῦ.*

[3] *Ἐπιφοίτησιν δεξάμενα ἁγίου πνεύματος.*

noly, one Lord Jesus Christ. For truly one is holy, by nature holy; but we also are holy, but not by nature, but by participation, and by discipline and prayer."

20. "After this, you hear the singer with divine melody inviting you unto the communion of the holy mysteries, and saying: *Taste and see that the Lord is good* (*Ps.* xxxiii.) Do not trust the judgment to the bodily palate, no, but to faith unwavering; for they who *taste*, are not bidden to taste of bread and wine, but of the antitype of Christ's body and blood."[1]

21. "And approaching accordingly, come not up with the wrists of thy hand extended, nor with thy fingers separated, but, having made the left hand a throne for the right, as being about to receive a king, and having hollowed the palm, receive

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[1] *Μὴ τῷ λάρυγγι τῷ σωματικῷ ἐπιτρέπητε τὸ κριτικόν· οὐχί, ἀλλὰ τῇ ἀνενδοιάστῳ πίστει. γευόμενοι γὰρ οὐκ ἄρτου καὶ οἴνου κελεύονται γεύσασθαι, ἀλλὰ ἀντιτύπου σώματος καὶ αἵματος τοῦ Χριστοῦ.* On the word *ἀντίτυπος* (antitype) see note on Pfaff's Fragments of St. Irenæus, under "*Sacrifice;*" and it will be remarked that this clause may also be translated: "they are not bidden to taste of bread and wine, but of the antitype body and blood of Christ." The reader cannot fail to notice the striking resemblance between this liturgy and that given in the Apostolical Constitutions. I will give in this place the passages in that work where I have noticed the word *antitype:* "When He had delivered to us the antitypical mysteries (*ἀντίτυπα μυστήρια*) of His precious body and blood, Judas not being present, He went out to the Mount of Olives."— *Lib.* v. *c.* 13. "Be ye always thankful as faithful and grateful servants, and concerning the eucharist say thus: 'Do Thou, O Lord Almighty, everlasting God, so gather together Thy Church from the ends of the earth into Thy kingdom, as this (corn) was once scattered, and, being gathered together, is become one bread. We also, our Father, give Thee thanks for that precious blood of Jesus Christ which was shed for us, and for His precious body, whereof we also celebrate these antitypes (*τοῦ τιμίου σώματος οὗ καὶ ἀντίτυπα ταῦτα ἐπιτελοῦμεν*), Himself having given us an injunction to show forth His death.'"—*L.* vii. *c.* 25. The word (*ἀντίτυπος*) occurs in two other places, besides the one cited, in the writings of St. Cyril: first, in the sense of a *counterpart*, in *Catech. Mystag.* ii. (*al.* 20). *n.* 6, given already under the head "*Baptism*," and so far from lessening the *reality* of the blessing, or excluding the thing typified, is put forward by St. Cyril as precisely one of its pre-eminences over the baptism of John the Baptist; secondly, in *Catech. Myst.* iii. (*al.* 21) given already under the head "*Confirmation*," and the remark made above applies in substance here also. See the *Pref.* to the *Benedictine edition*, *c.* x. *n.* 76.

the body of Christ, saying after it, Amen. Then after having with caution hallowed thine eyes by the touch of the holy body, partake; giving heed lest thou lose any of it, for what thou mightest lose, by that thou art indeed deprived as it were of one of thine own members. For tell me, if any one gave thee gold-dust, wouldst thou not with all caution hold it fast, being on thy guard not to lose any of it, and thus suffer a loss? Wilt not thou then much more cautiously observe that not a particle fall from thee of that which is more precious than gold and precious stones?"

22. "Then, after having communicated of Christ's body, approach also to the cup of His blood; not stretching forth thy hands, but bending, and by way of adoration and veneration[1] saying Amen, be then sanctified, partaking also of the blood of Christ. And while the moisture still is upon thy lips, touching it with thy hands, sanctify both thine eyes and brow, and the other senses. Then, waiting for the prayer, give thanks to God who has vouchsafed to thee so great mysteries."

23. "Hold fast these traditions unspotted, and keep yourselves without offence. Sever not yourselves from the communion; deprive not yourselves, through the defilement of sins, of these sacred and spiritual mysteries."—*Catech. Mystag.* v. (*al.* 23), *pp.* 331-2.

St. Ephræm Syrus, G. C.—"On this the first and glorious day (of the week) singing the mysteries of the only-begotten Son, we will cry aloud with hymns in the Church, which is the spouse of Christ, proclaiming the rewards of the holy fathers, and singing praises to those who dwell in the desert. . . . The holy fathers (though dead) are not at a distance from us, since their desire[2] is always with us. Let us not separate them from us, as strangers, seeing that they are always praying for our sins.[3] . . . And when the honored priests stand at the holy table to present a liturgy, they the first, stretching

[1] *Τρόπῳ προσκυνήσεως καὶ σεβασματος.* [2] Or, love, *πόθος.*
[3] *Ἀεὶ εὔχονται ὑπὲρ τῶν ἡμῶν πταισμάτων.*

out their hands, receive with (or, by) faith the body of the Lord, who ever is[1] with them; they are as doves flying on high, and have fixed their tabernacles in the cross."—*Sermo in Patres defunctos*, *t.* i. *Gr. pp.* 175-6.

"But these men, thou sayest, associate with the rich. But thou, by means of prayer, and when eating the body of His only-begotten Son, and drinking His blood, holdest converse with the God that is King over all. Rejoice in thy gladness that thou hast been found worthy to become His temple."—*T.* i. *Gr. Lat. de Vita Spir. n.* 32, *p.* 265.

"Blessed is he that has cleansed himself from every stain of sin, in order that he may with confidence receive into his house that King of Glory, the Lord Jesus Christ. Blessed is he that comes, with fear and trembling and dread, unto the spotless mysteries of the Saviour, and who has had a thorough conviction that he has received within himself life without end."[2]—*Ibid. p.* 284, *Beatitud. n.* 16, 17.

On *Exod.* xii. 6-8, he says: "The *slain lamb* represents the Lord who died upon the cross: *the unleavened bread to be eaten with wild lettuce* foreshadowed His new sacrament, and that the sorrowful and mourning would be partakers of it: *you shall eat the lamb, having your loins girt, with staves in your hands, and shoes on your feet*, foreshowed the new assembly of the disciples girded and ready to enter on the road prepared for the promulgation of the Gospel: the *staves in your hands* are the crosses placed on the shoulders of the Apostles: and *standing*, to receive a living body, while sitting is an impiety: and *whosoever is a stranger shall not eat of it*, because, whosoever is not baptized, eats not of the body."—*T.* i. *P.* 2, *Syr. Lat. Comment. in Exod. p.* 213.

On *Deuter.* xxviii. 4, "*Blessed shall be the droves of thy*

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[1] *Λειτουργίαν προσάξαι αὐτοὶ . . . δέχονται πίστει σῶμα Δεσπότου ὄντος ἀεί.* For an account of the pastors of Mesopotamia, who seem spoken of here, see *Sozomen, H. E. l.* vi. *c.* 33, *Tillemont, t.* viii. *art.* 15, *et in notis ad S. Ephræm, p.* 758.

[2] *Ἐπεγνωκὼς ὅτι βίον ἀκατάλυτον ἐδέξατο ἐν ἑαυτῷ.*

herds, that is, the churches founded by the Apostles: and *the folds of thy sheep*, the assembly, that is, of those that believe on Christ; *blessed shall be thy barns*, that is, the holy table, and the body that is placed upon it."—*T.* i. *P.* 2, *Comm. in Deut. p.* 283.

On *Judges* xiv. 14, "And the riddle was, *Out of the eater came forth meat, and out of the bitter came forth the sweet.* Tropologically. The huge devourer of bodies is death, which even devoured the body of the Lord, when of His own will He tasted death; but Christ, the conqueror of death, gloriously reclaiming from the jaws of death His body, restored (or poured it back) into us as a medicine of life and salvation. *And out of the bitter came forth the sweet*, is truly and deservedly said, since out of death, than which there is no more bitter thing, there came forth so much sweetness and virtue, as to infuse into a nature, of itself mortal and untamable, life immortal, and morals the most sweet. Again, *out of the eater came forth meat*, Christ's body, to wit, restored from death to life, (the body) which the Church eats."—*T.* i. *Part* 2, *Comm. in Jud. p.* 324.

He thus applies one of the miracles performed by Elias in favor of the widow of Sarepta: "The widow's son in that he is ordered, together with his mother, to *live on the meal and oil*, just then multiplied by the divine power, shadowed forth the sons of the holy Church who were to be fattened at the table of the Emmanuel, if by the *meal* there be understood the living food, of which we partake in the Lord's body, and by *the oil*, the oil of unction."—*T.* i. *P.* 2, *Comm. in Is.* (*alit.* iii.) *Reg.* xvii. 14, *p.* 493.

"*The lion shall eat straw like the ox* (*Is.* xi. 7). Because the just as well as sinners eat the living body which is upon the altar."—*T.* ii. *Part* 2, *Syr. Comm. in Esai. p.* 40.

"*And the Lord shall make unto all people, on this mountain, a feast of fat things* (*Is.* xxv.) Although this should really have taken place in the city of Jerusalem—had the Jews, that is, been willing to celebrate a feast, and to testify

with hymns and canticles that they had received salvation from God their Saviour—yet this were but a shadow; the reality was by our Lord exhibited, when, on Mount Sion, He broke His own body, and distributed His blood, saying, *This do ye in commemoration of me.* This in sooth is a feast heavenly and spiritual, a feast set apart and of *fat things*, and (a feast) that imparts life to us."—*T.* ii. *P.* 2, *Syr. Comm. in Esai. p.* 61. See also the remarkable extract given from *t.* ii. *P.* 2, *Syr. Comm. in Ezech. p.* 175, under the head "*Sacrifice.*"

"*And the floors shall be filled with wheat, and the presses shall overflow with wine and oil* (*Joel* ii. 24). God promises to the Jews a great abundance of wheat, wine and oil, which was to be given them, when, being propitiated, He should have scattered their enemies the Assyrians. This passage has a hidden meaning: wherefore understand that whatsoever good things are here promised to the Jews, those Christ has conferred on His people, on His Church to wit, on which He has bestowed salvation—wheat, that is, wine, and the mystical oil: wheat, which is the mystery of His most holy body; and His sanctifying blood in the *wine; oil* also for a most sweet unguent, wherewith they who have been already initiated by baptism are sealed, and put on the armor of the Holy Spirit."—*T.* ii. *P.* 2, *Syr. Comm. in Joel, p.* 252.

"Give glory to the Most High, who mingled His salt in our minds, and imbued our souls with His wheat. His body was made bread (or, bread was made His body), that He might transfer our mortal nature to immortality."—*T.* ii. *P.* 2, *Syr. In Nat. Dom. p.* 404.

"Joseph filled many granaries; but a famine, prolonged over many years, exhausted and consumed all; one true ear of corn produced bread, bread truly heavenly and illimitable. The bread, however plentiful, which the only-begotten broke in the desert, was consumed and passed away; again did He break a new bread, which no time nor lapse of ages shall consume. Though the seven loaves which He broke failed, as also the five which He multiplied, one bread which He broke

was more than enough for the world; for this bread, the more copiously it is distributed, the more plentiful and abundant does it become. He filled the water-vessels with the best of wine; it was drunk, and though abounding, was exhausted. Small was the quantity in the chalice afterwards drunk of, yet has it the greatest potency, and is unlimited. It is a chalice which, in itself alone, contains all wines; it is a mystery wherein He Himself is. One is the bread which He broke, it shall endure for ever: one the chalice which He mingled, it never shall be emptied. The grain of corn committed to the earth, lay buried, and sprang up on the third day, and filled the granary of life. The bread is spiritual, as is He that gave it; that same spiritual (bread) imparts spiritual life. Whoso takes it like corporeal things, in vain receives and fruitlessly. It is the bread of grace; this let the soul receive as the medicine of life. And truly if mortal victims were, with the greatest religious reverence, immolated to demons, and eaten, how much more in sooth befitting is it, that the mystery of the rational sacrifice be by us holily administered. Whosoever partakes of a victim slaughtered to demons, becomes undoubtedly a demoniac; wherefore whosoever partakes of the heavenly bread shall, without doubt, become heavenly."—*T.* ii. *P.* 2, *Syr. In Nat. Dom. p.* 409.

In an address of the blessed Virgin Mary to Christ, it is said, "But whilst I gaze on this outward form of Thine which is before my eyes, and apprehend with my understanding Thy hidden form, in that form visible to mine eyes I contemplate Adam, in that hidden form Thy Father with Thee united. To me, perhaps, alone, hast Thou displayed Thy beauty in both these forms; let bread and the mind, I pray, make Thy image present: abide in bread and in those that eat it; in both the visible and hidden object, may Thy Church behold Thee, as does Thy mother. Whosoever loathes Thy bread, is likened to him that loathes Thy body; whilst likened also are they, who, though they lived not present with Thee, have longed after Thy bread, and they who present with Thee loved Thy

form; in bread and in the body have *the first* and *the last* seen Thee. Yet, O Son, Thy visible bread is in something more precious than Thy body; for on this have even unbelievers looked, but not so on Thy living bread. Wherefore have they who lived not with Thee rejoiced, for better has their lot been than that of those that were present with Thee. But now Thy form is, by the blood of the grape, impressed upon the bread,[1] and on the heart likewise by the finger of love, with faith's coloring. We bless Him, who, by His true form, set aside those sculptured in stone."—*T.* ii. *Syr. Serm.* x. *in Nat. Dom. p.* 429.

"The Jewish maidens placed their glory in their veils: in a veil also do we place our glory, Christ's blood, which is of inappreciable value. The assemblies of those who have abandoned the right path, have not in their veils the blood of Christ; they who believe that Jesus has no body, have a figure of His blood, for real blood will be found to be there, whence a real body is not absent. If the body be an unclean, foul and sordid thing, and is therefore despised by the Lord, it follows, that foul and unclean is the bread and the chalice of salvation, which the heterodox are wont to offer:[2] but if the body be thus (foul), how is it that the Lord repudiated the body, and put on bread, whereas this is of like nature with that most despised body: if mute bread please Him, must not rational flesh be more acceptable (to Him)? Now, that bread was well pleasing to Him, the table which was to be furnished unto Him with the loaves (of proposition), instructs us; yet have they laughed to scorn the feast of Cana, though the Lord judged it worthy of His presence. Meanwhile, while they are

[1] Alluding to the custom of his church. The celebrant dips the consecrated bread in the chalice, and touches with it the rest of the bread that has been offered, and consecrated.

[2] Arguing against the same heretics, the *Phantasiastæ*, he says, a few pages earlier, *p.* 539, "These men have written that the flesh of Christ is real, and imparts life to all that live, and with their own hands have they signed the writing: the testimony is inscribed, not on paper, but in the bread which our adversaries themselves break; it is not written in ink, but in wine, to their shame, to your crowning glory."

calling the Church the true spouse, and our Lord the true bridegroom, they are drinking the figure of wine in their suppers (Lord's suppers), and are spreading out the image of a feast in their assemblies. A system which is at variance with itself is always reproving its disciples, though they attend not to the reproof. But assuredly how impious are their words, their own actions are proofs. . . . To this the sectarian says: 'We do indeed esteem and extol these things, to wit, bread and wine, as we represent (by them) as it were a kind of outward show and mere figure of external worship' What is that? The religion, then, of these men, is but in appearances, and in no way real—nor indeed is it lawful; or if it be, let them proceed, and for a while, whilst I am arguing with them, by some slight sign adore the devil. For since they do not think that the nature of bread and of the devil is dissimilar, how can they be said to be consistent, if (in their acts) the devil is to them unclean and profane, and bread, on the contrary, holy and clean? Instead of that which was called the bread of proposition, the sectarians have offered milk and honey; but since these things are clean, they have not been able even in this way to bring about that confusion of sacred things which they aimed at: for honey does not consummate the sacrifice, nor does milk fulfil the sacred sprinklings, and the ceremony of the libations: they have offered the bread of proposition in the type which they have invented for themselves, and have made a libation of blood and wine in a figure. But the mystery as described by Moses, even to this day, refutes Christ's murderers, and the follies of the sects. What then impelled our Saviour to break bread? Two things were to be carefully attended to by Him, the unprecedented lawgiver: to prove, in the first place, that the body assumed by Him was not an unclean thing; to walk, secondly, in the footsteps of the Creator; now, according to His appointment, the bread of proposition was not to be offered up, but to be set before Him on the table.

"If the Lord put on a fantastic (seeming) body, these men

ought to break a phantasm; and if He exhibited a figure of blood, let them put a shadow into the chalice; but if they break real bread itself, they assuredly touch Him really, not fantastically; assuredly that woman that was a sinner, as she really approached to the Lord, so did she touch a real body. But do thou bless Him who bade Thomas touch a body, not a shadow."—*T.* ii. *Syr. Serm.* xlvii. *Adv. Hæreses*, *pp.* 542-3.

"Consider in thy mind those who stand before an earthly king, and minister to a corruptible throne. With what consciousness and fear do they attend on their king? Ought not we, as the faithful, with much greater cause, stand in fear and trembling, and all reverence, before the King of heaven? Wherefore, brethren, I do not think it beseeming, to contemplate, with fearless eye, the mysteries that lie to open view of the body and of the blood of our Lord and Saviour Jesus Christ. And let the divine Scripture persuade us, which says, *And Moses trembled, and dared not look* (*at God*) (*Exod.* iii. 6). For it is written, *Whosoever shall glorify me, him will I glorify; but he that despiseth me, shall be dishonored* (1 *Kings* ii. 30)."—*T.* ii. *Gr. Paræn.* xix. *p.* 95. See also *Ibid. Encom. in XL. MM. p.* 342, *C.*

"Thy clothing (flesh), O Lord, is a fountain of salvation; beneath Thy visible robe there is hidden a power which the eye sees not; the spittle from Thy mouth was mixed with dust, and became clay—a thing of the least value—but yet endowed with marvellous power; the blind found light in that clay. In Thy presence there is present a hidden spirit, which is not eaten; a fire which is not drunk glows in Thy wine; in Thy bread a spirit, in Thy wine a fire; two things truly wonderful, which our lips have partaken of.

"When the Lord came down amongst men, He changed them into a new creature, and made them like to the heavenly inhabitants: with fire and spirit did He cause them to ferment, so as to increase in a wonderful and hidden manner, and themselves became fire and spirit. An angel of the order of the Seraphim touched, but not with his hands, the mouth of

Isaias with a burning coal: [1] it was only applied to the prophet's lips. He neither handled it nor eat it; but now, as thou seest, the Lord has granted both to us. To incorporeal angels Abraham offered a corporeal banquet, and they eat what was offered them. I now look on a new miracle more excellent than that, a miracle done by our Lord, in that, for corporeal men, there is prepared, out of fire and spirit, an incorporeal meat and drink. Fire hurled by an angry God fell on and consumed the guilty; another fire, sent down from the same propitiated God, descended upon earth, and remained in bread. And if that (former) fire devoured and consumed men, this (latter), which we eat in bread, has bestowed life on those that eat it. Fire fell from heaven and consumed for Elias the victim; a friendly fire has come unto us a victim restorative of our life: that former (fire) burnt the laid-out pieces of flesh; this Thy fire, O Lord, in Thy sacrifice has become our food.

"And thou, O Solomon, that askest, *Who has held the wind* (*spirit*) *in His hands?* (*Prov.* xxx. 4), come hither, and see what the Lord of thy father has done; He has, that is, contrary

[1] "Inter Syriaca panis eucharistici nomina celeberrimum est, *gmurto*, quod carbonem significat. De eo agunt liturgici scriptores, ut D. Barsalibæus, et doctissimus Stephanus Edensus, patriarcha Antiochenus, in expositione missæ Syrorum. Per *carbonem* Christus mystice designatur, juxta illud *Is.* vi. *Et volavit ad me unus de seraphim, et in manu ejus carbo ignitus*, &c. Hunc locum sic exponit Ephræm noster. *Carbo* Emmanuelem significat, qui dum corpori nostro unitus fuit, in eodem corpore, tanquam forcipe, apprehensus est. Forceps autem quum labia prophetæ, per quem nos designamur, tetigisset, eundem *ab iniquitate et immunditia* purgavit. *Carbo* igitur juxta sanctum doctorem, *divinitatem verbi* significat; *forceps* vero *humanitatem*. Et quemadmodum Isaias, sumpto *carbone*, mundatus est, sic nos vivum corpus Christi in eucharistia sumentes, a peccatis purgamur. Vide Renaudotium, *t.* ii. *Liturg. Orient.*, *p.* 63, ubi merito redarguit Boderianum, qui vocem *gmurto* perperam reddit *corporale*."—*Asseman. t.* i. *Bibl. Orient.*, *pp.* 79-80. In the same volume (*p.* 97) the following is cited from a sermon, *De Fide*, by St. Ephræm: "His body is, after a new fashion, commingled with our bodies, and His most pure blood is diffused through our veins. His voice likewise has struck upon our ears, and His presence been visible to our eyes. He wholly has pervaded us wholly. And for that He loved His Church exceedingly, He gave her not the manna of her rival (the Jewish church), but He was made the bread of life, that she might eat Him."

to their nature, mingled fire and spirit, and has poured them commingled into the hands of His disciples. Thou again takest up the inquiry, *Who hath bound up the waters in a garment?* (veil) (*Ib.*) Now contemplate the fountain enclosed within a veil, in the bosom of Mary. From the chalice of life each of thy handmaids receives a life-drop within her veil.

"I behold God hidden by a veil in the temple; God, I repeat, heretofore to every intelligence incomprehensible, and who would still continue unknown, had not His own love moved Him to lower Himself even unto us; thenceforward He began to descend upon the veil of the altar of propitiation, and to overshadow it. I behold fire and spirit in the bosom of the mother that bore Thee; I behold fire and spirit in the river that bathed Thee in its waters; furthermore, fire and spirit in our regeneration; in the bread and the cup. Thy bread has slain that huge glutton that had made us his bread; Thy chalice destroyed Death, that I see devoured our race. Yea, Lord, we eat and drink Thee, not that Thou mayest cease to be, but that Thou mayest strengthen us."—*T.* iii. *Syr. Serm.* x. *Adv. Scrutat. pp.* 23-4.

"Clothing covered Thy human nature, a body covered Thy divine (nature); Thou hast therefore, O Lord, prepared for Thyself a twofold clothing, raiment and a body; the same is bread, the bread of life. . . . Thy body covered that light at once agreeable and fearful to the beholder; Thy garments covered Thy lowly nature. Bread hides the fire concealed within it, (a fire) which the mind of man has never comprehended, to which have been given the hands and fingers of fire of the spirit of our Creator."[1]—*T.* iii. *Syr. Serm.* xix. *Adv. Scrutat. p.* 35.

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[1] In the same sermons (*Adv. Scrut. Serm.* liv. *p.* 102) we meet with the following quotation from *St. John* vi.: "Our Lord's words wonderfully delighted the ingenuous and simple-minded, but tortured the crafty and the cunning; the former, being free from prejudices, believed what he spoke; the latter, with minds full of turnings and doublings, set about disputing and questioning. *How*, said they, *can this man give us His flesh to eat?* Their love of disputation hindered them from possessing the medicine of

In the *Necrosima* we meet with frequent appeals for mercy after death, on account of the reception of the holy eucharist during life. Thus: "Spare this body; spare too this soul, seeing that Thou hast mingled Thy body with our body, and hast infused Thy Spirit into our spirit. Our limbs still retain Thy baptism; Thy body, the source of our life, is still in us; in us, O Lord, there is a great portion of Thyself; let not, I beseech Thee, the fire have us for its portion."—*T.* iii. *Syr. Necros. Can.* 12, *p.* 246.

"I am in doubt and anxiety with what countenance the Judge will receive me. Thou hast the cross ready as a breastplate; furthermore, thou hast baptism, the body and blood of Christ, as vouchers to plead for thee; how wonderful their power, how great their weight."—*Ibid. Can.* 20, *p.* 268.

"But, lo! He goes down with thee into the tomb, who divided the sea to make a path-way for Moses; and the light appointed to guide the Israelites on their way, shall shine as a light to thee in the midst of the darkness; for there is contained within thy limbs the body that resuscitates the dead, and with the blood of thy spirit there is mingled the saving chalice; these that prepare for thee a crown in the land of the just, will not abandon thee in the hour of danger."—*Ibid. Can.* 23, *p.* 272. See *Ibid. Can.* 85, *et ult. p.* 358. See a similar passage, *Ibid. Parœn.* 21, *p.* 452; *F. and Parœn.* 23, *p.* 457, *B.*

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immortal life; it is, therefore, for us to give heed that no like taint of unbelief draw upon us a like penalty. The divine oracles are not to be searched into with our fire." Also in *vol.* iii. *Gr. ad Joann. Monach. p.* 409, there is a similar application of the text of St. John, but Assemanni says (*Præf. p.* 53) that it is by a writer later than St. Ephræm: "A mere man is not *the Lord of glory*, but we worship the God that was crucified for us. For *Know ye*, says he, *that the Lord He is God; He made us, and not we ourselves; we are His people and the sheep of His pasture*. And hoping on Him, we look for the resurrection from the dead. For He hath said, *I am the resurrection*, &c. For on this account do we partake of His holy body and blood, looking for the resurrection from the dead, according to what He has said, that *He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up in the last day* (*St. John* vi. 55). For He is the hope of all the earth's boundaries, and of those who are afar off in the seas. Now a mere man cannot be the hope of the world."

"If she (Magdalen) kissed Thy feet, that have I often done to Thy body: that peace and pardon, therefore, which from the treasures of Thy mercy Thou didst bestow on her, grant also to me."—*T.* iii. *Syr. Parœnetica. Parœn.* 3, *p.* 383. See also *Parœn.* 5, *p.* 414, *D.; Parœn.* xi. *p.* 429, *E.*

"O Son of the living God, may Thy cross guide and support me as I labor to cross that fiery ford (after death); may the flames grow dull when they come into contact with Thy body and blood."—*T.* iii. *Syr. Parœn.* 13, *p.* 432. See also *Parœn.* 16, *p.* 439, *B.*, and a similar passage, *Parœn.* 23, *p.* 458, *E.*, and 459, *D.; Parœn.* 35, *p.* 488, *F.; Parœn.* 64, *p.* 535, *C.*

"If the Judge shall question me concerning my hidden as well as my manifest sins, what shall I answer Him? Suffer me, O Lord, for the sake of that most holy body and blood of Thine, which I, though unworthy, have received out of the hands of the priests, to obtain Thy much-wished-for mercy."—*Parœn.* 31, *p.* 482.

"The dead, O Lord, who have put on the white garment in baptism, and who have been fed with Thy body, and have drunk Thy living blood, shall at length rise again on Thy right hand."—*Parœn.* 29, *p.* 480. See also the same page, *F.;* and for a similar passage, *Parœn.* 35, *p.* 490.

"Although I am unworthy to obtain pardon from punishment on account of my sins, yet do I beseech it at Thy hands, seeing that, through a love that is past belief, Thou hast fed me with Thy body, and hast mingled Thy blood with my limbs. Since then I have loved Thee, according to my ability, and have suppliantly adored Thy cross, as duty required of me, and Thy body and Thy blood have, beyond all other delights, transported my soul, do Thou, therefore, I beseech Thee, be propitious to me, and blot out all the stains of my sins."—*Parœn.* 39, *p.* 494. See also *Parœnes.* 54, *p.* 519, *D.; Parœn.* 70, *p.* 541, *C.*

"And that memorable pledge of Thy love, Thy own body and blood to wit, with which Thy servants have been so often

refreshed, may it so support them in the hour of death, that with Thee for their guide, they may be established in a place of safety."—*Parœn.* 73, *p.* 545.

"Nor would the slight put upon Thee, O God, King of kings, be trifling, should we only ask for bread from Thee, who hast offered us, without our asking it, or even thinking of such a gift, the bread of angels, to wit, Thy body and Thy blood, than which angels cannot desire anything more delightful."—*Parœnes.* 74, *p.* 551.

"In that Thou art merciful, keep us under the protection of Thy clemency . . . in that Thou art holy, communicate holiness unto us all, that we who have so often approached unto the communion of Thy divine body and blood, understanding that by Thee we have been saved, may apply ourselves to this one thing—to exhibit proofs not doubtful of our love towards Thee."—*T.* iii. *Syr. Serm.* xiii. *de Diversis*, *p.* 639.[1]

"With what hands wilt thou receive and carry to thy impure and blasphemous mouth, that has insulted the Lord, the honored body of God."[2]—*T.* iii. *Gr. De Resurr. Mort. p.* 130.

"Follow Him also unto that supper, when He delivered the holy mysteries to His disciples. . . . Consider, how having blessed the bread, He breaks it in figure of His own spotless body, and the chalice again how He blessed (it) in figure of blood, and gives to His disciples. [He then bids His readers

[1] In the *t.* iii. *Gr. pp.* 11-12 *De Sacerd.* he thus introduces and applies St. Paul (1 *Cor.* xi. 28-9): "Keep not aloof from the church, but night and morning and at noontide hasten with zeal, both men and women . . . to the divine liturgy, offering to the Lord, out of the labor of your hands, for a blessing on your house and all that is in it; and stand in all fear and trembling, conversing not with any one, but as angels from heaven, *Serve ye the Lord with fear, and rejoice unto Him with trembling* (*Ps.* ii. 11), supplicating that none may be found unworthy of the participation of the divine mysteries. But as Paul the Apostle says, *Let each one prove himself*, that it may not be unto his own condemnation, and an increase of sin; *for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself.* For heaven, and earth, and sea, and all things therein, tremble and shrink, and thou approachest fearlessly. The pure angels minister with trembling, and, hiding their faces, dare not look up, and thou that art not pure, and art unrepenting and shameless, tremblest not."

[2] Σῶμα Θεοῦ.

follow Christ before Caiphas, to Calvary, and unto His resurrection, and continues:] Consider all these things as a man of perfect understanding, believing without doubting, that they have all really taken place. For unless thou behold them all clearly with the eye of faith, thou wilt not be able to soar from earth to heaven, and to look spiritually[1] into the sufferings of Christ. For the eye of faith, when it shines in a man's heart as a light, beholds clearly and plainly and in truth, both that Lamb of God that was slain for us, and that holy spotless body of His that has been given us to be partaken of for ever, in order that the participation of it may be to us unto the remission of sins. Whoso has this eye of faith, clearly and plainly beholds the Lord, and in the fulness of a perfect faith, eats even the body of that spotless Lamb the only-begotten Son of the heavenly Father, not becoming a curious searcher into the faith of God. For the faith of God is operative within us, it beholds things to come, and is ever called faith, not curiosity. Dost thou believe, my beloved, in the only-begotten Jesus Christ, that for thy sake He was born in the flesh on this earth? Why then dost thou inquire curiously? If thou inquire thus, thy name as yet is not, a believer, but, a searcher. Become a blameless believer. Partake also of the spotless body of the Lord with all faith, having a most full assurance, that thou sincerely eatest the very Lamb Himself.[2] A fire that dies not are the mysteries of Christ; do not thou then inquire curiously, lest thou be consumed in the participation of it (or, Him). The patriarch Abraham set earthly food before heavenly angels, and they eat. A great miracle in truth is it to see bodiless spirits eating on earth refreshments of flesh. But that which the only-begotten Jesus Christ, our Saviour, has done for us transcends everything, both apprehension and words. For to us, who are corporeal, He has given both to eat and to drink fire and spirit, His own body, that is, and also His own blood.[3] For

[1] *Πνευματικῶς.* [2] *Αὐτὸν τὸν ἀμνὸν ἐσθίεις εἰλικρινῶς.*

[3] *Πῦρ καὶ πνεῦμα παρέσχεν ἡμῖν τοῖς σωματικοῖς ἐσθίειν τε καὶ*

my part, indeed, my brethren, being unable to treat of the Lord's mysteries, I dare not on this account touch again upon these hidden and fearful mysteries, nor if even I were to indulge in the rashness, and to speak concerning them, yet am I not capable of comprehending God's mysteries."—*T.* iii. *Gr. Adv. Scrutat. pp.* 423-4.

St. Amphilochius, G. C.[1]—"And that I may speak compendiously; He is *greater* and He is equal. Greater than He that asked, *How many loaves have ye?* Equal to Him who filled the whole multitude with five loaves. . . . *Greater* than He who is given vinegar to drink: equal to Him who makes wine His proper blood."[2]—*Serm. adv. Arian. in Concil. Const. Actio* i. *p.* 10, *t.* iv. *Maii Nova Collectio.*

St. Gregory of Nyssa, G. C.—He thus applies the history of the manna: "What, then, is learnt from this? With what purifications one ought to cleanse one's self from all alien and Egyptian life, so as to empty the satchel of the soul of all food of wickedness out of which the Egyptians make bread; and so to receive within himself, in a cleansed soul, the food that cometh down from above,—a food which no sowing has, by aids from agriculture, produced for us, but a bread prepared, unsown, unploughed, coming indeed from above, but found on earth. But thou fully understandest, through what is signified in this history, that this true food, being as it is that bread that came down from heaven, is not something

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πίνειν, καὶ θῆναι ἐπ' αὐτῷ, τοῦτ' ἐστιν τὸ σῶμα αὐτοῦ, ὁμοίως καὶ τὸ αἷμα αὐτοῦ.

[1] Born in Cæsarea of Cappadocia, he was consecrated bishop of Iconium in the year 374. The time of his death is uncertain. The edition used is that given by Gallandius, *t.* vi.

[2] Ἴσος τοῦ τὸ οἰκεῖον οἰνοχοοῦντος αἷμα (*lit.* who poured out wine His proper blood). The council referred to was first published by Mai. On this fragment he makes the following remarks: "In S. Amphilochii reliquiis apud Combefisium (*p.* 149), citatur idem hic titulus (*Sermo adversus Arianos*); sermo vero ipse periit; illa tamen ut particula quædam Vaticani hujus fragmenti occurrit etiam apud prædictum Combefisium (*p.* 146) cum titulo, in illud, *Pater major me est.*" The council of Constantinople alluded to was convened especially to defend the orthodox interpretation of that text.

that is incorporeal.[1] For how could that which is incorporeal become food for the body? Whereas that which is not incorporeal is clearly a body. Neither ploughing nor sowing has tilled the earth for the body of this bread,[2] but whilst the earth remained as it is, it is found full of this divine food, of which they that hunger partake; being, by means of this wonder-working, tutored into the mystery relating to the Virgin.[3] This bread, therefore, that comes not from tillage of the earth, is also (or, even) the Word."[4]—*T.* i. *De Vita Mosis*, *p.* 214.

"The cluster of grapes (of Escol) that hung from the wood, who else is it but that cluster that in the last days hung upon the wood, whose blood has become for believers a saving drink?[5] this too being foretold to us in an enigmatical manner by Moses, that they drank, to wit, wine, the blood of the grape, whereby the saving passion is indicated."—*T.* i. *De Vita Mosis*, *p.* 245. For a similar passage, see *T.* i. *in C. Cantic. Hom.* iii. *in fine.*

"For this reason does He, that ever is, set Himself before us as our food, that, having received Him within us, we may become the same as He is. For He says: *My flesh is meat indeed, and my blood is drink indeed.* Whoso, therefore, loveth this *flesh*, is not in love with his own flesh, and whoso is well-affected towards this *blood*, will be clean from blood that falls under the senses. For the *flesh* of the Word, and the blood that lies within that flesh,[6] has not one grace alone, but is at once sweet to those that taste (it), and a thing to be sought after by those that desire, and to be loved by those that love."—*T.* i. *Hom.* viii. *in Eccles. p.* 457. See *Ib. In C. Cant. pp.* 624-5.

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[1] Οὐκ ἀσώματόν τι χρῆμά ἐστι.

[2] Τὸ σῶμα τούτου τοῦ ἄρτου.

[3] Τὸ κατὰ τὴν παρθένον μυστήριον διὰ τῆς θαυματοποιΐας ταύτης προπαιδευόμενοι, may also be translated, being first, on account of this wonder working, instructed in the mystery relating to the Virgin.

[4] Καὶ λόγος ἐστι.

[5] Οὗ τὸ αἷμα ποτὸν τοῖς πιστεύουσι . . . σωτήριον.

[6] Ἡ γὰρ τοῦ λόγου σὰρξ, καὶ τὸ τῇ σαρκὶ ταύτῃ ἐγκείμενον αἷμα.

Having explained, in the thirty-six first chapters of his "Great Catechetical Instruction," addressed to the uninitiated, the doctrine of the Church relative to each person of the Trinity, and regarding baptism, he passes on to the eucharist in the thirty-seventh chapter, of which the following is a translation: "But as what is human is twofold, compounded that is of both soul and body, it is necessary for Him, who leadeth unto life, to be followed after, both by *soul* and *body*, by those who are saved. Wherefore, the *soul* indeed having been commingled with Him by means of faith, thence derives its cause of salvation. For union with *the life* carries with it a participation of *the life*. But the *body* attains, after a different manner, to a participation of, and commixture with, Him who is *life*. For as they who, from some device, have taken poison, quench its deadly potency by some opposite (other) remedy, . . . so we again, after having tasted of that which dissolves our nature, as a matter of necessity must also stand in need of that which reunites what has been dissolved; so as that when this kind of a remedy has been introduced within us, it may, by its own opposite quality, expel the injury which has been settled in the body by the poison. And this, what is it? Nothing else but that very body which was manifested to be more powerful than death, and which was the principle of our life.[1] For, as a little leaven, according to the Apostle, assimilates to itself the whole mass, so, when that body, which was by God smitten with death, is within our body,[2] it changes and transfers the whole unto itself. For as when the deadly is mingled with the curative, the whole mixture is rendered useless, so also that deathless body, when within him who has received it, has transmuted the whole into its own nature. Now it is not possible for any-

[1] *Τί οὖν ἐστι τοῦτο; οὐδὲν ἕτερον ἢ ἐκεῖνο τὸ Σῶμα, ὃ τοῦ τε θανάτου κρεῖττον ἐδείχθη, καὶ τῆς ζωῆς ἡμῶν κατήρξατο.*

[2] *Τὸ θανατισθὲν . . . σῶμα ἐν τῷ ἡμετέρῳ γινόμενον.* Mai, in his *t.* vi. *Nova Collect. Vet. Scr. p.* 366 *et seqq.*, gives the whole of this passage with numerous emendations. Thus, instead of *θαναττσθὲν*, his *codex* reads *ἀθαναττσθέν*, *deathless*, as the context plainly requires.

thing to be within the body, otherwise than by being commingled with the vitals by way of food and drink. Therefore is it necessary to receive the vivifying power (of the Spirit)[1] in the way that is naturally possible. But, as that body which received God has alone received this grace, and as it has, furthermore, been proved that it is not possible for our body to be in immortality otherwise than by being, by means of communion with the immortal, made a partaker of incorruption, we ought to consider how it is possible for this one and the same body, distributed as it perpetually is to so many myriads of believers throughout the whole world, to be entire in each one by means of (his) share, and yet remain entire in itself."[2] [Having given various illustrations, derived from the growth of the human body, the main food of which is bread and wine; and from the growth of animals, he continues:] The question, therefore, was, how the body of Christ in each man gives life to the whole nature of those men in whom there is faith; is shared amongst all; and is itself not lessened? Perhaps, then, we are near the probable reason. For, if the subsistence of every body is derived from nourishment, and this nourishment is food and drink, and this food again is bread, and this drink water gladdened with wine; and the Word of God, (who was both God and the Word, as has been already said)[3] was commingled with human nature, and being in our flesh, did not invent any fresh substance[4] for that human nature, but gave permanency to his body by the usual means adapted to that end, obtaining, that is, a subsistence[5] by food and drink (and that food was bread):—as, then, amongst us, as we have already several times remarked, when a man sees bread, he, in

[1] "Of the spirit," is not in Mai's text.

[2] *Πῶς ἐγένετο δυνατὸν τὸ ἓν ἐκεῖνο σῶμα . . . εἰς ἀεὶ καταμεριζόμενον, ὅλον ἐν ἑκάστῳ διὰ τοῦ μέρους γένεσθαι, καὶ αὐτὸ μένειν ἐφ' ἑαυτοῦ ὅλον.* Mai reads *γίνεσθαι, καὶ αὐτὸ μένειν ἐφ' ἑαυτῷ ὅλον*, and translates accordingly, "totum singillatim in unoquoque existat, idemque apud se integrum maneat."

[3] The words in brackets are not in Mai's text.

[4] *Σύστασιν.* [5] *Ὑπόστασιν.*

some way, beholds the human body, inasmuch as when that (bread) has entered into this (body), it becomes this (body); so also, in the other case, that body that received God, when it had received the nourishment of bread, was, in a certain sense, the same thing as it (the bread); that nourishment, as has been said, passing into the nature of that body. For that which is the peculiarity of all bodies, that is also acknowledged with regard to this flesh,—that the body (of Christ) was completely constituted of bread. But that body, by the indwelling of the God-Word, was transmuted into the divine dignity. Rightly, therefore, do I believe that now also the bread that is sanctified by the Word of God is transmuted into the body of the God-Word.[1] For that very same body was potentially[2] bread. But it was sanctified, by the indwelling of the Word that tabernacled in the flesh. Wherefore, *whereby* the bread in that body being transmuted, passed into a divine power, *thereby* is the same thing effected now also.[3] For, both then the grace of the Word made a holy body, the substance[4] of which was from bread, and which, in some sort, was itself bread; and now, in like manner, the bread, as the Apostle says, is sanctified by the Word of God and prayer, passing into the body of the Word, not by being eaten and drunk, but instantly transmuted into the body of the Word, according as was said by the Word, that *This is my body.*[5] But, as all flesh is also

[1] *Τὸ δὲ σῶμα τῇ ἐνοικήσει τοῦ θεοῦ λόγου πρὸς τὴν θεϊκὴν ἀξίαν μετεποιήθη, καλῶς οὖν καὶ νῦν τὸν τῷ λόγῳ τοῦ θεοῦ ἁγιαζόμενον ἄρτον εἰς σῶμα τοῦ θεοῦ λογου μεταποιεῖσθαι πιστεύομαι.*

[2] *Δυνάμει*, "vi sua naturali."—*Mai.*

[3] *Ὅθεν ὁ ἐν ἐκείνῳ τῷ σώματι μεταποιηθεὶς ἄρτος, εἰς θείαν μετέστη δύναμιν, διὰ τοῦ αὐτοῦ καὶ νῦν τὸ ἴσον γίνεται*, Mai translates: *Igitur sicuti in illud olim corpus transmutatus panis, ad divinam transiit dignitatem; ejusdem virtute Verbi nunc idem fit.*

[4] *Σύστασις.*

[5] *Οὐ διὰ βρώσεως καὶ πόσεως προϊὼν εἰς τὸ σῶμα τοῦ λόγου, ἀλλ' εὐθὺς πρὸς τὸ σῶμα τοῦ λόγου μεταποιουμενος, καθὼς εἴρηται ὑπὸ τοῦ λόγου, ὅτι τοῦτο ἐστὶ τὸ σῶμα μοῦ.* Mai reads: *οὐ διὰ βρώσεως προϊὼν εἰς τὸ σῶμα γενέσθαι τοῦ λόγου, ἀλλ' εὐθὺς πρὸς τὸ σῶμα διὰ λόγου μεταποιούμενος, καθὼς, κ. τ. λ.*, and translates: "non quod sane panis propter esum in corpus verbi commutetur, sed quia vi verbi statim corpus efficitur."

nourished by moisture,—for the earthly within us, unless united with this moisture, could not continue to live,—as we harden the solids of the body by a firm and solid nutriment,[1] so do we add to the liquids (of the body) by matter of a homogeneous nature, which, when within us, by the alterative power becomes blood, and this especially if by means of wine it have the power of transmuting into something heating. Since, therefore, that flesh of His that received God, did also partake of this part (the humid) in order to constitute its substance, and the manifested Word for this mixed Himself up with the mortal nature of man, that the humanity might be at once deified by the communication of the divinity; on this account, in the dispensation (economy) of grace, does He introduce Himself into all who have believed, —whose substance is from bread and wine,[2]—being commingled with those believers' bodies, that so by union with the deathless, man also may become a partaker of incorruption. But these things He gives, by the virtue of the eulogy having transmuted (trans-elemented) the nature of the things that appear into that (deathless body)."[3]—*T.* iii. *Orat. Catech. Magn. c.* 37, *pp.* 102-5.

Explaining the various names given to our Saviour, he gives

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[1] *Διὰ τῆς στερρᾶς καὶ ἀντιτύπου τροφῆς τὸ στερρὸν τοῦ σώματος ὑποστηριζόμενον*, where notice the manner in which *ἀντιτύπου* is used.

[2] Mai reads: *Τούτου χαριν πᾶσι τοῖς πεπιστευκόσι τῇ οἰκονομίᾳ τῆς χάριτος ἑαυτὸν ἐνσπείρει διὰ τῆς σαρκὸς, ἧς ἡ σύστασις ἐξ οἴνου τε καὶ ὕδατος καὶ ἄρτου ἐστι, τοῖς σώμασι, κ. τ. λ.*, and remarks that he finds *ἧς ἡ σύστασις* instead of *οἷς*, as in Morell's edition, in seven ancient Vatican copies. He also considers the *καὶ ὕδατος* to be the genuine reading. The passage must therefore be translated: "For this cause, into all who have believed in the economy of grace does He introduce Himself by means of His flesh, the substance of which is from wine and water and bread, being commingled with the bodies of believers."

[3] *Ταῦτά, δὲ δίδωσι, τῇ τῆς εὐλογίας δυνάμει πρὸς ἐκεῖνο μεταστοιχειώσας τῶν φαινομένων τὴν φύσιν. Εὐλογία* (the eulogy) having two well-known meanings, viz., the *eucharist* and the *blessing*, the passage is capable of two corresponding translations. The word is given in the first meaning in the text; the second would be: "Having by the potency of the benediction trans-elemented the nature of the visible things into that (body)."

one interpretation of the title *our food and drink*, and then proceeds to a second: "But should any one, having an eye to the mystery, say that the Lord is properly called *food and drink*, neither will this recede from the real signification; for *His flesh is meat indeed, and His blood is drink indeed.* . . . But, in this second interpretation, the participation of this food and drink is not to be without examination and indiscriminate; seeing that the Apostle has ordained as follows: *Let a man prove himself, and so eat of the bread and drink of the chalice, for he that eateth and drinketh unworthily*, &c. (1 *Cor.* xi.) The evangelist seems to me to have had regard to this, and to have clearly set forth the same, when at the time of the mystic passion, that noble counsellor wrapt the body of the Lord in a spotless and clean linen cloth, and placed it in a new and clean sepulchre. So that both the injunction of the Apostle, and the fact noticed by the evangelist, might be a rule unto us to receive the holy body in a clean conscience."—*T.* iii. *Contr. Apollinar. p.* 286. This same illustration occurs again at *p.* 398, *Or. Catech. D.*

Discoursing of baptism, he introduces, amongst other illustrations adduced to render less incredible the wonderful effects produced by the laver of regeneration, the eucharist, as follows: "*The Spirit breatheth where He will, and thou hearest His voice, but thou knowest not whence He cometh, and whither He goeth* (*John* iii.) He blesseth the body that is baptized, and the water that baptizes. Despise not, therefore, the divine laver; nor, on account of the use of water, undervalue (it) as something common; for what it operates is mighty, and marvellous are the effects produced by it. For even this holy altar[1] here at which we have stood, is, in its nature, a common stone, in nothing differing from the other slabs which construct our walls, and adorn the pavements; but, since it has been consecrated to the service of God, and has received the eulogy,[2] it is a holy table, an unpolluted al-

[1] *Θυσιαστήριον.*

[2] *Εὐλογίαν.* See note 3 in the preceding extract.

tar, no longer touched by all, but only by the priests,[1] and by them with a religious fear.[2] Again, the bread is, at one time, common bread, but, when the mystery shall have made it sacred, Christ's body it is both called and is (or, becomes):[3] thus the mystic oil, thus the wine, though worth but a trifle before the benediction, each of them, after that sanctification which is by the Spirit, operates in a different manner.[4] The same potency of the Word, likewise, also makes the priest venerable and honorable, when, by the newness of the benediction, he is separated from common fellowship with the many. For, yesterday and the day before, he was one of the many and of the people; he is at once set forth a leader, a president,[5] a teacher of piety, a hierophant of hidden mysteries;[6] and these things he does, nowise changed in body, or in form, but continuing in outward appearance[7] the same that he was, being, by a certain invisible power and grace, metamorphosed in the invisible soul into something better. And thus, directing the mind to many things, you will perceive that the things which appear are indeed contemptible, but mighty the things effected by them, and especially when you shall have collected, from the old history, matters congruous and similar to the question before us. The rod of Moses was a hazel wand, and what else was it but common wood, which any hand cuts and carries, and fashions according to fancy, and flings into the fire at will? But, when God willed to perform by it mighty

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[1] *Ἱερέων.*

[2] *Εὐλαβουμένων.*

[3] *Ἀλλ' οταν αυτον τὸ μυστηριον ἱερουργήσῃ* (consecrated) *σῶμα Χριστοῦ λέγεται τε καὶ γίνεται.*

[4] *Διαφόρως.* In a treatise by this Father against the Macedonians, published by Mai in his *Nov. Collect. Vet. Script. t.* vii. *p.* 20, the text, *It is the Spirit that quickeneth,* is explained of the Holy Ghost: *τὸ δὲ ζωοποιοῦν τοὺς βαπιζομένους, τὸ πνεῦμά ἐστι· καθως φησὶν ὁ κύριος περὶ αὐτοῦ τοῦτο λέγων τῇ ἰδία φωνῇ· οτι τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν.*

[5] *Προέδρος.*

[6] *Μυστηρίων λανθανόντων μυσταγωγὸς.*

[7] *Κατὰ τὸ φαινόμενον.* Contrast this with the *τῶν φαινομένων* as applied to the eucharistic elements, at the close of the preceding extract.

deeds, and miracles above all language, the wood was changed[1] into a serpent. And again, elsewhere, striking the waters, at one time it made the water blood; at another, it produced a countless race of frogs; and again it divided the sea, which was separated even to the bottom, and did not flow together. [The cloak of Elias, the wood of the cross, the burning bush, the relics of Elisæus, the clay which opened the eyes of the blind, are next adduced, and he then continues:] And all these things, though inanimate and senseless substances, were, when they had received power from God, the means of performing mighty miracles. And, agreeably to a similar train of reasoning, the water also, though nothing else than water, renews man,—unto that second birth which reason appreciates,—when grace from on high blesses it (the water)."—*T.* iii. *In Bapt. Chr. pp.* 369-71. See also a very remarkable passage given from the same volume, under the head "*Sacrifice.*"

St. Gregory of Nazianzum, G. C.—"Having despaired of all other helps, she (his sister Gorgonia) fled to the universal Physician, and at the dead hour of night, her sickness having somewhat abated, she falls down with faith before the altar, and having called with a loud cry, and every kind of appeal, on Him who is honored upon that altar,[2] and having reminded Him of all His former works of power, she at length fearlessly indulges in a wise and excellent boldness; she imitates her whose fountain of blood was dried up by the hem of Christ's garment: and what does she? With her head pressed against the altar, with the same loud cry, and with tears in

[1] *Μετεβάλλετο.* The following examples of words, by which a real change is expressed by St. Gregory of Nyssa, will serve to illustrate the foregoing extracts. He expresses the change of the rod into a serpent by the word *ἐγένετο, ζῶον ἐγένετο.—De Vita Mosis, t.* i. *p.* 173, *A.* The change of water into blood by Moses is thus described: *εἰς σαρκώδη παχύτητα τοῦ υδατος μετατέθεντος.—Ibid. p.* 174. The change of the rod into a serpent: *τῆς εἰς ὄφιν μεταβληθείσης βακτηρίας.—Ref. Neglected.* The change of water into blood: *πάλιν εἰς αἷμα μετεποιήθη τὸ υδωρ.—Orat. in fun. Mag. Ep. Melet. T.* iii. *p.* 590, *B.* The change of water into wine: *πλήρεις τοῦ οἴνου ἐποίησεν, ἐν τῇ δυνάμει τῆς πίστεως μεταποιήσας τὴν φύσιν.—Ibid. p.* 592, *B.*

[2] *Τὸν ἐπ' αὐτῷ τιμώμενον.*

which she was rich (like her who of old watered Christ's feet with her weeping), she threatened not to leave the altar until she obtained health; and then having with this her ointment anointed her whole body, and also if there were treasured in her hand any portion of the antitypes of the precious body, or of the blood,[1] this having mingled with her tears, oh miracle, she departed, instantly conscious of recovery, relieved in body, soul and mind."—*T.* i. *Or.* xi. *in Laud. Gorgon. Sor. pp.* 186-7.

"After being thus nurtured and tutored, as beseems men who are now about to be set over the people, and to handle the mighty body of Christ,[2] according to the high counsel and foreknowledge of God, who from afar arranges the matter of great events, he (Athanasius) is enrolled into this great order of priesthood, and becomes one of those that approach unto the approaching God,[3] and is accounted worthy to be of the sacred station and order."—*T.* i. *Or.* xxi. *p.* 376.

Continuing his explanation of the manner in which the Jews were ordered to eat the Paschal lamb, and his application of that type to our Passover, he says: "As regards the *staff*, this is my opinion of it, and of what it signifies. One meaning is its power to support; the other, its shepherd's and teacher's office, and the bringing back to the right way sheep endowed with reason. But on this occasion the law prescribes to thee the *staff* that firmly supports, that thou mayest neither stagger in thy reason, when thou hearest of the blood of God, and of His passion and death; nor involve thyself in atheism, in the attempt to play the defender of God, but, without shame or doubt, eat the body, drink the blood,[4] if thou desirest life, neither disbelieving what is said about flesh, nor affected injuriously by what is said of His passion. Stand leaning on

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[1] *Εἰ ποῦ τι τῶν ἀντιτύπων τοῦ τιμίου σώματος, ἢ τοῦ αἵματος ἡ χεὶρ ἐθησαύριδεν.*

[2] *Τὸ μέγα Χριστοῦ σῶμα μεταχειριζεσθαι.*

[3] *Τῶν ἐγγιζόντων εἰς τῷ ἐγγίζοντι Θεῷ γίνεται.*

[4] *Ἀνεπαισχύντως καὶ ἀνενδοιάστως, φάγε τὸ σῶμα, πίε τὸ αἷμα.*

thy support, firm and strengthened, in no way shaken by those who oppose thee, nor carried away by their honeyed words."—*T.* i. *Or.* xlii. *p.* 690.

"It was in the upper chamber that Jesus communicated the mystery to those who were perfected in the sublimest things, with a view that this might be manifested, viz. partly that it was needful that God should descend unto us, as we know happened of old to Moses, and partly also that we might ascend (unto Him), and thus a communication be formed of God with men, by a comparticipation of dignity."[1]—*T.* i. *Or.* xliv. *pp.* 713-4.

St. Basil, G. C.—"Knowest thou who He is whom thou art going to receive? Even Him that promised us that, *I and the Father, we will come and make our abode with him* (*John* xiv.) Why then dost thou beforehand give admission to drunkenness, and close the entrance against the Lord? Why invite the enemy to take prior possession of thy defences? Drunkenness receives not the Lord; drunkenness drives away the Holy Spirit. For as smoke drives away bees, so does excess drive away spiritual gifts."—*T.* ii. *P.* i. *Hom.* i. *de Jejun. n.* xi. *p.* 13.

"He (Moses) would never have drunk of the *spiritual rock*, had he not been baptized in figure; neither will any one give unto thee the true drink, unless thou be baptized in verity. Moses, after baptism, eat the bread of angels; and thou, if thou have not first received baptism, how wilt thou eat the *living bread?*"—*Ib. Hom. in S. Baptis. n.* 2, *p.* 161.

"*Rule the eighth.*—That we ought not to draw distinctions and to doubt of what is said by the Lord, but be fully persuaded that every word of God is true and possible, even though nature repugn. For therein even is the struggle of faith.[2] (As examples, he adduces *St. Matth.* xiv. 25-31; *St. John* vi. 53-4. *The Jews strove among themselves, saying,*

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[1] Ὅτι τὸ μὲν τὶ καταβῆναι δεῖ Θεὸν πρὸς ἡμᾶς . . . οὕτω γινέσθαι κοινωνίαν Θεοῦ πρὸς ἀνθρώπους, τῆς ἀξίας συγκιρναμένης.

[2] Κἂν ἡ φύσις μάχηται. Ἐνταῦθα γὰρ καὶ ὁ ἀγὼν τῆς πίστεως.

How can this man give us His flesh to eat? &c.: *St. Luke* i. 13, 18-20; *Rom.* iv. 19-22)." *Ib. Moralia, p.* 336.

"*Rule the twenty-first.*—That the participation of the body and blood of Christ is even unto everlasting life. [He quotes as proof *St. John* vi. 53-4.] That he is nothing benefited who approaches to communion without consideration of the manner after which the participation of the body and blood of Christ is bestowed, whilst he that partakes unworthily is condemned. [He refers for proof to *St. John* vi. 53, 62-3; 1 *Cor.* xi. 27-29.] In what manner we ought to eat the body and drink the blood of the Lord, for a commemoration (anamnesis) of the obedience of the Lord even unto death; that they who live may no longer live for themselves, but for Him who died and rose again for them. [His references are to *St. Luke* xx. 19, 20; 1 *Cor.* xi. 23-26.]" *Moralia Regul.* xxi. *c.* 1, 2; *T.* ii. *P.* i. *pp.* 354, 356.

"What is the characteristic of a Christian? To be purified in the blood of Christ from every defilement of flesh and spirit, and to be perfected in holiness in the fear of God and in the love of Christ, and to be *without spot or wrinkle, or any such thing*, but to be holy and spotless, and thus to eat the body of Christ, and to drink the blood of Christ. *For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself* (1 *Cor.* xi.) What is the characteristic of those who eat the bread and drink the chalice of the Lord? To keep a perpetual remembrance of Him who died and rose again for us."—*Ibid. Reg.* lxxx. *c.* 22, *p.* 445.

"With what fear, with what full conviction, with what disposition, should we partake of the body and blood of Christ? The *fear* is taught us by the Apostle when he says, *He that eateth and drinketh unworthily*, &c. The faith of Christ's words produces *full conviction*, seeing that He says, *This is my body, which is given for you. Do this for a commemoration of me;* as also the faith of the testimony of John, who having first declared the glory of the Word, then introduced the manner of His incarnation, saying, that *The Word was made flesh and dwelt amongst us, and we saw His glory*, &c.

(*John* i. 14); and the faith also of the Apostle who wrote that, *Being in the form of God*, &c. (*Philipp.* ii. 6-8). When, therefore, the soul, having put faith in such and so important declarations, has learned the greatness of His glory, and marvelled at that excess of humility and obedience, that one so great obeyed the Father even unto death, in order to our life; I am of opinion that the soul's affections will be raised to love Him who is both God and Father, *who spared not His own Son, but delivered Him up for us all* (*Rom.* viii.), and also to love His only-begotten Son, who *became obedient even unto death*, for our redemption and salvation; such a disposition and preparation ought he to have who partakes of the bread and of the cup."—*Reg. Brev. Interrog.* clxxii. *T.* ii. *P.* ii. *pp.* 670-1.

"Ought a person who is laboring under what is usual and natural, to dare approach to the communion of the holy things?" *Answer.* "We have learned, even from the Old Testament, how fearful is the judgment upon one who approaches in uncleanness to the holies. But if *a greater than the temple is here* (*St. Matth.* xii. 6),[1] the Apostle will assuredly instruct us of (a judgment) more fearful still, saying, *He that eateth and drinketh unworthily, eateth and drinketh judgment to himself*."—*Ibid. Interrog.* cccix. *p.* 751.

"For thou (by simony) introducest a trafficking into spiritual things, and into the Church, where we have entrusted to us Christ's body and blood. . . . Should any one, after this my letter, do any thing of the kind, he shall be put away from the altars there."—*Ep.* 53, *Chorep. t.* iii. *P.* i. *p.* 210.[2]

[1] This text is again referred to in connection with the holy eucharist, in the next *Interrogatio*, "Ought the eucharist to be celebrated in a common dwelling-house?"

[2] Earlier in the same volume we have: "Not assuredly, because things divine have been prefigured by mean and human things, is the nature of those divine things (which the shadowy delineation of types oftentimes presignified) also mean. . . . Thus Adam was the type of Him that was to come; the rock was figuratively Christ: the water of the rock was a figure of the vivifying power of the Word; and the manna, of that bread that came down from heaven."—*T.* iii. *P.* i. *De Sp. Sanct. c.* xiv. § 31, *p.* 35.

"It is good and very profitable to communicate even daily, and to partake of the holy body and blood of Christ, who clearly says, *He that eateth my flesh and drinketh my blood hath everlasting life* (*John* vi. 55). For who doubts that the partaking continually of the life is anything else than to live in a variety of ways? We, however, communicate four times in the week, on Sunday, Wednesday, Friday, and Saturday, and on the other days if there be a commemoration of any saint. That, in the time of persecution, one should be necessitated, in the absence of priest or minister, to take the communion with his own hand, is not by any means a matter of importance, it is superfluous to demonstrate, seeing that a protracted usage has even accredited this practice by facts. For all who live a solitary life in the deserts, where there is no priest, keep the communion in their dwellings, and communicate themselves. Whilst at Alexandria, and in Egypt, every one, even of the laity, has for the most part the communion in his own house, and partakes of it, when he chooses, from his own hand. For when once the priest has consummated the sacrifice and distributed it,[1] he that has received it as a whole together, ought in truth, every day that he partakes of it, to have this belief, that he partakes of and receives it from him that gave it. For in fact, even in the Church, the priest distributes the portion, and the receiver holds it with unlimited control, and thus carries it to his mouth with his own hand. It is the same thing, therefore, in effect, whether one receives from the priest one portion, or many portions together."—*Ibid. Ep.* xciii. *ad Cæsariam*, *p.* 267.

"As regards a presbyter who has unknowingly become involved in an unlawful marriage . . . let him not give the blessing in public or in private, nor distribute Christ's body to others, nor perform any other sacred office."—*T.* iii. *P.* ii. *Ep. Canon. sec. Can.* 27, *p.* 426.

In the first of the two books on baptism, published as St.

[1] *Τὴν θυσίαν τοῦ ἱερέως τελειώσαντος καὶ δεδωκότος.*

Basil's,[1] we meet with the following amplification of one of the extracts given above:

"We must next feed on the food of everlasting life, a food again which the same only-begotten Son of the living God has delivered unto us, saying on an occasion, *Not in bread alone doth man live, but in every word that proceedeth out of the mouth of God* (*Matth.* iv. 4). And how that is done, He taught when He said, *My meat is to do the will of Him that sent me* (*John* iv. 34). And again, having twice uttered the word *Amen*, in confirmation of what He subjoins, and to produce full assurance in His hearers, He says, *Amen, amen, I say to you, except you eat the flesh of the Son of Man*, &c. (*John* vi. 54-7, 61-70). And towards the end of the Gospels it is written, *Jesus took bread and blessed and broke*, &c. (*Matth.* xxvi. 26-28; *Luke* xxii. 19-20). To these the Apostle also adds his testimony, saying, *For I have received of the Lord* (1 *Cor.* xi. 23-6). What then do these words avail unto? That, when we eat and drink we may always remember Him who died and rose again for us, and thus learn the necessity of living up, before Christ and His God, to that dogma delivered by the Apostle in this sentence, *For the charity of Christ presseth us* (2 *Cor.* v. 14, 15). For whoso eateth and drinketh for an unceasing remembrance of Jesus Christ our Lord, who died and rose again for us, but does not that which is the cause of the remembrance of Christ's obedience even unto death, according as the aforesaid doctrine of the Apostle has explained, *The charity of Christ presseth us*, &c., such an one is nowise benefited, agreeably to the declaration of Christ when He says, that *The flesh profiteth nothing* (*John* vi. 64); yea, He draws upon Himself even the judgment of the Apostle, who says, *He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the*

[1] Garnier (*t.* ii. *p.* i. *Præf.*) does not give any opinion as to where or when these books were written; Maran (*t.* iii. *p.* i. *Præf. p.* 27) says that they may be cited as St. Basil's, as being composed of extracts from his works.

Lord (1 *Cor.* xi.) For not only he has a fearful judgment who, in defilement of flesh and spirit, approaches unworthily to the holies (for he that thus approaches is *guilty of the body and blood of the Lord*), but he also that eats and drinks vainly and unprofitably, in that he does not, for the sake of the remembrance of Jesus Christ, who died and rose again for us, fulfil that saying, that *The charity of Christ presseth us.*" [The author continues, at great length, to show the great purity required for the worthy reception of the holy eucharist.] —*De Baptis. l.* i. *c.* iii. *t.* ii. *P.* ii. *pp.* 921-25.

St. Macarius of Egypt, G. C.—" Since, therefore, as we have said above, the life of the body is not from the body itself, but from what is external to it, to wit, from the earth, and it is impossible for it to live without the things that are external to it; so also the soul, if it be not, even now, *born again* unto that land of the living, and if it be not nourished thence spiritually, and if it increase not spiritually, making progress unto the Lord, and if it be not clothed by the Godhead with secret garments of heavenly beauty, it is impossible for it of itself to live, in gladness and quietude, without that food. For the divine nature has also a bread of life, even Him who says, *I am the bread of life*,[1] and a living water, and a wine that gladdens the heart of man."—*Hom.* i. *p.* 8; *In ed. Op. S. Greg. Thaum. Paris.* 1622.

" For the Lord embodies Himself into food and drink,[2] as it is written in the Gospel, *He that eateth this bread shall live for ever*, that He may rejoice the soul in an ineffable manner, and fill it with spiritual gladness. For He says, *I am the bread of life.* And in like manner (does He embody Himself) into drink of a heavenly spring,[3] according to His Word, *He that*

[1] *Ἔχει γὰρ ἡ θεία φύσις καὶ ἄρτον ζωῆς, τὸν εἰπόντα, ἐγὼ εἰμί.*

[2] *Σωματοποιεῖ (transforms, makes, a body) γὰρ ἑαυτὸν εἰς βρῶσιν καὶ ποσιν ὁ Κύριος.*

[3] *Ὁμοίως καὶ εἰς πότιν νάματος ἐπουρανίου.* The word *σωματοποιεῖ* occurs again in the following section, *πάντα γὰρ αὐτῷ εὐχαρη ἐστιν ἃ βούλεται, καὶ ὡς θέλει μικρύνων ἑαυτον σωματοποιεῖ, καὶ μεταμορφοῦται . . . τοῖς ἀγαπῶσιν αὐτὸν.*

drinketh of the water that I will give him, there shall become in him a fountain of water springing up unto life everlasting."—*Hom.* iv. *n.* 12, *Galland. t.* vii. *p.* 16.

"As he that has a great property, and slaves and children, provides one kind of food for his slaves, and another for his own children sprung from his loins . . . so Christ, the true master, who created all things, and gives food even to the wicked and ungrateful; but the children whom He has begotten of His own seed, and whom He has made partakers of His grace, in whom the Lord has been formed, He nurtures with a peculiar aliment and food and drink, differing from that of the rest of men, and He gives Himself to those[1] who have their conversation with their Father, according to that saying of the Lord, *He that eateth my flesh and drinketh my blood, abideth in me, and shall not see death.*"—*Ibid. Hom.* xiv. *n.* 4, *p.* 50.

"The children of Israel departed after having celebrated the passover. The soul makes progress after having received the life of the Holy Spirit, and tasted of the Lamb, and after being anointed with His blood, and having eaten that true bread, the living Word."[2]—*Ibid. Hom.* xlvii. *n.* xi. *p.* 150.

B. Isaias, G. C.—"Woe be to us who, whereas the Apostle says, *He that eateth the bread and drinketh the chalice of the Lord unworthily*, &c., approach, defiled by our uncleannesses,

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[1] *Ἰδίαν ἀνάπαυσιν καὶ τροφὴν καὶ βρῶσιν καὶ πόσιν, παρὰ τοὺς λοιποὺς ἀνθρώπους ἐκτρέφει, καὶ δίδωσιν ἑαυτὸν αὐτοῖς.*

[2] *Λαβοῦσα ζωὴν πνεύματος ἁγίου . . . καὶ φαγοῦσα τὸν ἀληθινὸν ἄρτον, τὸν ζῶντα λόγον* The following passage occurs in *Hom.* xxvii. *n.* 17, *p.* 108: "At that time the chiefs, the just, the kings and prophets knew that the Redeemer would come; but that He would suffer and be crucified, and shed His blood upon the cross, they neither knew nor had heard; neither had it entered into their hearts that there would be a baptism of fire and of the Holy Ghost; and that in the church there would be offered up bread and wine, an antitype of His flesh and blood, and that they who partake of the visible bread would spiritually eat the flesh of the Lord (*καὶ ὅτι ἐν τῇ ἐκκλησίᾳ προσφέρεται ἄρτος καὶ οἶνος, ἀντίτυπον τῆς σαρκὸς αὐτοῦ καὶ τοῦ αἵματος. καὶ οἱ μεταλαμβάνοντες ἐκ τοῦ φαινομένου ἄρτου, πνευματικῶς τὴν σάρκα τοῦ Κυρίου ἐσθίουσι*).

to the tremendous and fearful mysteries of God. He whose thoughts are not pure, nor eyes chaste, nor body undefiled, nor soul clean, sits down to (or, by) God ;[1] such a one makes Himself liable to many pains of body and afflictions of mind, and shall soon encounter eternal torments and endless disgrace."—*Orat.* xxix. *n.* 6, *Galland. t.* vii. *p.* 320.

"If thou desirest to receive the body of Christ, have care that there be not in thy heart either anger or hatred against any individual."—*Ibid. Reg. ad Mon. n.* 50, *p.* 323.

St. Pacian, L. C.—"In the sight of men most timid, before the Lord most shameless, they contaminate with profane hands and polluted mouth the altar to be dreaded even by saints and angels . . . who with evil conscience touch the holy things of God,[2] and fear not the altar of the Lord ; who come to the hands of the priest, who come in the sight of the angels with the confidence of innocence ; who insult the divine patience ; who bring to God, as if, because silent, He knew not, a polluted soul and a profane body. . . . But let it be that this (*Lev.* vii. 19, 20) is but an injunction of the old law, that it was unlawful for the unclean to come unto the table of the Lord. Turn over the writings of the Apostle, and learn what the new law says. In the first to the Corinthians, Paul has recorded as follows, *Whosoever shall eat or drink the body of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.* And later, *For he that eateth and drinketh unworthily*, &c. (1 *Cor.* xi. 27, 29-32). Has this made thee tremble, or not ? *He shall be guilty*, is his language, *of the body and blood of the Lord.* One guilty of (taking) human life could not be absolved : shall the violator of the body of the Lord escape ?[3] *He that eateth and drinketh unworthily*, saith He, *eateth and drinketh judgment to himself.* Arouse thyself, sinner. Dread a present judgment in thine own vitals, if thou have done any such thing. *Therefore*, saith He, *are*

[1] Assidet Deo.

[2] Sancta Dei.

[3] Humanæ animæ reus non posset absolvi ; dominici corporis violator evadet ?

there many infirm and sick among you, and many sleep. If there be any one that fears not the future, let him fear at least present disease and present death. *Whilst we are judged,* saith He, *we are chastised by the Lord, that we may not be condemned with this world.* Sinner, be glad if death cut thee off in this world, or illness consume thee, that thou mayest escape punishment in the world to come. See then how great a crime he is guilty of, that approacheth to the altar unworthily, when in his regard it is accounted a merciful remedy to be smitten with illness or with death."—*Parœn. ad Pœnit. n.* 7, *Galland. t.* vii. *p.* 271.

B. Jerome, G. C.[1]—"Many also of those who live in the world feel the energizing influence of this Holy Spirit; I mean those who assist at the altar,[2] and those who approach to partake of the mysteries of Christ, for of a sudden they are filled with joy, and tears and gladness. Wherefore the Christian is fully convinced that he partakes not of mere bread and wine, but of the body in verity, and the blood of the Son of God, sanctified by the Holy Spirit.[3] For we never experience anything of this kind, or feel this grace and energy, or sweetness, or compunction ever, when we eat at our own table mere bread and wine, although this bread be purer than that, and this wine older and better than that which is offered up on the altar.[4] This is needful, that every Christian may be known. For there is not, in the whole of our faith, and in the whole Church, and in all the Scripture, another thing more needful than this, or like unto it. For by this, man is certified that God is in him and with him. From this he knows that truly there is no other faith on earth, but that alone of Christians. Although the Gentiles have Scriptures

[1] A presbyter of Jerusalem (*S. J. Damas.* or iii. *De Imag.*), who flourished about the year 385. The edition used is that given by Gallandius, *t.* vii.

[2] *Τῷ θυσιαστηρίῳ παριστάμενοι.*

[3] *Οὐ ψιλὸν ἄρτον καὶ οἶνον μεταλαμβάνειν, ἀλλὰ σῶμα ἀληθῶς καὶ αἷμα τοῦ υἱοῦ τοῦ Θεοῦ, πνεύματι ἁγίῳ ἡγιασμένον.*

[4] *Ἐν τῷ θυσιαστηρίῳ προσφερομένου.*

and churches, and sacrifices, and teachers, and books, and a partial knowledge of God, and some good actions, and festivals and changings of garments, and prayers and watchings and priests, and many other things; yet the grace and operation of the Holy Spirit, which is hidden in the heart of the Christian, none on earth possess but they who have been rightly baptized by faith in Father and Son and Holy Ghost. For, to come into the Church, that is not the mark of a true Christian, seeing that many unworthy persons enter with us; nor the making the sign of the cross, nor the partaking of the body of Christ,[1] are these the marks of a true Christian, for it may be that both unbelievers and heretics partake, and do whatsoever we do."—*Comment. util. Galland. t.* vii. *pp.* 528-9.

St. Siricius, Pope, L. C.—"We have also been informed that certain Christians have passed into a state of apostasy—a thing which it is a shame to name—and have profaned themselves by the worship of idols, and by the defilement of the sacrifices. Such we order to be cut off from Christ's body and blood, with which, in times past, they were, at the new birth, redeemed."—*Ep.* i. *ad Himer. n.* 4, *Galland. t.* viii. *p.* 534.

Theophilus of Alexandria, G. C.—"It follows as a consequence, that he that says that Christ was crucified for the devils, must also maintain that to them also is to be said, *Take and eat, this is my body;* and, *Take and drink, this is my blood.* For if He be crucified for the devils also, as the supporter of these new dogmas affirms, by what privilege or cause is it that men only are to communicate of the body and blood, and not the devils also, for whom He poured forth (His) blood in His passion. But neither shall devils hear addressed to them, *Take and eat*, and *Take and drink*, nor shall the Lord do away with His precepts to His disciples, *Give not the holy things to dogs*, &c. . . . From this it is manifest that Christ could not have been crucified for demons, lest demons

[1] *Τὸ ποιεῖν τὸ σημεῖον τοῦ σταυροῦ, οὐδὲ τὸ μεταλαμβάνειν τοῦ σώματος τοῦ Χριστοῦ.*

might be partakers of His body and blood."—*Epis. Pasch. n.* xi. *Galland. t.* vii. *p.* 619.

"Neither let us designate the substance of the body a vanity, as this man accounts it, falling into the fancies of Manichæus, under different terms, lest the body of Christ also be subject to vanity, satiated with which, as food,[1] we daily ponder on His words, who says, *Unless a man eat my flesh and drink my blood, he shall not have part with me.*"—*Ibid. n.* 17, *p.* 622.

"Having become above earthly things, in the lofty house of virtue, like the disciples in the *upper chamber*, let us eat the passover, having with us Christ, who was immolated for us, eating Him entire (as being) life."[2]—This passage is overlooked by the collectors of his works, even by Gallandius. It occurs, as a *Fragm. ex.* i. *Ep. Fest. in Cosm. Ægypt. Topograph. Christ. Montfaucon. t.* ii. *p.* 320, *Nov. Collect. Script. et Patr. Græc.*

St. Epiphanius, G. C.—"Against thyself, Marcion, hast thou adduced more than one argument, or rather truth itself has forced thee to this. For the former passover was nothing but the slaying of a lamb and the eating of flesh, and the partaking of what had life and of unleavened bread. And who has necessitated thee not to blot out this perfect demonstration against thyself, but, as I have said, the very truth itself. For that flesh which thou abhorrest to eat, the Lord Jesus with His disciples partook of, when He was celebrating the legal passover. And do not reply that when He said *I desire to eat the passover with you*, He but named beforehand the mystery which He was about to celebrate; for, that truth may shame thee in every way, He does not, at the outset, establish that mystery, that so thou mightest not cavil, but He says, after supper, having taken those things and those things, He said this is those things and those things,[3] and left not room for

[1] Ne et Christi corpus subjaceat vanitati, cujus edulio saturati.

[2] Ὅλον αὐτὸν ὡς ζωὴν ἐσθίοντες.

[3] Λαβὼν τάδε καὶ τάδε. καὶ εἶπε τοῦτό ἐστι τάδε καὶ τάδε. A re-

cavil. For He showed that, after having taken the Jewish passover, that is, after having supped, He came to the mystery. *And He lay down, and the twelve Apostles with Him, and He said, with desire have I desired to eat this passover with you before I suffer* (*Luke* xxii.) You must either admit that the twelve also reclined there only in appearance, or that He also had real flesh and reclined there; who thus spoke, *with desire*, &c., in order to show that the passover under the law had been a type beforehand of His passion, and that another was established in confirmation of His passion, and one too that should be declared to be more perfect. Indicating also, as the blessed Apostle likewise remarks, *That the law was a schoolmaster unto Christ.* Now if the law was a schoolmaster unto Christ, the law is not something alien from Christ." —*T.* i. *Adv. Hæres.* (42), *p.* 344.

"Melchisedech met Abraham, and brought out for him bread and wine, prefiguring the hidden meanings of the mysteries, the antitypes of the body of our Lord, who says that, *I am the living bread;* and antitypes of that blood that came darkly from His side,[1] and flowed thence for the purification of the defiled, and the expiation and salvation of our souls."—*Ib. Adv. Hæres.* (55), *p.* 472.

"For the only-begotten has come, and so holds our mother, the Church, that tranquil harbor of peace, our joy, she that breatheth of the cyprus of the vine (*Cant.* i. 14), and she that beareth to us that grape-cluster of the eulogy, and daily gladdens us with that care-dispelling drink, Christ's blood, unmingled, true."—*Ib. Adv. Hæres.* (*Expos. Fid.*) *pp.* 1096-7. The same words are repeated in *T.* ii. *Anaceph. p.* 152.[2]

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markable instance of the careful observance of the "*Discipline of the Secret.*"

[1] *Ἀντίτυπα τοῦ σώματος τοῦ Κυρίου . . . καὶ ἀντίτυπα τοῦ αἵματος τοῦ ἐκ πλευρᾶς αὐτοῦ νυχθέντος.*

[2] *Βότρυν φέρουσα ἡμῖν τῆς εὐλογίας, καὶ λυσίπονον ἡμῖν πόμα καθ' ἑκάστην ἡμέραν, αἷμα Χριστοῦ χαριζομένη, ἄκρατον, ἀληθές.* The following occurs *Ibid. p.* 1098: "The power of the bread and the force of the water are enforced (*ἰσχυροποιουμένων*) in Christ; in order that

"All men, therefore, have this, to be *after the image*, though not after the nature (of God). . . . For we see that the Saviour took into His hands, as the Gospel hath it; that He rose up at supper, and took certain things, and having given thanks, He said, This is my—somewhat;[1] yet we see that it is not equal, nor like, not to the incarnate *image* (body), not to the invisible Deity, not to the characteristics of (His) limbs. For this is of a round shape, and as to its faculty (or, power) insensible; yet by grace He was pleased to say, This is my—somewhat, and no one disbelieves the word that was spoken, for he falls away from grace and salvation who believeth not that it (the word) is true, as He spake it.[2] But whatsoever we may hear and may believe, we believe that it is His.[3] And we know that our Lord is wholly sensitive, wholly God, wholly motive, wholly operative, wholly light, wholly incomprehensible, but in His bounty He bestowed this gift upon us."—*T.* ii. *Ancor. n.* 57, *p.* 60.

St. Ambrose, L. C.—"Dost thou wish to eat and to drink? Come unto the feast of wisdom, who invites all with a loud voice, saying, *Come, eat my bread, and drink the wine which I have mingled for you.* Fear not lest, in the feast of the Church, there be wanting either grateful perfumes,

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not bread may be our power, but the power of bread; and food is that bread (or, that bread indeed is food), but the power in it is unto vivification (*ἵνα οὐκ αρτος ἡμῖν γένηται δύναμις, ἀλλὰ δύναμις αρτου· καὶ βρῶσις μὲν ὁ αρτος, ἡ δὲ δύναμις ἐν αὐτῷ εἰς ζωογόνησιν.* He uses much the same language of baptism.

[1] *Ελαβε τάδε . . . τοῦτό μού ἐστι τόδε: this of me is this.*

[2] *Τὸ μὲν γὰρ ἐστι στρογγωλοειδὲς καὶ ἀναίσθητον, ὡς προς τὴν δύναμιν· καὶ ἠθέλησεν χάριτι εἰπεῖν, τοῦτό μού ἐστι τοδε, καὶ οὐδεὶς ἀπιστεῖ τῳ λόγῳ, ὁ γὰρ μὴ πιστεύων εἶναι αὐτὸν ἀληθινὸν, ὡς εἶπεν, ἐκπίπτει τῆς χάριτος καὶ τῆς σωτηρίας.* (Maffei translates this clause: "E perde la grazia e la salute chi non crede esser qui veramente il Salvatore come egli disse;" Jeremy Taylor (*vol.* x. *p.* 83) renders it: "He that believeth not Him to be true is fallen through grace and salvation.") The translation given in the text will be found accordant with the context, as read from *p.* 58.

[3] *Ὅτι δὲ ἀκούσωμεν (καὶ πιστεύσωμεν) πιστεύομεν ὅτι ἐστι αὐτοῦ*, perhaps we should read *ἠκούσαμεν*, and translate, *but, because we have heard, we believe that it is His.*

or sweetmeats, or varied drinks, or noble guests, or suitable garments. What more noble than Christ, who, in the banquet of the Church, is both the minister and the ministered.[1] Recline close by the side of this guest, and join thyself to God."—*T.* i. *De Cain et Abele, l.* i. *c.* 5, *n.* 19, *pp.* 192-3.

"*Aser, his bread shall be fat, and he shall give food to princes* (*Gen.* xlix.) . . . He (Christ) is a rich treasure; His is the bread of *fatness*, and truly of fatness, since he who shall eat thereof cannot hunger. This bread He gave to the Apostles to be distributed to the multitude of believers; and at this day He gives it to us, which Himself the priest daily consecrates with his own words.[2] Therefore has this bread become the food of saints. We can also receive the Lord Himself, who gave us His own flesh,[3] as Himself says, *I am the bread of life: your fathers did eat manna in the desert and are dead; but this is the bread of life which cometh down from heaven, that if any man eat thereof he may not die.* . . . He receives that *proveth* himself; and he who receives shall not die the death of the sinner, for this bread is the remission of sins."[4]—*T.* i. *De Bened. Patr. c.* ix. *n.* 38, 39, *pp.* 524-5.

"Oh blessed wood of the Lord which crucified the sins of all men; oh blessed flesh of the Lord which ministered food to all men."[5]—*T.* i. *Enar. in Ps.* xxxiv. *n.* 3, *p.* 76. See also *Ibid. in Ps.* xliii. *n.* 36, *p.* 902.

"Attend diligently to these things; understand them prudently; sedulously seek after them. Not cursorily are these things declared to thee, but to thee the divine mysteries are made known. Prevent thou the snares of the tempter: prepare first the heavenly banquet. A fast is proclaimed, take heed and neglect it not. And if hunger urge thee to thy

[1] Quid Christo nobilius, qui in convivio ecclesiæ et ministrat et ministratur.

[2] Quem ipse quotidie sacerdos consecrat suis verbis.

[3] Possumus et ipsum Dominum accipere, qui suam carnem nobis dedit.

[4] Panis hic remissio peccatorum est.

[5] Beata caro Domini quæ victum omnibus ministravit.

daily repast, or intemperance decline the fast, prefer to reserve thyself for the heavenly banquet. Let not the prepared feast extort from thee that thou go without the heavenly sacrament. Delay yet awhile; the end of the day is not far off; yea, there are many days of this kind; at midday punctually you are to attend at the church, the hymns are to be sung, the oblation to be celebrated. Then assist duly prepared; that thou mayest receive thy defence, that thou mayest eat the body of the Lord Jesus, in which (or, whom) there is remission of sins,[1] a plea for reconciliation with God, and for eternal protection. First receive the Lord Jesus in the hostelry of thy mind; where His body is, there Christ is.[2] When the adversary shall see thy hostelry occupied by the brightness of the divine presence, understanding that all opportunity for his temptations is cut off by Christ, he will fly and leave thee, and thou wilt pass the midnight without any sin. The evening sacrifice will also admonish thee,[3] that thou never forget Christ. When seeking thy bed thou canst not forget that Lord, to whom, at the close of the day, thou hast poured forth thy prayer, who filled thee a-hungered, with the feast of His own body. And what thou thoughtest in the evening, thou wilt, on awaking, speedily ponder on again. The Lord Jesus will Himself awake thee; He will bid thee rise, and thou wilt take to thee the weapons of prayer at that hour wherein the tempter is wont to make his attack."—*T.* i. *In Ps.* cxviii. (*Heth*), *n.* 48, *pp.* 1073-4.

"Let not thy faith fail. For though thou art weak, Christ who fails not is solicitous for thee. He says to His disciples, *Give you them to eat, lest they fail by the way.* Thou hast the apostolic food; eat it, and thou wilt not fail. Eat it first, that thou mayest afterwards come to the food of Christ, to the food of the body of the Lord, to the banquets of the

[1] Ut accipias tibi munimentum; ut corpus edas Domini Jesu, in quo remissio peccatorum est.

[2] Ubi corpus ejus, ibi Christus est.

[3] Admonet etiam sacrificium vespertinum. For this custom see *Concil. Vasens. c.* 3; *Aurel.* 3, *c.* 29, &c.

sacraments,[1] to that cup wherewith the affections of the faithful are inebriated; so as to be clothed with gladness on account of the remission of sins, and so as to put off the cares of this world, the fear of death, and anxieties. Thus inebriated the body staggers not, but rises again; the mind is not confounded, but hallowed."—*T.* i. *in Ps.* cxviii. (*Samech*), *n.* 28, *p.* 1166.

"*I am young and despised:* but *I forget not thy justifications* (*Ps.* cxviii. 114), I that was before despised, am now preferred, and now placed before the elect. I, that once despised people of sinners, enjoy the venerable fellowship of the heavenly sacraments. . . . Christ is my food, Christ my drink; the flesh of God is my food, and the blood of God my drink.[2] I do not now await, for my repletion, my yearly revenues; Christ is daily ministered to me.[3] No fear shall I have of any unseasonableness of the atmosphere, or of any sterility of the earth lessening Him unto me, let there only continue the same diligence in pious worship; and the shower of quails, once my wonder, I no more seek for; nor the manna which of old I preferred before every other food, for the fathers that eat manna are dead. My food is such that whoso eats it shall not hunger; my food is such as fattens not the body, but strengthens the heart of man. Of old the bread from heaven had been my wonder, for it is written, *He gave them bread from heaven to eat;* but that was not the true bread, but a shadow of that which was to be. That true bread from heaven the Father has kept for me. . . . *Lord, give us always this bread.* Why, O Jew, dost thou ask of Him to give thee that bread which He gives to all men, which He gives daily, gives always? It is in thy power to receive this bread. Come unto this bread, and thou shalt receive it. Of this bread it is said, *All that go far from*

[1] Ad cibum Christi, ad cibum corporis Dominici, ad epulas sacramenti.

[2] Christus mihi cibus, Christus mihi potus: caro Dei cibus mihi, et Dei sanguis potus est mihi.

[3] Christus mihi quotidie ministratur.

Thee shall perish. If thou keep thyself aloof from it, thou wilt perish: if thou approach unto it, thou shalt live. This is the *bread of life;* whoso therefore eateth life, cannot die.[1] For how shall he die whose food is life? How shall he fail, who has a substance full of life? Come unto Him and be satiated, because He is bread; come unto Him and drink, for He is a well-spring, &c."—*T.* i. *in Ps.* cxviii. (*Sade*), *n.* 26-8, *pp.* 1202-3. See also *Ib. Expos. Ev. Lucæ, l.* vi. *n.* 71, *col.* 1400; and *Ibid. n.* 84, *col.* 1404; also *Ibid. l.* x. *n.* 135, *col.* 1533.

"In our memory, a lady, once noble according to the world, and now more noble with God, when urged by her parents and friends to marry, fled to the holy altar. For what place more beseeming a virgin, than that where the sacrifice of virginity is offered? The victim of modesty, of chastity, stood at God's altar. . . . She placed her head under the altar; 'and will the virgin's veil cover me better,' she exclaimed, 'than the altar which sanctifies the veil? More becoming is a veil like this, whereon Christ, the head of all, is daily consecrated.' "[2]—*T.* ii. *l.* i. *De Virgin. c.* xi. *n.* 65, *p.* 162.

"There is also here shown what he ought to be who ministers to Christ:[3] for he must first of all be free from the various snares of pleasure; avoid interior languor of body and soul, and so minister the body and blood of Christ.[4] . . . Look to what thou art doing, oh priest, and touch not Christ's body with a fevered hand."[5]—*Ib. De Vid. c.* x. *n.* 65, *p.* 203.

"Enriched with these adornments, the cleansed (baptized) proceed to Christ's altars, saying, *And I will go in to the altar of God, to God who giveth joy to my youth.* . . . Having come, and seeing the thrice-hallowed altar prepared, they break forth into these words, *Thou hast prepared a table before me* (*Ps.* xxii. 5, also 1, 2, 4). Let us now contem-

[1] Qui ergo vitam manducat, mori non potest.
[2] In quo caput omnium Christus quotidie consecratur.
[3] Christo ministrare.
[4] Ut corpus et sanguinem Christi ministret. [5] Corpus Christi adtingas.

plate that altar; lest some one beholding the things that are visible (for the things that are invisible are not beheld, neither can they be taken in by human eye) may haply say, 'For the Jews God rained down manna, He rained quails; but for the Church of His love are these the things which He has prepared, and of which it was said that, *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him.*' Therefore that none may say this, we wish with the utmost care to prove thoroughly that the sacraments of the Church are both more ancient than those of the Synagogue, and more excellent than the manna. [The former he proves from Melchisedech, and he then continues]: Now learn that they are more excellent. It is indeed a marvellous thing that God rained down manna for the fathers, and that they were fed with daily food from heaven. Whence it is said, *Men eat the bread of angels.* And yet all who eat that bread died in the desert. But this food which thou receivest, this living bread that cometh down from heaven, supplies us with the substance of eternal life;[1] and whosoever shall have eaten this (living bread) shall never die; and it is the body of Christ.[2] Consider now whether the bread of angels be more excellent, or Christ's flesh, which is in truth the body of life.[3] That manna came down from heaven, this is above heaven: that was of heaven, this of the Lord of heaven:[4] that was liable to corruption, if preserved to another day; this is free from all corruption, and whosoever religiously tastes it cannot feel corruption. For them, water flowed from a rock; for thee, blood out of Christ: they were temporarily satiated with water, thy thirst is for ever quenched with blood.[5] The Jews drank and thirsted; thou, when thou hast drunk, canst not thirst; and that was in a shadow, this in verity.[6] If

[1] Vitæ æternæ substantiam subministrat. [2] Et est corpus Christi.
[3] An caro Christi, quæ utique corpus est vitæ.
[4] Illud cœli, hoc Domini cœlorum. [5] Te sanguis diluit in æternum.
[6] Et illud in umbra, hoc in veritate.

then that which thou marvellest at is but a shadow, how great is that the very shadow of which makes thee marvel. Learn, that what took place amongst the fathers, was but a shadow. . . . These things were done in a figure of what is ours. Thou hast seen that they are more excellent; for light is more excellent than shade; reality than figure; the Maker's body than manna from heaven.[1]

"Perhaps thou wilt say, 'I see a different thing: how is it that you assert to me that I shall receive the body of Christ?'[2] It yet remains for us to prove this also. How many examples shall we use? Let us prove that this is not what nature formed, but what the benediction has consecrated; and that the force of the benediction is greater than the force of nature, because, by the blessing, even nature itself is changed.[3] Moses held a rod; he cast it down, and it became a serpent: again, he took hold of the tail of the serpent, and it returned to the nature of the rod. Seest thou, therefore, that by the prophetic grace, the nature both of the serpent and of the rod was twice changed. The rivers of Egypt ran with a pure stream of water; suddenly from the veins of the fountains blood began to gush forth, and there was no drink in the rivers. Again, at the prophet's prayers, the blood ceased from the rivers, the nature of the waters flowed back. The Hebrew people were hemmed in on all sides; on one side as a rampart were the Egyptians, on the other they were shut out by the sea. Moses raised the rod; the water separated, and hardened into the appearance of walls, and there was a foot-road between the waves. Jordan turned back, and flowed, contrary to nature, back upon its fountain-head. Is it not clear that the nature, both of the waves of the sea and of the river's course, was changed? Our fathers thirsted; Moses touched the rock, and water flowed from it. Did not

[1] Corpus auctoris (præstantior) quam manna de cœlo.

[2] Aliud video, quomodo tu mihi asseris quod Christi corpus accipiam?

[3] Probemus non hoc esse quod natura formavit, sed quod benedictio consecravit . . . quia benedictione etiam natura ipsa mutatur.

grace effect what was contrary to nature, for the rock to throw forth water, which by nature it contained not? The river Merrha (Marath) was very bitter, so that the people, though thirsty, could not drink. Moses threw wood into the water, and the nature of the waters laid aside their bitterness, which the grace infused instantly tempered. Under Elisæus the prophet, the iron was struck from the axe of one of the sons of the prophets, and immediately sunk in the water. He who had lost it besought Elisæus. Elisæus also threw a piece of wood into the water, and the iron swam. We are quite certain that this was done contrary to nature; for the nature of iron[1] is heavier than liquid water.

"We observe, therefore, that grace is of greater force than nature; and shall we yet further enumerate the grace of (mere) prophetic benediction? Now if a human benediction availed so much to change nature, what shall we say concerning the divine consecration itself, where the very words of the Lord the Saviour operate? For this sacrament which thou receivest is effected by the word of Christ.[2] Now if the word of Elias so availed as to draw down fire from heaven, shall not the word of Christ be of avail to change the natures (species) of the elements?[3] Concerning the works of the whole world, you have read that, *He spoke and they were made; He commanded and they were created;* the word, therefore, of Christ, which could out of nothing make that which was not, cannot it change those things which are, into that which they were not? For to give new natures to things, is not less than to change their natures.[4]

"But why use arguments? Let us use His own examples,

[1] Ferri species, so St. Ambrose sometimes used the word *species*, and asserts (*t.* ii. *De Myster. c.* iv. *n.* 25, *p.* 331) this to be one of its meanings: "*Speciem* autem et pro veritate accipiendam legimus et de Christo, *et specie inventus ut homo;* et de Patre Deo, *neque speciem* ejus vidistis."

[2] Nam sacramentum istud quod accipis, Christi sermone conficitur.

[3] Non valebit Christi sermo ut species (see note 1, above, on this word) mutet elementorum.

[4] Non potest ea quæ sunt, in id mutare quod non erant? Non enim minus est novas rebus dare, quam mutare naturas.

and by the example of the incarnation let us establish the verity of the mystery.[1] Did the usual course of nature precede, when Jesus the Lord was born of Mary? If we look for that order, the connection of man and woman is the appointment. It is therefore manifest that the Virgin conceived contrary to the order of nature. And this body which we make is from the Virgin.[2] Why seekest thou here the order of nature in the body of Christ, when the Lord Jesus Himself was, contrary to nature, born of a virgin? Real in truth was Christ's flesh that was crucified, that was buried; therefore is this really the sacrament of that flesh.[3]

"The Lord Jesus Himself cries out, *This is my body.* Before the benediction of heavenly words, another species (nature) is named; after the consecration (His) body is signified. Himself declares (it) His own blood. Before the consecration it is called another thing; after consecration it is called blood. And thou sayest, Amen; that is, it is true.[4] What the mouth speaks, let the inward mind confess; what language expresses, let thought (affection) feel.

"With these sacraments, then, with which the soul's substance is strengthened, does Christ feed His Church; and, with cause, on seeing its progress replete with His grace, does He say unto it: *How beautiful are Thy breasts, &c.—Cant.* iv. 10-12. Whereby is signified that the mystery must remain *sealed* within thee; not violated by the works of an evil life, and the defilement of chastity: nor divulged to whom it ought

[1] Incarnationisque exemplo adstruamus mysterii veritatem.

[2] Et hoc quod conficimus corpus ex virgine est. In his *Ep.* xlii. *Syricio Papæ*, occurs the following, which will illustrate the above: "Quid autem incredibile si contra usum originis naturalis peperit Maria, et virgo permanet: quando contra usum naturæ mare vidit et fugit, atque in fontem suum Jordanis fluenta remearunt?" &c.

[3] Quid hic quæris naturæ ordinem in Christi corpore, cum præter naturam . . . vera utique caro Christi quæ crucifixa est . . . vere ergo carnis illius sacramentum est.

[4] Ante benedictionem verborum cœlestium alia species nominatur, post consecrationem corpus significatur. Ipse dicit sanguinem suum; ante consecrationem aliud dicitur, post consecrationem sanguis nuncupatur. Et tu dicis Amen, hoc est, verum est.

not, lest it be made known, by garrulous talkativeness, amongst the unbelieving. . . .

"In that sacrament Christ is, because it is Christ's body: therefore it is not bodily food, but spiritual.[1] Whence also the Apostle says of its type, that *our fathers eat a spiritual food, and drank a spiritual drink:* for the body of God is a spiritual body, the body of Christ is the body of a divine spirit, because Christ is a spirit, as we read: *The spirit before my face, Christ the Lord.* And in an epistle of Peter, we have *Christ died for us.* In conclusion, this food strengthens our heart, and this drink, as the prophet has commemorated, gladdens the heart of man."—*T.* ii. *De Mysteriis, c.* viii.-ix. *pp.* 336-42. For the concluding section of this treatise,—the continuation of the above,—see under "*Baptism.*"

Replying to the Arians, he says, "Let us see in what sense He said, *As the living Father hath sent me, and I live by the Father.* Let us expound this to the best of our ability; yea, rather let Him explain it. Consider then what He had previously said: *Amen, amen, I say unto you.* He first instructs thee how thou oughtest to understand Him. *Truly,* says He, *truly I say unto you, unless you eat the flesh of the Son of man, and drink His blood, you shall not have life in you.* He already warned thee, that He is speaking as the *Son of man,* and dost thou think what He said, as the Son of man, concerning flesh and blood, is to be referred to Him as God? Then He added, *For my flesh is meat indeed, and my blood is drink indeed.* Thou hearest *flesh,* thou hearest *blood,* thou recognizest the sacrament of the Lord's death, and dost thou slander His divinity? Hear Him saying *that a spirit has not flesh and bones.* But we, as often as we receive the sacraments, which, by the mystery of the sacred prayer, are transfigured into flesh and blood, show forth the death of the Lord."[2]—*T.* ii. *l.* iv. *de Fide, c.* x. *n.* 122-24, *p.* 543.

[1] In illo sacramento Christus est, quia corpus est Christi; non ergo corporalis esca, sed spiritualis.

[2] Nos autem quotiescunque sacramenta sumimus, quæ per sacræ orationis

Whilst proving that the Holy Ghost is to be adored as God, because Christ's flesh, of which the Holy Ghost is the author, is truly adored, he introduces an explanation of *Ps.* xcviii. 5, "*Adore His footstool.* . . . We read elsewhere, *Heaven is my throne, and the earth my footstool;* and yet the earth is not to be *adored* by us, seeing that it is one of God's creatures. Let us, however, see whether the prophet does not say that that *earth* is to be *adored* which the Lord Jesus took in assuming flesh. Wherefore by the *footstool* is meant earth, and by *earth* Christ's flesh, which at this day also we *adore* in the mysteries,[1] and which the Apostles, as we have said above, *adored* in the Lord Jesus: for Christ is not divided, but is one; neither, when *adored* as the Son of God, is it denied that He was born of the Virgin.

"Wherefore as the sacrament of the incarnation is to be adored, and the incarnation is the work of the Spirit, as it is written, *The Holy Ghost shall come down upon thee*, &c. (*St. Luke* i. 35), undoubtedly the Holy Ghost also is to be adored." —*T.* ii. *l.* iii. *De Sp. Sancto*, *c.* xi. *n.* 79, *p.* 681.

"Although thou believest that true flesh was assumed by Christ, and thou offerest (His) body to be transfigured on the altars,[2] yet thou distinguishest not the nature of the divinity

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mysterium in carnem transfigurantur et sanguinem, mortem Domini annuntiamus.

[1] Per terram autem intelligitur caro Christi, quam hodieque in mysteriis adoramus, et quam apostoli. St. Augustine, it will be seen, interprets this similarly.

[2] Et offeras transfigurandum corpus altaribus. Theodoret quotes this passage in his *Dial.* ii. (*Inconfusus*), and translates it as follows: *κἀὰν γὰρ πιστεύσῃς ὡς ἀληθὲς εἴη τὸ σῶμα τοῦ Χριστοῦ, καὶ προσομοίῃς τῷ θυσιαστηρίῳ πρὸς μεταποιῆσιν.* "Ex dulcibus *transfigurantur* in amaras:" Pliny, writing *de Amygdalis*, as quoted by the Benedictine edition, *t.* ii. *l.* iv. *De Fide*, *c.* x. The reader will also have remarked the same word *transfigurari* in the preceding extract but two. I have only observed it on one other occasion in this writer: "Quod plerique amant, qui sibi faceti atque urbani videntur, pulchritudinem sapientiæ in dedecus versutiæ transfigurantes." The following occurs earlier in the treatise *De Sp. Sancto*, quoted above, and will give St. Ambrose's view of *St. John* vi. 64: "Spiritus vitæ est, sicut Dominus ait, *Verba quæ ego locutus sum vobis, spiritus et vita sunt;* quia ubi spiritus, et vita est: et ubi vita est, etiam Spiritus Sanctus."—*C.* xv. *n.* 172.

and of a body. And unto thee it is said: *If thou offer rightly, but divide not rightly, thou hast sinned.*"—*T.* ii. *De Incarn. c.* iv. *n.* 23, *pp.* 708-9.

"You ask me why the Lord rained down manna from heaven for the Fathers, and does not rain it now. If you have understanding, He does rain, and daily rain manna from heaven for His servants. And that corporeal manna is at this day found in most places, but now it is not a thing of so great marvel, because that which is perfect is come.

"But that perfect thing the bread from heaven, (is the) body from the virgin,[1] concerning which the gospel sufficiently instructs thee how much more excellent are these things than the foregoing. For they that eat that manna, that is, that bread, died; but he that shall eat this bread shall live for ever."—*T.* ii. *Ep.* lxiv. *Irenæo*, *n.* 1.

Marius Victorinus, L. C.[2]—"To learn whence the word (ὁμοούσιος) springs, listen to the gospel; listen to the Apostle Paul; to the prayer of the oblation. Now, God is life, yea life eternal. We Christians, that is, we who believe in Christ, are taught in the gospel in what manner we ought to pray to the Father; in which prayer, besides many other things, we also ask for *bread*, which bread is life (for so it is called, for *this is the bread which came down from heaven*), this life both of God and of Christ, that is, eternal life, which Himself designates ἐπιούσιον ἄρτον (supersubstantial bread), bread of the same substance, that is, of the life of God; consubstantial life.[3] For whence shall we become the sons of God,

[1] Perfectum autem panis de cœlo, corpus ex virgine, de quo . . . The custom of reserving the eucharist seems noticed in the following passage: "Cum spiritu adoles aureum illud thymiamaterium, nos ne intermiseris. . . . Ibi arca Testamenti undique auro tecta, id est, doctrina Christi, doctrina sapientiæ Dei. Ibi dolium aureum habens manna, receptaculum scilicet spiritualis alimoniæ, et divinæ promptuarium cognitionis.

[2] An African writer of so great repute that a statue was raised to his honor in the Forum. The edition used is *Galland. t.* viii.

[3] Petimus panem, qui panis vita est . . . hanc vitam et Christi et Dei, id est, æternam, quod nomine ipso dicit ἐπιούσιον ἄρτον, ex eadem οὐσία panem, id est, de vita Dei: consubstantialem vitam.

except by the participation of eternal life, which Christ, bringing it unto us from the Father, has bestowed upon us? This then is meant by that, *Give us supersubstantial bread*, that is, life of that same substance; for if what we receive is the body of Christ, and Christ is life, we ask for supersubstantial bread, for riches dwell in Christ bodily."[1]—*L.* ii. *adv. Arian. n.* 8, *Galland. T.* viii. *p.* 177.

"All that has been said by me, let us see how it is pointed out and asserted in the gospel according to John, by the very words of the Saviour: *The living Father sent me and I live by the Father.* And lest any one should fancy that Christ in the flesh said this, he immediately subjoins, *This is the bread which came down from heaven.* Then that He is life and eternal life, he thus testifies, he thus teaches: *Unless ye shall receive the body of the Son of man* (as the bread of life), *and shall drink His blood, ye shall not have life in you.*"—*Ibid. l.* iv. *n.* 7, *pp.* 188-9.

St. Paulinus, L. C.—Describing the death of St. Ambrose, he says, "Honoratus, priest of the church of Vercelli, having composed himself to rest in one of the upper chambers of the house, heard a voice which for the third time summoned him, saying, 'Arise, and make haste, for he is about to depart.' Having come down, he presented to the saint the body of the Lord,[2] which when he had received and swallowed, he gave up the ghost, taking with him a good viaticum,[3] that his soul being more refreshed by virtue of this food, might now be gladdened with the companionship of angels, whose life he led on earth."—*Vita S. Ambros.* (*Int. op. S. Ambr.*) *n.* 47, *T.* ii. *p.* xii.

St. Jerome, L. C.—"But, driven from this position, thou wilt appeal to the clergy. God forbid that I should say any-

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[1] Hoc est, δὸς ἡμῖν ἐπιούσιον αρτον, id est, vitam ex eadem substantia, etenim si quod accipimus, corpus Christi est, ipse autem Christus vita est, quærimus ἄρτον ἐπιούσιον, divitiæ enim in Christo corporaliter habitant.

[2] Obtulit sancto Domini corpus. [3] Bonum viaticum secum ferens.

thing harsh of such, seeing that, succeeding to the apostolic rank, with their sacred mouth they make the body of Christ;[1] through whom also we are Christians. Who, having the keys of the kingdom of heaven, in some manner judge before the day of judgment; who in sober chasteness preserve the spouse of Christ. . . . They feed the flock of Christ, I am fed."—*T.* i. *Ep.* xiv. *ad Heliodor. n.* 8, *p.* 33.

Expounding, at the request of Pope Damasus, the parable of the prodigal, he says, "*Bring the fatted calf*, &c. The *fatted calf*, which is immolated for the salvation of the penitent, is the Saviour Himself, with whose flesh we are daily fed, whose blood we daily drink.[2] . . . *And they began to feast.* This feast is daily celebrated; daily does the Father receive His Son; always is Christ immolated for believers."—*Ib. Ep.* xxi. *ad Damas. col.* 79. See also *Ep.* xxii. *col.* iii. *D.;* also *Ep.* xlviii. *ad Pammach. n.* 15, *col.* 225.

"A bishop should be ever prepared to offer victims for the people,—a mediator between man and God, and one that with his sacred mouth makes the flesh of the Lamb."[3]—*Ib. Ep.* lxiv. *ad Fabiolam, n.* 5, *col.* 356. See *Ib. Ep.* cxiv. *ad Theophil. n.* 2, *col.* 753.

"You ask me how we are to take that declaration of our Saviour, in Matthew: *But I say to you: I will not drink henceforth of this fruit of the vine*, &c. (xxvi. 29). From this passage some concoct the Millenarian fable. . . . But let us understand that the bread which the Lord broke, and gave to His disciples, is the body of the Lord the Saviour, Himself saying to them, *Take and eat, this is my body*, and that the chalice is that concerning which He again spoke, *Drink ye all of this; for this is my blood of the New Testament which shall be shed for many.* This is that chalice of which we read in the Prophet, *I will take the chalice of salvation* (*Ps.* cxv.);

[1] Apostolico gradui succedentes, Christi corpus sacro ore conficiunt.

[2] Cujus quotidie carne pascimur, cruore potamur.

[3] Sequester hominum et Dei, et carnes agni sacro ore conficiens. A similar expression occurs *Ib. Ep.* 146, *n.* 1, *ad Evangelium:* "Ad quorum preces Christi corpus sanguisque conficitur."

and elsewhere, *Thy chalice which inebriateth how goodly is it* (*Ps.* xxii.) If, therefore, *the bread which came down from heaven* is the body of the Lord, and the wine which He gave to His disciples is the blood of the New Testament which was shed for the remission of sins, let us reject the Jewish fables, and go up with the Lord into the *upper chamber, furnished* and cleaned, and let us receive from Him on high the chalice of the New Testament, and there celebrating the passover with Him, we shall be *inebriated* by Him with the wine of sobriety, *For the kingdom of God is not meat and drink*, &c. (*Rom.* xiv.) Not Moses, but the Lord Jesus, gave us the true bread; Himself the convivator and the feast; He eats with us, and Himself is eaten—we drink His blood, and without Him we cannot drink; and we daily, in His sacrifices, tread the red grapes from the fruit of the true vine,[1] from the vineyard of Sorec, which is interpreted the chosen, and from these grapes do we drink *new wine* from *the kingdom of the Father*, not in the *oldness of the letter*, but in the *newness of the Spirit.*" —*Ib. Ep.* cxx. *ad Hedibiam, n.* ii. *col.* 817-18.

"Nothing is wealthier than he (Exuperius, bishop of Toulouse), who carries the body of the Lord in a box of ozier, His blood in glass."[2]—*Ib. Ep.* cxxv. *ad Rusti. n.* 20, *col.* 941.

"It is not the same thing to shed tears for sins, and to handle the body of the Lord;[3] it is not the same to lie prostrate at the knees of the brethren, and to minister, from an elevated spot, the eucharist to the people."—*T.* ii. *Adv. Lucifer. n.* 3, *col.* 173. See also *T.* iv. *Comm. in Isai. col.* 816, *B.*

"The Saviour of mankind celebrated the passover in an upper chamber . . . made ready for the spiritual banquet, where He delivered to His disciples the mystery of the body and

[1] Ipse conviva et convivium: ipse comedens et qui comeditur. Illius bibimus sanguinem, . . . et quotidie in sacrificiis ejus, . . . rubentia musta calcamus. A similar sentence occurs in *t.* vi. *l.* iii. *Comm. in Osee, col.* 125: "Dedi eis esum corporis mei, ipse et cibus et conviva."

[2] Nihil illo ditius, qui corpus Domini canistro vimineo, sanguinem portat in vitro.

[3] Corpus attrectare Domini.

blood, and left us the eternal festival of the immaculate Lamb."—*T.* v. *l.* xii. *Comm. in Ezech. col.* 498.

"No one can understand the sacraments of the passion of the Lord, and of His body and blood according to the majesty of the thing."[1]—*Ib. l.* xiii. *col.* 537.

"*Ye offer polluted bread upon my altar.* We *pollute* the *bread*, that is, the body of Christ, when we approach unworthily to the altar, and, impure as we are, we drink the pure blood,[2] and say, *The table of the Lord is contemptible* (*Mal.* i. 7)."—*T.* vi. *Comm. in c.* i. *Mal. col.* 949.

"Besides, we already know that wine is consecrated into the blood of Christ."[3]—*T.* vii. *Comm. in Galat. col.* 509.

St. J. Chrysostom, G. C.—"When ascending to heaven, Elias left nothing else behind him to his disciple but his mantle. With this, said he, have I wrestled with the devil, and taking this be thou also armed against him. . . . Elisæus received that mantle as the greatest inheritance, for indeed it was the greatest inheritance, a more precious one than all gold. And that Elias was now a twofold person, an Elias above, and an Elias below. I know that you reckon that just man blessed, and each one of you wishes to be he. What then if I show you that we who have been initiated have received something else much greater than what he had? For Elias left a mantle to his disciple, but the Son of God, when ascending, left unto us His own flesh.[4] Elias indeed having stripped off his covering (went up), but Christ both left it (His flesh) unto us, and yet retaining it, ascended.[5] Wherefore, let us not be cast down, nor lament, nor fear the difficulties of the times; for He that refused not to pour out His blood for all, and who has given us to partake of His flesh

[1] Nemo potest Passionis Domini, corporisque ejus et sanguinis pro majestate rei sacramenta cognoscere.

[2] Polluimus panem, id est, corpus Christi, quando indigni accedimus ad altare, et sordidi mundum sanguinem bibimus.

[3] In Christi sanguinem vinum consecrari.

[4] *Τὴν σάρκα ἡμῖν κατέλιπε τὴν ἑαυτοῦ.*

[5] *Καὶ ἡμῖν κατέλιπε, καὶ ἔχων αὐτὴν ἀνῆλθε.*

and of His blood again,' what will He refuse to do for our safety?"—*T.* ii. *Hom.* ii. *ad Popul. Antioch. n.* 9, *pp.* 40-1.

"When you are about to approach to the dread and divine table, and to the sacred mystery, do it with fear and trembling, with a pure conscience, with fasting and prayer. . . . Reflect, O man, what a sacrifice thou art about to touch; what a table thou art going to approach; think that, though dust and ashes, thou receivest Christ's body and blood. Were even a king to invite you to a banquet, you recline at table with fear, and receive the food that is before you reverently and silently; whilst, when God invites you to His own table, and sets before you His own Son,[1]—the heavenly powers standing round with fear and trembling, and the cherubim hiding their faces, the seraphim crying out with dread, Holy, holy, holy Lord,—dost thou approach with shouting and confusion to this spiritual banquet?"—*T.* ii. *In Diem Nat. Jesu Christ. n.* 7, *p.* 430.

"That pure and spotless body is now at the right hand of the Father. And seeing that I have made mention of the Lord's body, I must conclude this discourse by addressing a few words to you concerning it. I know that many amongst us, as is usual at this feast, are hastening to this sacred table. It were indeed befitting, as I have often before said to you, not to celebrate feasts, when we are about to communicate, but to cleanse the conscience, and then touch that sacred sacrifice. For whoso is defiled and unclean is not fit even on a feast, to partake of that holy and awful flesh.[2] . . . But as this, I know not how, is overlooked by some; and many, filled with countless evils, when they see the feast arrive, as if pushed on by the day, touch the sacred mysteries, which it is not lawful for men so disposed even to gaze on: those that are known to us we will ourselves utterly repel; and those unknown to us we will leave to God. [Having found fault with

[1] Τῆς σαρκὸς ἡμῖν μεταδοὺς καὶ αὐτοῦ τοῦ αἵματος πάλιν.

[2] Τὸν ἑαυτοῦ προτιθέντος Υἱόν.

[3] Μετέχειν τῆς ἁγίας ἐκείνης καὶ φρικώδους σαρκὸς.

their tumultuous way of coming to the sacred table, he proceeds:] Do you wish me to tell you whence this confusion and noise arises? It is because we do not during the whole service close the doors upon you, but allow you, before the last thanksgiving, to retire, and go home: which in itself is a matter of a good deal of contempt. What dost thou, O man? Whilst Christ is present, the angels standing round, this awful table lying before thee, while thy brethren are being still initiated, leaving them thou retirest. . . . He gives thee to partake of His flesh,[1] whilst thou dost not even make Him a return in words, nor givest Him thanks for what thou hast received."—*T.* ii. *Hom. De Bapt. Christi, n.* 4, *pp.* 441-2.

"That paschal lamb was a type of another spiritual lamb, and a sheep (was a type) of a sheep. The former indeed was a shadow, but the latter the verity.[2] And when the sun of justice appeared, the shadow thenceforward ceased: for when the sun is risen, the shadows disappear. For this cause then on that same table there are both passovers,—that of the type, and that of the verity. For as painters, on the same table, both draw the lines, and cast the shade, and then put on the true colors; so also did Christ on that same table: He both described the typical passover and added the real. . . . Formerly, there was a Jewish passover, but it has now passed away, and there followed that spiritual passover which Christ then delivered. For whilst they were eating and drinking, He says, having taken bread, He broke and said, *This is my body which is broken for you for the remission of sins.* The initiated understood what is said. And again the chalice, saying, *This is my blood which is shed for many for the remission of sins.* And Judas was present when Christ said this. This is that body which thou hast sold, oh Judas, for thirty

[1] *Αὐτός σοι τῆς σαρκὸς μεταδίδωσι.*

[2] *Ἀλήθεια.* The way in which St. Chrysostom uses this word may be seen from the following sentence: "Let all heretics blush; let those hide themselves who say that He came in appearance only, and not in verity (*δοκήσει καὶ οὐκ ἀληθείᾳ*)."—*T.* xii. *Hom.* 4. *in Ep. ad Heb. n.* 4, *p.* 62.

pieces of silver: this is that blood for which,[1] a little while since, thou hast made that shameful bargain with the impious Pharisees. Oh, the loving-kindness of Christ! Oh, the folly, the madness of Judas!—for Judas sold Him for thirty pieces of silver; but Christ, even after this, refused not to give that very same blood that was sold,[2] for the remission of his sins that sold it, had he but wished it. Judas was present, and was a sharer of that sacred table. . . . But it is, at length, time to approach to this awful table. Wherefore, let us come unto it with becoming sobriety and watchfulness: and let no one be any longer a Judas; no one wicked; no one envenomed; no one bearing one thing on his lips, and another in his mind. Christ is present, and now He that set forth that table, the same sets forth this now. For it is not man that makes the things that lie to open view become Christ's body and blood, but that same Christ that was crucified for us. The priest fulfilling his office, stands pronouncing those words: but the power and the grace is of God. *This is my body*, He says. This word transmutes the things that lie to open view.[3] And as that word that said, *Increase and multiply, and fill the earth*, was pronounced indeed but once, but through all time is actually operative on our nature for the procreation of children; so also that word uttered but once, makes (operates) from that time to this, and till His own advent, the sacrifice perfect,[4] at every table in the churches."—*T.* ii. *Hom.* i. *de Prodit. Judæ*, *n.* 5, 6, *pp.* 451-53. The above occurs again, almost word for word, in the next *Hom. de Prodit. Judæ*, *pp.* 464-65.

"We lately read to you that law of Paul, regarding the communion of the mysteries, which lies on all the initiated. That

[1] *Τοῦτό ἐστι τὸ σῶμα, ὃ ἐπωλήσας . . . τοῦτό ἐστι τὸ αἷμα, ὑπὲρ οὗ.*

[2] *Αὐτὸ τὸ αἷμα τὸ πραθέν.*

[3] *Οὐδὲ γὰρ ἄνθρωπός ἐστιν ὁ ποιῶν τὰ προκείμενα γενέσθαι σῶμα καὶ αἷμα Χριστοῦ, ἀλλ' αὐτὸς ὁ σταυρωθεὶς ὑπὲρ ἡμῶν Χριστός. Σχῆμα πληρῶν ἕστηκεν ὁ ἱερεὺς (figuram implens stat sacerdos) . . . τοῦτο τὸ ῥῆμα μεταῤῥυθμίζει τὰ προκείμενα.*

[4] *Τὴν θυσίαν ἀπηρτισμένην ἐργάζεται.*

law is as follows: *Let each one prove himself, and so eat of that bread, and drink of that chalice. For he that eateth and drinketh*, he says, *unworthily of the Lord, shall be guilty of the body and of the blood of the Lord.* This law we read unto you, and we also expounded the meaning of the passage. We declared what it is that *he shall be guilty of the body and of the blood of the Lord;* that such a one shall undergo as great a chastisement, as was that which they have to endure who crucified Christ. For as those murderers were guilty of blood, so also they who partake unworthily of the mysteries. For this it is: *he shall be guilty of the body and of the blood of the Lord.* That declaration seemed to be much exaggerated, and the threat to be insupportable: and I added a consideration drawn from an example which was very much to the purpose. For, as I said, whether a man rend the royal purple robe, or defile it with filth, he equally insults him that wears it. So also assuredly, in this case, both they who made away with the Lord's body, and they who receive it in an unclean soul, equally outrage that royal vesture. The Jews tore it indeed on the cross, and he defiles it that receives it in an unclean soul."[1]—*T.* ii. *Non esse ad grat. Concionand. n.* 1, *pp.* 785-6.

[1] *Διέρρηξαν μὲν οὖν αὐτὸ Ἰουδαῖοι τῷ σταυρῷ, μολύνει δὲ καὶ ὁ ἀκαθάρτῳ δεχόμενος αὐτὸ ψυχῇ.* The following is from *t.* ii. *Hom.* ix. *de Pœnit. pp.* 412-3. Saville and Tillemont account all the nine homilies *de Pœn.* genuine, but the Benedictine editor, whilst he admits the six first, expresses a doubt of the genuineness of the three last, though he puts them amongst the authentic works. See *Monit. t.* ii. *pp.* 326-8. "Wonderful! whilst the mystic table is prepared; while the Lamb of God is slain for thee; the priest is striving for thee; a spiritual fire is bursting forth from the spotless table; the cherubim standing round; and the seraphim fluttering there; the six-winged spirits hiding their faces; all the incorporeal powers, together with the priest, interceding for thee; the spiritual fire descending; the blood in the chalice emptying itself from that spotless side for thy purification (*τοῦ αἵματος ἐν τῷ κρατῆρι εἰς τὴν κάθαρσιν ἐκ τῆς ἀχράντου πλευρᾶς κενουμένου*), fearest thou not; art thou not ashamed to be found a deceiver at this dread hour? Regard it not as bread, nor account it as wine,—for not as other food does it pass into the privy,—God forbid! Think not this. But as wax approached to fire gives it none of its substance, nothing remains, so also here account that the mysteries are consumed by the substance of the body (*ἀλλὰ ὥσπερ κηρὸς*

"I will also say something more; let the initiated attend. When He needs to nourish thee, He spares not His own flesh; when He needs to give thee to drink, He spares not even His own blood."[1]—*T.* iii. *Hom. in illud, Vidua Eligatur, n.* 16, *p.* 389.

Explaining the various titles given to Christ, "'Why is He called a table?' because, when made partaker of the mysteries, I eat Him."[2]—*T.* iii. *Hom. de Capto Eutrop. n.* 8, *p.* 469.

"Neither did the evil stop here. But the soldiers—some of whom, we know, were not initiated—entering into where the holy things were deposited,[3] both saw everything that was there; and the most holy blood of Christ,[4] as (will happen) in so great a tumult, was spilt upon the clothes of the aforenamed soldiers."—*T.* iii. *Ep.* i. *Innoc. pp.* 618-9.[5]

"Consider also where else wine became of use, and tremble, O man. For the subject-matter of the good things of our salvation is perfected by means of this.[6] The initiated under-

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πυρὶ προσομιλήσα οὐδὲν ἀπουσιάζει, οὐδὲν περισσεύει). (The Benedictine translation differs from the one given: Quemadmodum enim cera igni admota, nihil substantiæ amittitur, nihil superfluit.) Wherefore, when ye approach, ye will not think that ye partake of the divine body as from a man, as from the seraphim with the tongs for fire (or, of fire as from the seraphim with the tongs) which Isaias saw; reckon that ye partake of the divine body, and as if cleaving with your lips to that divine and spotless side, so let us partake of the saving blood (*καὶ ὡς τῆς θείας καὶ ἀχράντου πλευρᾶς ἐφαπτόμενοι τοῖς χείλεσιν, οὕτω τοῦ σωτηρίου αἵματος μεταλάβωμεν*)."—*T.* ii. *Hom.* ix. *De Pœnit. n.* i. *pp.* 412-3.

[1] *Οὐδὲ τῆς σαρκὸς φείδεται τῆς ἑαυτου . . . οὐδὲ τοῦ αἵματος φείδεται.*

[2] *Ἐσθίω αὐτὸν.* [3] *Ἔνθα τὰ ἁγια ἀπέκειντο.*

[4] *Τὸ ἁγιώτατον αἷμα τοῦ Χριστοῦ.*

[5] In this third volume occurs the *Epist. ad Cæsarium Monachum*, the Greek of which has been but in part recovered. It contains two passages, the first at *p.* 897, and the second at *pp.* 898-9, both very clearly establishing the real presence in the holy eucharist, though the former, the Greek of which is not recovered, has been said to be opposed to *transubstantiation.* That this is not the case has been shown by Harduin and by the *BB. Ed. Monit. pp.* 892-3. Be this as it may, as the Benedictine editors have proved the letter not to be St. Chrysostom's, it does not come within the range of the present work to cite and illustrate it.

[6] *Ἡ γὰρ ὑπόθεσις τῆς σωτηρίας ἡμῶν τῶν ἀγαθῶν διὰ τούτου τελεῖται.*

stand what is said."—*T.* iv. *Hom.* xxix. *in Genes. p.* 331. See also *Ib. Hom.* lxv. *n.* 3, *p.* 740.

"We eat not the manna, but we feed on the Lord's body; we drink not water from a rock, but blood from His side."[1]—*T.* v. *in Ps.* xlvi. *n.* 2, *p.* 226. See also *Ib. in Ps.* cxxiii. *in fine, p.* 417.

"When thou art going to approach to the sacred table, consider too that the King of all is present there, for indeed He is present really,[2] thoroughly acquainted with each one's disposition, and seeing who comes with becoming holiness, who with a wicked conscience, with impure and foul thoughts, with evil deeds."—*T.* vi. *In Illud, Vidi Dom. n.* 4, *p.* 165.

"Hasten to Bethlehem, where is the house of that spiritual bread. And though thou be a shepherd, and came thither, thou shalt see the child in an inn; and though thou be a king, and come not near, nothing will thy purple avail thee; though thou be one of the Magi, this will be no hindrance eto thee, provided only thou come to honor and to worship, and not to tread under foot the Son of God; provided thou do this with trembling and joy, for it is possible for these to be found together. But see that thou be not like Herod and say, *That I may come and adore Him*, and when thou hast come, be of a mind to put him out of the way. For to him are they likened who partake of the mysteries unworthily. For such a one, it is said, *shall be guilty of the body and of the blood of the Lord.* For even they have within themselves a tyrant that is grieved at Christ's kingdom, mammon to wit, more lawless than Herod. . . . Which of you, though benefited in a thousand ways, has traversed so great a distance for Christ as those barbarians (the Magi); yea rather, those wiser than the wisest philosophers? And why do I say so great a distance? For many of our women are so delicate as not to cross a single street, even to behold Him upon the spiritual manger,[3] unless they be carried by mules. . . .

[1] *Αἷμα ἀπὸ πλευρᾶς.*

[2] *Νομίζει ἐκεῖ καὶ τὸν βασιλέα τῶν ἁπάντων παρεῖναι, καὶ γὰρ πάρεστιν ὄντως.*

[3] *Ἐπὶ τῆς φάτνης τῆς πνευματικῆς.*

And these barbarians indeed, for Him, completed so great a journey, before seeing Him; whilst thou, even after seeing Him, dost not rival them, but leaving Him after having seen Him, thou runnest to see the actor, and seeing Christ lying in the manger,[1] thou leavest Him, to gaze at women on the stage. What thunderbolts do not these things deserve. For tell me, should any promise to introduce thee into a palace, and to show thee the king seated (on his throne), wouldst thou prefer the theatre to beholding this? And this, though there were nothing to gain there. Whilst here, a spiritual fountain of fire wells forth from this table, and this thou leavest and runnest to the theatre, to see women swimming, and nature openly dishonored, leaving Christ sitting by the well. Yea, for even now He sits by the well, not conversing with the Samaritan woman, but with a whole city, yea, perhaps, even now with one Samaritan woman. For no one is even now with Him, but some with their bodies, and some not even with those. But nevertheless He goes not away, but remains and asks of us to drink, not water, but holiness, for 'the holy things He gives to the holy.' For neither does He furnish us with water, but living blood:[2] a symbol is it indeed of death, but it has become the cause of life. But, leaving that fountain of blood, that awful cup, thou goest thy way unto the fountain of the devil, to see harlots swimming."—*T.* vii. *Hom.* vii. *in Matth. n.* 5, 6, *pp.* 130-2.

"On this account also did Paul say, *Be ye thankful*, for the remembrance of and continued thankfulness for a benefit is the best preservative of that benefit. And therefore also the awful mysteries, so replete with great salvation, which are celebrated at each assembling, are called a Eucharist, because they are a commemoration of many benefits, and show forth the very head of God's providence, and because they in all ways prepare us to be *thankful*. For if the being born of a virgin was a great marvel, and the evangelist, struck with awe, said, *Now all this was done*, the being also slain, what

[1] *Κείμενον τὸν Χριστὸν ὁρῶν ἐπὶ τῆς φάτνης.* [2] *Αἷμα ζῶν.*

place shall we find for that? tell me. For if the being born is called *all this*, the being crucified, and the pouring out His blood for us, and the giving Himself to us for a spiritual feast and banquet, what can that be called? Let us therefore give thanks to Him without ceasing. . . . And for this cause does the priest call upon us to give thanks for the whole world, for those that have gone before us (or, for the former things), for those that are now, for those that have been born hitherto, for those that shall henceforward be, whilst that sacrifice lies to open view."—*T.* vii. *Hom.* xxv. *in S. Matt. n.* 3, *p.* 352.

"And dost thou not remember that water that was poured over thy face, that sacrifice that adorned thy lips, that blood that reddened thy tongue?"[1]—*Ib. Hom.* xxx. *in S. Matt. in fine, p.* 402.

"And to pass over the rest, let us recollect ourselves, as many as partake of the mysteries unworthily: how such are guilty of the body and blood of Christ. So that when thou namest a murder, take into account thyself also. For he indeed has murdered a man, whereas thou art guilty of the slaughter of the Lord."—*Ib. Hom.* xxxvi. *n.* 4, *p.* 465.

Extolling charity, he says: "For dost thou not account it a great thing to furnish the cup out of which Christ is going to drink, and to put it to His lips? Dost thou not see that to the priest alone is it lawful to give the cup of the blood? . . . Reflect that a priest of Christ thou becomest, giving with thine own hand, not flesh, but bread, not blood, but a cup of cold water."[2]—*Ibid. Hom.* xlv. *n.* 3, *p.* 539.

"Let us also touch the hem of His garment; yea rather, if we will, we have Him entire. For indeed even His body is set before us now;[3] not His garment only, but even His body; not so that we may touch it only, but so even that we may eat and

[1] *Τοῦ αἵματος τοῦ φοινίξαντός σου τὴν γλῶτταν.*

[2] *Ἰδίᾳ χειρὶ διδοὺς, οὐ σάρκα, ἀλλ' ἄρτον, οὐχ' αἷμα, ἀλλὰ ψυχροῦ ὕδατος ποτήριον.*

[3] *Καὶ γὰρ καὶ τὸ σῶμα αὐτοῦ πρόκειται νῦν ἡμῖν.*

be filled. Therefore let us approach with faith, each one that has an infirmity. For if they who touched the hem of His garment drew from Him so much virtue, how much more they who possess Him entire? But to approach with faith is not merely to receive what lies to open view, but also to touch with a clean heart; to be so disposed as coming to Christ Himself. For what if thou hear no voice? But thou seest Him lying (before thee); yea, rather thou also hearest His voice, whilst He is speaking through the evangelists. Believe ye, therefore, that even now it is that supper, whereat Himself reclined. For in nothing does that differ from this.[1] For neither did man make this, and Himself that, but Himself (makes) both this and that. When, therefore, thou beholdest the priest distributing to thee, do not account that it is the priest that does this, but that it is the hand of Christ that is stretched out.[2] [He illustrates this by baptism.] He that hath given thee the greater thing, that is, hath set Himself before thee, much more will He not disdain also to distribute to thee that body. Let us then, both priests and subjects, hear what has been vouchsafed to us: let us hear and tremble. He has given us to be filled with His holy flesh; He has set before us Himself sacrificed. Wherefore what excuse will there be for us, when feeding on such things, if we sin in such ways? When eating a lamb, we become wolves; when feeding on a sheep, we plunder like the lions. For this very mystery enjoins to purge away not merely rapine, but even the slightest enmity, at all times. For indeed this mystery is a mystery of peace; it suffers not to cleave to riches. For if He, for our sakes, spared not Himself, of what should we be deserving, if sparing of wealth, and unsparing of a soul for which He spared not Himself? Upon the Jews indeed God bound the feasts each year as a memorial of their special benefits, but on thee, day by day, so to speak, by means of these mysteries. Be not, therefore, ashamed of the Cross:

[1] *Οὐδὲν γὰρ ἐκεῖνο τούτου διενήνοχεν.*

[2] *Ἀλλὰ τὴν τοῦ Χριστοῦ χεῖρα εἶναι τὴν ἐκτεινομένην.*

for these are our venerable things; these are our mysteries; with this gift are we adorned; with this made beautiful. Even though I should say that He stretched out the heaven and the earth, and spread out the sea, He sent prophets and angels, I say nothing that is equal. For the chief of His good things is this, that He spared not His own Son, in order to save His alienated servants. Wherefore let no Judas draw nigh to this table; no Simon; for indeed both these men perished through avarice. Let us therefore flee from this gulf; nor deem it sufficient for us unto salvation, if after stripping widows and orphans, we offer for the table a golden and jewelled cup. For if thou wouldst honor the sacrifice, offer that soul for which also it was slain. . . . That table was not at that time of silver, nor that cup of gold, out of which Christ gave to His disciples His own blood,[1] but precious were all those things and awful, in that they were full of the spirit. Wouldst thou honor the body of Christ? Despise Him not when naked; nor here honor Him with silken garments, but out of here neglect Him when perishing from cold and nakedness. For He that said, *This is my body*, and by His word confirmed the fact, the same said, *Ye saw me hungry and gave me not to eat*, and, *inasmuch as you did it not to one of these least, neither did you do it to me.* . . . Do thou honor Him with that honor which He ordained, spending thy wealth on the poor. For God has not need of golden vessels, but of golden souls."—*T.* vii. *Ibid. Hom.* 51, *n.* 23, *pp.* 581-3.

The following passages occur in his homily on the words of Institution, as given by St. Matthew. Having shown that the Jewish passover was a type of the last supper, he says, "And He did away with the chiefest of these feasts, transferring them to another most awful table; and He says, *Take, eat, this is my body which is broken for you.* And how was it that on hearing this they were not troubled? Because many and great things had He addressed to them previously

[1] Ἐξ οὗ ἔδωκε τοῖς μαθηταῖς ὁ Χριστὸς τὸ αἷμα τὸ ἑαυτοῦ.

concerning this. . . . And He calls it *the blood of the New Testament*, that is, of the promise of the new law. For this promise had He made of old, and this confirms that covenant that is in the new (law). And as the old had sheep and calves, so also has this the blood of the Lord. . . . *This is my blood*, He says, *which is shed for the remission of sins.* But this He said, thereby showing, that both the passion and the cross are a mystery, and thereby again comforting His disciples. And as Moses says: *This is an everlasting memorial unto you:* so also He, *in commemoration of me*, until I come. For this cause too, He says, *With desire have I desired to eat this passover*, that is, to distribute unto you the new things, and to give a passover, by which I am going to make spiritual men. And He therefore drank of it. For in order that they might not, on hearing these things, say, 'What then? do we drink blood, and eat flesh?' and they would be troubled then (yea, for when He initiated a discourse concerning these things, many even were scandalized at these very words), in order therefore that they might not be troubled on this occasion, He Himself did this the first, thereby leading them gently unto the communion of the mysteries. For this cause therefore did He also Himself drink His own blood.[1] . . . Wherefore let us on every occasion obey God, and gainsay nothing, even though what is said seem contrary to our reasoning and sight: but let His word be more powerful than both, than reasoning and sight.[2] Even so let us act in the matter of the mysteries; not looking merely on the things laid out, but holding fast His words. For His word is indeed incapable of being deceived; but our senses are very easily deceived.[3] That has never failed, but this is for the most part deceived. Wherefore since that word says, *This is my body*, let us both be persuaded and believe, and look on it with the eyes of the understanding. For Christ has delivered to us nothing to be per-

[1] Τὸ ἑαυτοῦ αἷμα καὶ αὐτὸς ἔπιεν.

[2] Ἕστω καὶ λογισμῶν καὶ ὄψεως κυριώτερος τοῦ λόγος.

[3] Ἡ δὲ αἴσθησις ἡμῶν εὐεξαπάτητος.

ceived by the senses, but everything to be apprehended by the understanding in things perceptible by the senses.[1] For so also in baptism, by means of a thing that is perceptible to the senses, there takes place that gift of the water, generation, yea, regeneration, or renewal. For wert thou indeed incorporeal, He would have delivered to thee those same incorporeal gifts without covering;[2] but since the soul is united to a body, He delivers to thee in things perceptible to the senses the things to be apprehended by the understanding. How many nowadays say, 'Would that we could look upon His form, His figure, His raiment, His shoes.' Lo! thou seest Him, touchest Him, eatest Him.[3] And thou desirest to see even His vesture, but He gives Himself to thee, not to look upon only, but even to touch, and eat, and receive within thee. . . . Wherefore we must watch at all times; yea, for no slight punishment lies on those who receive unworthily. Think how indignant thou art against him that betrayed, against those that crucified Him. See to it then, lest thou also become *guilty of the body and blood of Christ.* They slew that most holy body, but thou, after so great benefits, receivest in an unclean soul. For neither was it enough for Him to become man, nor to be scourged and slain, but He also commingles Himself with us, and not by faith only, but also in very deed does He make us His body. Wherefore, than what ought not he to be more pure who enjoys so great a sacrifice? (Purer) than any solar ray should that hand be that divides that flesh;[4] that mouth that is filled with spiritual fire; that tongue that is reddened with that most awful blood. Think how thou hast been honored. What a table thou enjoyest. That which when the angels look upon they tremble, and dare not without dread regard fixedly by reason of the brightness that emanates thence,

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[1] *Οὐδὲν γὰρ αἰσθητὸν παρέδωκεν ἡμῖν ὁ Χριστὸς· ἀλλ' αἰσθητοῖς μὲν πράγμασι, πάντα δὲ νοητὰ* (but, in [or, by] things perceptible to the senses, though all is matter for the understanding).

[2] *Γυμνὰ.* [3] *Ἰδοὺ αὐτὸν ὁρᾷς, αὐτοῦ ἅπτῃ, αὐτὸν ἐσθίεις.*

[4] *Ταύτην διατέμνουσαν τὴν σάρκα.*

with that are we nourished, with that commingled, and have become one body and one flesh of Christ. *Who shall declare the powers of the Lord; and who shall make known all His praises?* (*Ps.* cv. 2). What shepherd feeds the sheep with his own limbs? And why name a shepherd? There are often mothers, who after the pains of labor consign their children to other nurses; but He suffered not this, but Himself feeds us with His own blood,[1] and by every means entwines us with Himself. . . . The works that lie before us are not of human power. He who, on that occasion, did these (works) at that supper, He also now effects the same. We have an order of ministers; but He that sanctifies and that transmutes these things, is Himself.[2] Let no Judas be present, no avaricious person. If any be not a disciple, let him withdraw: this table receives not those who are not such. For, *With my disciples*, He says, *I make the passover*. This is that very same table, and it has nothing that is less. For not this does Christ make, and man that, but Himself both this and that. [He then instructs the deacons to repel all known unworthy persons.] But if thou dare not, bring him to me: I will not suffer these things to be dared. I will lay down my life sooner than I will give the Lord's blood unworthily."—*T.* vii. *Hom.* 82, *in Matth. n.* i. 4-6, *pp.* 883-4, 889-90-91.

The next volume of St. Chrysostom contains his *Homilies on St. John's Gospel*. *Homilies* 55, 56, 57, are employed in explaining that portion of the *sixth chapter* which regards the eucharist. As those homilies extend from *p.* 301 *to page* 325, they cannot be given entire in this collection, which is the more to be regretted as St. Chrysostom's comment furnishes direct answers to the objections raised against the Catholic interpretation, see especially *pp.* 312, 313, 320. The following extracts will suffice to show St. Chrysostom's opinion of this portion of holy writ. "*Who will give us of His flesh that we may be filled* (*Job* xxxi. 31). Yea, then, Christ also has

[1] Οἰκείῳ αἵματι.

[2] Ὁ δὲ ἁγιάζων αὐτὰ καὶ μεταδκευάζων, αὐτός.

done this, leading us to greater love, and demonstrating that love of His which He bore us, He has granted, to those who desire Him, not merely to gaze on Him, but also to touch, and eat, and fix their teeth in His flesh,[1] and to be conjoined to Him, and to satiate their love indeed. As lions therefore breathing fire, so let us come from that table, become terrible to the devil, and contemplating our Head, and that love which He has shown towards us. Parents indeed have often given their children to others to feed, but 'not so I,' says Christ, 'but I feed mine with (my) flesh; I set myself before you; my will being that you shall all be ennobled, and holding out to you as regards future things glad expectations. For He that has given Himself unto you here, much more will He do so in the world to come. I was willing to become your brother; for you I partook of flesh and blood, again do I give to you that same flesh and blood whereby I became your relative.'[2] This blood effects for us that blooming kingly image; his begets beauty unrivalled; this suffers not the soul's dignity to fade away, irrigating and nourishing it continually. For the blood that is formed within us from our food, does not at once become blood, but something else; but not so this, but it at once irrigates the soul, and infuses a mighty power. This blood, worthily received, drives away demons, and keeps them far aloof from us, but summons angels to us, and the Lord of angels. For wheresoever they behold the Lord's blood, demons fly, and angels crowd in haste. This blood when poured out washed the whole world; [and continuing language equally emphatic, he then says:] Awful in truth are the mysteries of the Church; awful in truth the altar. There arose in Paradise a fountain welling forth rivers that could be seen; from this table there springs a fountain that sends forth spiritual rivers. . . . This fountain is the fountain of light, emitting rays of truth. Round this the powers above take

[1] *Ἐμπῆξαι τοῦς ὀδόντας τῇ σαρκὶ.*

[2] *Ἐκοινώνησα σαρκὸς καὶ αἵματος δι' ὑμᾶς, πάλιν αὐτὴν ὑμῖν τὴν σάρκα καὶ τὸ αἷμα δι' ὧν συγγενὴς ἐγενόμεν, ἐκδίδωμι.*

their stand, looking into the beauty of its streams, since they more clearly see into the power of the things that lie to open view, and their inaccessible splendors. . . . What wonder then that the same punishment awaits those who receive that body with an unclean soul, as those who tore it with the nails?"—*T.* viii. *Hom.* xlvi. *in Joan. n.* 3, 4, *pp.* 314-16. See also *T.* ix. *Hom.* viii. *n.* 8, *p.* 558.

Commenting on 1 *Cor.* x. 16, he says, "What sayest thou, O blessed Paul? In thy wish to abash the hearer, and in making mention of awful mysteries, *a chalice of benediction* dost thou call that fearful and most awful cup? 'Yea,' says he, 'for the expression is no slight one. For when I say a *benediction*, I unfold the whole treasure of God's bounty, and recall to mind those mighty gifts.' Very faithfully and fearfully did he speak. For what he says is this: 'That this which is in the cup, is that same which (flowed) from His side, and thereof do we partake.'[1] But he called it a *chalice of benediction*, because holding it in our hands, we so sing His praises filled with wonder and with awe at the ineffable gift; giving thanks that He also poured forth this self-same blood (or cup), that we might not continue in error; and not only poured it out, but also imparted of it to all of us. 'So that if thou desire blood,' says he, 'redden not the altar of the idols with the slaughter of irrational creatures, but my altar with my blood.' What more awful than this? Tell me what more fatherly kind? This too is what lovers do, when they see those whom they love desiring what belongs to strangers, and despising their own, by giving of their own they induce them to refrain from what belongs to those others. But lovers indeed display this liberality, in money, garments, and goods, but in blood none ever (did so). But Christ herein also showed His care, and His ardent love towards us. And in the old law indeed, seeing that they were in a more imperfect state, the blood that they offered up to idols even He submitted to re-

[1] *Τοῦτο, τὸ ἐν τῷ ποτηρίῳ ὂν, ἐκεῖνό ἐστι τὸ, ἀπὸ τῆς πλευρᾶς ῥεῦσαν, καὶ ἐκείνου μετέχομεν.*

ceive, in order to withdraw them from those idols, which very thing again was an act of unspeakable fatherly love: but here He has transferred the sacred office to that which is more awful and magnificent, having changed the very sacrifice (victim) itself, and instead of the slaughter of irrational creatures having commanded to offer up Himself.[1]

"*The bread which we break is it not the communion of the body of the Lord?* Why said he not the participation? Because he wished to signify something more, and to demonstrate how close the union. For we communicate, not by partaking only and by participating, but also by being united. For as that body is united to Christ, so also we are united by means of this bread.

"But why did he add *which we break?* for this indeed in the Eucharist may be seen done, but on the cross not so, but even the very contrary to this. For *A bone of Him*, he says, *shall not be broken.* But what He suffered not on the cross, that He suffers in the oblation for thy sake,[2] and submits to be completely broken, that He may fill all men.

[Passing by, for brevity, his explanation of the phrases *the partaking of the body;* and, *For as being many we are one bread, one body, all that partake of one bread,* he continues:] "For neither did He simply give us His own body; for because the former nature of the flesh that was fashioned out of earth had from sin been deadened, and become destitute of life, He brought in, as one may say, another mass and leaven, that flesh of His, which by nature indeed is the same, but free from sin, and full of life, and to all He gave to partake of it, in order that being nourished with this, and having put aside that former one that was dead, we might, by means of the table, be commingled unto the life that is immortal.

"*Behold Israel according to the flesh; are not they that*

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[1] Τὴν θυσίαν αὐτὴν ἀμείψας, καὶ ἀντὶ τῆς τῶν ἀλόγων σφαγῆς ἑαυτὸν προσφέρειν κελεύσας.

[2] Ὅπερ οὐκ ἔπαθεν ἐπὶ τοῦ σταυροῦ, τοῦτο πάσχει ἐπὶ τῆς προσφορᾶς διὰ σέ.

eat of the sacrifices, partakers of the altar? 18. . . . Do thou consider with me, how, with regard to the Jews, he said not, 'they are partakers with God,' but *They are partakers of the altar;* yea, for what was placed thereon was burnt, but as regards the body of Christ not so. But how? It is the communion of the body of the Lord: for not of the altar, but of Christ Himself do we become partakers.[1]

"These things, therefore, my beloved, we also knowing, let us look to the brethren, and preserve unity with them; for unto this, does that sacrifice, the fearful and awful, lead us, enjoining on us especially to approach with unanimity and ardent love, and become thereby *eagles*, so to take our flight to heaven. For *where the carcass is, there also are the eagles*, calling His body a carcass on account of His death. . . . For if one would not inconsiderately receive a king,—why say I a king, for not even a king's robe would one inconsiderately touch with unclean hands,—were he even in solitude, alone, and no one present. . . . Now, that body of Him who is God over all, that body the spotless, the pure, the associated with the divine nature itself,[2] whereby we are and live, whereby the gates of death were broken down, and the sanctuaries of heaven opened, shall we receive this with so great insolence? Let us not, I beseech you, let us not slay ourselves through want of reverence, but with all awe and purity approach to it. And when thou seest it set before thee, say to thyself, 'Through this body I am no longer earth and ashes, no longer a bondsman, but free; because of this I hope for heaven, and to receive the good things therein, life immortal, the portion of angels, converse with Christ: this is the body,[3] which, nailed and scourged, death could not stand against: this the body which even when the sun saw crucified, he turned aside his rays: on account of this both the veil was then rent, and rocks riven, and all earth shaken: this is that very body[4] which was

[1] *Αὐτοῦ τοῦ Χριστοῦ κοινωνοὶ γινόμεθα.*

[2] *Τὸ τῇ θείᾳ ἐκείνῃ φύσει ὁμιλῆσαν.*

[3] *Τοῦτο τὸ σῶμα.* [4] *Τοῦτο ἐκεῖνο τὸ σῶμα.*

blood-stained, pierced with a lance, and which welled forth those saving fountains, one of blood, one of water, for the whole world.'

"Wouldst thou also, from other sources, learn its strength? ask her who had the issue of blood; . . . ask the sea that bore it on its back; ask even the devil himself, and say, 'Whence hast thou that incurable wound? whence hast thou no longer any strength? whence art thou a captive? . . .' and he will give no other answer, but 'That body that was crucified.' [Continuing similar language, he next says,] This is that body which He gave to us both to hold and to eat—an act of intense love. For those whom we kiss vehemently, we often bite. Wherefore also Job, pointing out the love of his household towards him, said, that they often, in their exceeding love for him, said, *Who will give us of his flesh to be filled* (*Job* xxxi. 31). So also Christ gives us of His flesh to be filled, drawing us on to greater love.

"Let us, therefore, approach unto Him with fervor and burning love, and let us not have to endure punishment. For in proportion as we were greatly benefited, in that same are we more exceedingly punished, when we show ourselves unworthy of the benefit. This is the body which even lying in the manger, Magi reverenced.[1] . . . Wherefore let us imitate if it be but these barbarians, we the citizens of heaven. For they indeed when beholding Him in the manger, and in a shed, and seeing nothing such as thou dost now, approached with great awe; but not in a manger dost thou see Him, but on an altar; not a woman holding Him, but a priest standing by; and the spirit with great beneficence hovering over the things that lie before thee. Not simply that very same body dost thou gaze on, as they,[2] but thou knowest both its power, and the whole economy, and art ignorant of none of the things done by it, having been initiated with care into all things. Let us, therefore, rouse ourselves and tremble, and exhibit a piety far greater

[1] *Τοῦτο τὸ σῶμα καὶ ἐπὶ φάτνης κείμενον ἠδέσθησαν Μάγοι.*

[2] *Οὐχ ἁπλῶς αὐτὸ τοῦτο τὸ σῶμα ὁρᾷς, ὥσπερ ἐκεῖνοι.*

than that of those barbarians, that we may not heap fire on our own heads by approaching inconsiderately and at hazard. But I say these things, not that we approach not, but that we approach not inconsiderately. For as the approaching at hazard is dangerous, so not to communicate of these mystic suppers, is famine and death. For this table is the sinews of our souls, the bond of our mind, the foundation of our confidence, the hope, the safety, the light, the life. With this sacrifice having departed *thither*, with much confidence shall we ascend the sacred threshold, fenced round on every side as with a kind of golden armor. And why speak I of what is to be? for here the mystery makes earth a heaven to thee. Open at least the gates of heaven, and look through, yea rather not of heaven, but of the heaven of heavens, and then wilt thou see what I now speak of. For that which is there most precious of all, this will I show thee lying upon the earth. For as in royal palaces what is most splendid of all is not walls, or golden roofs, but the body of the king sitting on the throne, so also in heaven the body of the King. But this it is now in thy power to see upon earth. For not angels, not archangels, not heavens, nor heavens of heavens, but Him who is Lord of these do I show thee.[1] Seest thou how thou beholdest on earth that which is most precious of all? Yea, dost thou not behold only, but also touch? And dost thou not touch only, but also eat, and having received go thy ways home? Purify, therefore, thy soul, prepare thy mind for the reception of these mysteries. For even if thou wert entrusted to carry a king's child with the bravery, the purple and the diadem, thou wouldst cast aside everything on earth; but now that it is no royal child of man, but Him the only-begotten Son of God whom thou receivest,[2] tremblest thou not, tell me, and dost thou not cast from thee all love of the things of this life, and be made beautiful with that adornment only, but still dost thou look towards earth, and love money, and flutter after

[1] *Αὐτὸν τὸν τούτων σοὶ δείκνυμι Δεσπότην.*

[2] *Αὐτὸν τὸν μονογονῆ λαμβάνων τοῦ Θεοῦ.*

gold?"—*T.* x. *Hom.* xxiv. *in Ep.* i. *ad Corin. n.* 1-5, *pp.* 248-49, 251, 253-56.

His commentary on 1 *Cor.* xi. 23-30, furnishes evidence well-nigh as emphatic as the preceding, but the following brief extracts must suffice: "But how says he that *he had received of the Lord?* for he was not present on that occasion, but was one of the persecutors. That thou mayest learn that that table had nothing more than this (table) which comes after it. Yea, for even on this day He it is who both does and delivers all, even as then.[1] . . . 'Remember,' says he, 'that He gave you this mysterious rite the last of all, and in that very night wherein also He was about to be slain for us,[2] He enjoined these things, and having delivered to us that supper, after it He added nothing further.' Next also he narrates the very things that were then done, saying, that *He took bread, and having given thanks He broke*, and said, *Take, eat, this is my body which is broken for you* (24). . . . Yea, Christ gave equally to all, saying, *Take, eat.* He gave the body equally; but dost thou not even give the common bread equally? Yea, for it was broken for all equally, and became a body for all equally. . . . But what is this that He says, that *this chalice is the New Testament?* Because there was also a cup of the Old Testament, the libations and the blood of irrational creatures: for so, after having sacrificed, receiving the blood in cup and bowl, they so made a libation. Since, therefore, instead of animals' blood He brought in that of His own, that no one might be troubled on hearing this, He reminds them of that ancient sacrifice. Next, having spoken of that supper, he connects the things present with the things of that time, in order that, as if on that very same evening, and as though they were reclining on that same couch, and were receiving from Christ Himself this sacrifice, so also now might they be affected. . . . *Therefore whosoever shall eat this bread, or drink*, &c. (27).

[1] *Καὶ γὰρ καὶ σήμερον αὐτός ἐστιν ὁ πάντα ἐργαζόμενος, καὶ παραδιδοὺς, ὥσπερ καὶ τότε.*

[2] *Ἐν αὐτῇ τῇ νυκτὶ, ᾗ καὶ σφάττεσθαι ὑπὲρ ἡμῶν ἔμελλε.*

Why so? because He poured it out, and the thing exhibited a slaughter, (and) no longer a sacrifice. As therefore also they who then pierced Him, pierced Him not that they might drink, but that they might shed (His blood), so also he that cometh for it unworthily, and reaps nothing therefrom. [After inveighing against riotous excess after communion, he says:] And these things thou dost after having enjoyed Christ's table, on that very day wherein it has been vouchsafed to thee to touch with thy tongue His flesh.[1] Wherefore, that these things may not be, let each one of you purify his right hand, his tongue, his lips, which have become a threshold for Christ to tread upon."—*T.* x. *Hom.* 27, *in Ep.* i. *ad Cor. n.* 4-5, *pp.* 287-90.

"But why does *he eat judgment to himself? not discerning the body of the Lord:* that is, not searching, not bearing in mind, as he ought, the greatness of the things that lie before him, not considering the weight of the gift. For if thou shouldst learn accurately who indeed it is that lies before thee, and who He is, (and) to whom He gives Himself, thou wilt need no other argument, but this will be enough to move thee to all vigilance, if thou be not exceedingly fallen."—*Ib. Hom.* xxviii. *n.* 1, *p.* 293.

"In no common way is our mouth honored receiving the body of the Lord."[2]—*Ib. Hom.* xxx. *in Ep.* ii. *ad Cor. n.* 2, *p.* 773.

See also *T.* xi. *Hom.* iii. *in Ep. ad Ephes. n.* 3-5, *pp.* 24-27, the character of which will be plain from the following sentence, taken from *n.* 3, *p.* 24: "And since our discourse is concerning this body, as many of us as partake of that body, as many of us as taste of that blood, bear in mind that we partake of that which in nothing differs from that (body),[3] nor separate, as regards participation; that, of the very body which sitteth above, of that which is adored by angels, of that which

[1] Ἅψασθαι διὰ γλώττης τῶν σαρκῶν αὐτοῦ.

[2] Δεχόμενον τὸ σῶμα τὸ δεσποτικον.

[3] Τοῦ μηδὲν ἐκείνου διαφέροντος οὐδὲ διεστῶτος.

is nigh to the power incorruptible, of this do we taste." See also *Ibid. Hom.* xiv. *n.* 4, *pp.* 123-4.

"The gifts which God bestows are not such as to be the effects of the virtue of the priest. The whole is of grace. It is his part to open his mouth only, but God works all. The priest only fills up a symbol.[1] . . . I am about to say something strange, but be not astonished nor troubled. What then is it? The oblation is the same, whether a common man, or whether a Peter, or a Paul, offer it. It is the same that Christ gave to His disciples, and which the priests now perform. This is in nothing inferior to that,[2] because it is not men that sanctify even this, but the same who also sanctified that. For as the words which God spake are the same which the priest also now utters, so also is the oblation the same, and the baptism that which He gave. Thus the whole is of faith. The Spirit immediately fell upon Cornelius, because he had already done his part, and contributed his faith. And this, therefore, is (his) body as well as that: but he who thinks that this is inferior to that, knows not that Christ is even now present, even now operates."[3]—*T.* xi. *Hom.* ii. *in Ep.* ii. *ad Tim. n.* 4, *p.* 723.

St. Gaudentius of Brescia, L. C.—Explaining *Exod.* xii., he says. "As regards the spiritual excellences prefigured in the narrative in Exodus, where the celebration of the passover is recorded, what is signified by the tenth day, what by the

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[1] *Σύμβολον οὗτος πληροῖ μόνον. Σύμβολον:* Suicer collects passages on this word. It seems to be used of the outward appearances. The following may be adduced as an illustration: "But not finding them (the monks) they set fire to their cells with vine-faggots, burning at the same time all the books both of the old and new law, and a youth, as eye-witnesses testify,—and the symbols of the mysteries (*τὰ σύμβολα τῶν μυστηρίων*)."—*Palladius, Dial. de Vita Chrys. c.* vii. *Galland. t.* viii. *p.* 276.

[2] *Ἡ αὐτή ἐστιν, ἣν ὁ Χριστὸς τοῖς μαθηταῖς ἔδωκε, καὶ ἣν νῦν οἱ ἱερεῖς ποιοῦσιν· οὐδὲν αὕτη ἐλάττων ἐκείνης.* See also the following places in *vol.* xii. *Hom.* viii. *in Ep. ad Hebr. p.* 115; *Hom.* xvii. *p.* 235; *Hom.* iii. *Præsent. Imper. p.* 475.

[3] *Καὶ τοῦτο τοίνυν σῶμά ἐστι, καθ' ἑαυτό· ὁ δὲ νομίζων τοῦτο ἔλαττον ἐκείνου εἶναι, οὐκ οἶδεν ὅτι ὁ Χριστὸς καὶ νῦν πάρεστι, καὶ νῦν ἐνεργεῖ.*

fourteenth, what by the slaying of *the lamb, without blemish, a male of one year*, &c., we must, with the Lord's help, begin to explain to-morrow, but at present those portions only must be selected which cannot be explained in the presence of catechumens, and which nevertheless must necessarily be disclosed to the neophytes. In that typical legal passover, not one lamb, but many were slain. For a lamb was slain in each house, seeing that one could not suffice for all the people, for it was a figure and not the propriety of the Lord's passion.[1] For a figure is not the verity, but a resemblance of the verity: for man was made *after the image of God*, yet is he not therefore God. . . . But under the verity wherein we are, one died for all, and that same one being immolated, throughout *all the houses* of the Church, in the mystery of bread and wine, refreshes, being believed vivifies, being consecrated sanctifies the consecrators. This is the flesh of the Lamb, this is (His) blood.[2] For the bread that came down from heaven says: *The bread that I will give is my flesh for the life of the world.* Rightly, too, by the appearance (species) of wine is also His blood portrayed; for when He says in the gospel, *I am the true vine*, He abundantly declares that all wine that is offered for a type of His passion, is His own blood:[3] for which cause the blessed patriarch Jacob had prophesied of Christ, saying: *He shall wash His robe in wine, and His garment in the blood of the grape* (*Gen.* xlix.) For He was to wash with His own proper blood, His robe, that clothing to wit of our body. Wherefore that same creator and Lord of nature, who out of earth produces bread, out of bread again (for He is both able, and has promised) makes His proper body; and He who out of water made wine, also out of wine made His own

[1] Figura erat non proprietas Dominicæ passionis.

[2] Et idem per singulas ecclesiarum domos in mysterio panis ac vini immolatus reficit, vivificat creditus, consecrantes sanctificat consecratus. Hæc agni caro; hic sanguis est.

[3] Recte etiam vini specie tum sanguis ejus exprimitur . . . satis declarat sanguinem suum esse omne vinum quod in figura passionis ejus offertur.

blood.'—[Having explained *v.* 8-10 in a mystical sense, he adds:] We ought, then, by God's command, to mortify the concupiscences of the flesh, and so receive the body of Christ, who was immolated for us while slaves in Egypt. *For which cause let a man*, as the Apostle says, *prove himself, and so eat of that bread, and drink of that chalice.* But in that it is said that it is *to be eaten in haste*, he enjoins that we receive the body and blood of the Lord, not with a slothful heart, and a mouth that is indifferent and languid, but with all eagerness of soul, as men who truly *hunger and thirst after justice.* For *blessed*, says the Lord Jesus, *are they who hunger and thirst after justice, for they shall be filled.* The admirable lesson before us concludes what has gone before with this most suitable close, *For it is the passover of the Lord. Oh the depth of the riches of the knowledge and wisdom of God!* It is, says he, *the passover of the Lord*, lest thou mightest account earthly what has been made heavenly by Him who passes into that, and who made that His own body and blood.[2] For what we have expounded higher up, as a general rule, concerning the eating of the lamb, is specially to be observed when we taste those divine mysteries of the Lord's passion; so as that thou must neither think it to be, as the Jew, raw flesh and crude blood, and reject it, saying, *How can this man give us His flesh to eat?* nor, in the vessel of a fleshly heart, ever subject by nature to humors, destroy (boil away) the

[1] Ipse igitur naturarum creator et Dominus qui producit de terra panem, et de pane rursus (quia et potest et promisit) efficit proprium corpus; et qui de aqua vinum fecit, et de vino sanguinem suum. In what sense the word *natura* is used by this writer the following passage will show: "We have just heard, in the Gospel, that Jesus, the Saviour of mankind, was invited to the marriage-feast, and that there He changed water into the taste and nature (*naturam*) of wine. And indeed the very history carries with it the stamp of truth. For He who from the beginning established, here blesses, marriage; and by His power He changed into what He willed the creature which He had originally made. And as regards the power of the Almighty, there is nothing in what is done which can cause the slightest doubt to arise in the mind of the believer."—*De Lect. Ev. Tr.* viii. *p.* 95, *t.* v. *Bib. Maxim.*

[2] Ne terrenum putes, quod cœleste effectum est, per eum qui transit in illud, et fecit illud suum corpus et sanguinem.

sacrament itself, accounting it a common and earthly thing, but believe that to have been effected, by the fire of the divine Spirit, which has been announced; because what thou receivest is the body of that heavenly bread, and is the blood of that sacred vine. For when He was delivering the consecrated bread and wine to His disciples, He thus says: *This is my body, this is my blood.* Let us believe, I beseech you, Him in whom we have believed. Truth cannot lie.[1] For this cause, when He was speaking concerning the eating of His body, and the drinking of His blood, to crowds filled with amaze, and murmuring, *This is a hard saying, and who can hear it?* with the view of cleansing away by a heavenly fire those thoughts which I have previously said ought to be avoided, He added as follows: *It is the Spirit that quickeneth, for the flesh profiteth nothing. The words which I have spoken to you are spirit and life.* And therefore are we commanded to eat *the head* of His divinity, *with the feet* of His incarnation, and with these also the more inward mysteries, that so we may believe the whole just as it has been delivered, not breaking that most solid bone of His, *This is my body; this is my blood.*[2] But if *anything* should even now *remain*, in the understanding of any one amongst us, which, after this explanation, he may not comprehend, let it be *burned by the fire* of faith, for *our God is a consuming fire*, purifying, instructing, and illuminating our hearts to understand divine things; that so we may, by His ineffable gift, know the cause and reason (or, nature) of that heavenly sacrifice itself which was instituted by Christ, giving thanks without ceasing."[3]—*De Paschæ Observ. Tr.* ii. *T.* v. *pp.* 946-7, *Bibl. Maxim.*

[1] Neque in olla cordis carnei . . . ipsum decoquas sacramentum, commune illud ac terrenum esse existimans, sed ut per ignem divini Spiritus id effectum, quod annuntiatum est, credas; quia quod accipis corpus est illius panis cœlestis, et sanguis est illius sacræ vitis. Nam cum panem consecratum et vinum discipulis suis porrigeret, sic ait *Hoc est corpus meum* . . . credamus, quæso, cui credidimus. Nescit mendacium veritas.

[2] Non infringentes os ipsius illud solidissimum.

[3] Ut et ipsius a Christo instituti sacrificii cœlestis causam rationemque noscamus inenarrabili dono ejus, sine fine gratias relaturi.

"To us Christ lives; for us He rose again; seeing that He was no more beheld of the Jews; neither, after the resurrection, did He enter into the synagogue of the Jews, but came unto the assembled disciples. He comes in unto us, and shows us the verity of His own venerable body,[1] if so be that we have deserved or deserve to be His disciples."—*Ibid. Tr.* iv. *p.* 949. See also the extracts given under "*Sacrifice.*"

St. Maruthas, G. C.[2]—"*Do this always in commemoration of me.* It was needful and very fitting that this should be done. For if the perpetual participation of the sacraments had not been delivered, whence would posterity have recognized the salvation procured by Christ? Or who would have been able to persuade them, or to bring them to the knowledge of so great a mystery? For this ofttimes, and to very many, was a thing very difficult to be believed. Furthermore, the other faithful of after times would have been deprived of the communion of the body and blood. But now, as often as we approach to the body and blood, and receive them upon our hands, we believe thus—that we embrace His body, and are made of His flesh, and of His bones, as it is written. Yea, for He did not call it a figure and a symbol, but said, truly, *This is my body*, and *This is my blood.*"—*Comm. in Evang. t.* i. *Bibl. Orient. pp.* 179-80, Romæ, 1719.

Fourth Council of Carthage, L. C.—"That a deacon, if ordered, may, in the presence of a priest, administer the eucharist of the body of Christ to the people, if necessity require it."—*Can.* xxxviii. *col.* 1203, *Labb. t.* ii.

CENTURY V.

St. Augustine, L. C.—"She [his mother, St. Monica], the day of her dissolution being at hand, bestowed not a thought upon having her body sumptuously swathed, . . . but only

[1] Et ostendit nobis venerandi sui corporis veritatem.

[2] He was bishop of Tagrit, in Mesopotamia, and flourished about the close of the fourth century. He was the friend of St. J. Chrysostom, but survived him many years. He was still living about the year 410. See *Assem. Bib. Or. t.* i. *pp.* 174-8, whose edition is here used.

desired a commemoration to be made of her at thy altar—at which she had, without the intermission of a day, rendered her service—whence she knew was dispensed the holy victim, by which *the handwriting* [1] *that was against us is blotted out;* by which the enemy, computing our offences, and seeking what to object, and finding nothing in Him in whom we conquer, was triumphed over. Who shall restore to Him the innocent blood? Who restore to Him the price wherewith He bought us, that He may take us from him? Unto the sacrament of which our price [2] thy handmaid bound her soul by the bond of faith."—*T.* i. *l.* ix. *Confess. n.* 36, *col.* 289.

"He says that that flock has given place to bread; as though ignorant that then the loaves of proposition were wont to be placed upon the altar of the Lord, and that now Himself receives a portion from the body of the spotless Lamb. He says that blood has given place to the cup, not reflecting that even now He receives blood in the cup.[3] Therefore, how much better and more congruously would He say that the *ancient things have passed away*, and have been made new in Christ, so as that altar should give place to altar, . . . bread to bread, blood to blood."—*T.* ii. *Ep.* xxxvi. *Casulano, n.* 24, *col.* 115.

"It appears clearly that when the disciples for the first time received the body and blood of the Lord, that they did not receive fasting. Is it then to be made a subject of blame against the universal Church, that it is always received by persons who are fasting? For, for this cause did it seem good to the Holy Spirit, that, in honor of so great a sacrament, the body of the Lord should enter into the mouth of the

[1] Unde sciret dispensari victimam sanctam, qua deletum est chirographum.

[2] Ad cujus pretii nostri sacramentum. So again, *Ib. l.* x. *n.* 70, *col.* 328: "Cogito pretium meum, et manduco, et bibo, et erogo (I think on, and eat, and drink, and give my price) et pauper cupio saturari ex eo." Also *t.* iv. *Enar. in Ps.* cxxv. *n.* 9, *p.* 2030.

[3] Et nunc se de agni immaculati corpore partem sumere . . . non cogitans etiam nunc se accipere in poculo sanguinem.

Christian before all other foods. For because the Lord gave it after food, the brethren are not therefore to assemble to receive this sacrament, after having dined or supped, nor to mingle these things with their own tables. For the Saviour, that He might more vehemently commend the height of this mystery, wished to impress this last mystery on the hearts and memory of the disciples, from whom He was about to depart to His passion. And for this cause He did not enjoin in what order it was to be received henceforth, that He might reserve this matter for the Apostles, through whom He was about to order the churches. For if He had given this admonition, that it should always be received after other foods, I believe that no one would have varied from that custom."—*Ib. Ep.* liv. *Januario*, *n.* 7, 8, *col.* 189.

"*I am the living bread, who came down from heaven.* Therefore *living*, because *I came down from heaven.* The manna also came down from heaven; but the manna was a shadow; this is the verity. *If any one eat of this flesh*, &c. . . . This they shuddered at; this they said was a mighty thing to them; this they thought could not be. *It is my flesh*, He says, *for the life of the world.* The faithful know the body of Christ,[1] if so be that they neglect not to be the body of Christ. . . . *We being many*, says the Apostle, *are one bread, one body.* Oh, sacrament of love? oh, sign of unity! oh, bond of charity. Whoso wishes to love, has where he may live, has whence he may live. Let him draw nigh, believe, be incorporated, that he may be vivified. Let him not shrink from the intertwining of the members, let him not be a putrid member which would deserve to be cut off, not a distorted one of which to be ashamed; let him be a fair, a suitable, a sound member; let him cleave to the body, let him live to God of God."[2]—*T.* iii. *Tr.* xxvi. *In Ev. Joan. n.* 13, *col.* 1984, 1985.

[1] From very many places, it is evident that St. Augustine was especially, from his peculiar circumstances, careful to guard the "Discipline of the Secret;" but this did not prevent him, when addressing the "initiated," from speaking clearly of Christ's real presence in the holy eucharist.

[2] Vivat Deo de Deo.

Speaking of the types under the old, and of their fulfilment in the new law, he says: "The Jews believed indeed, but they, that these things were to come; we, that they have come. And therefore does he say thus, *They drank the same spiritual drink.* The same *spiritual*, for (they drank not) the same bodily. For what did they drink? *They drank of the spiritual rock that followed them, and the rock was Christ* (1 *Cor.* x.) See therefore, the faith remaining, the signs varied; there the rock is Christ, to us what is laid on God's altar is Christ.[1] And they, as a great sacrament of the same Christ, drank water flowing out of a rock, what we drink the faithful know. If you attend to the visible species, it is a different thing, if to the signification conveyed to the understanding, *they drank the same spiritual drink.*"—*Ib. Tr.* xlv. *in Ev. Joan. n.* 9, *col.* 2132.[2]

"*If thou shalt sit at the table of a prince, consider diligently what is set before thee, and put forth thy hand, knowing that thou oughtest to prepare such things.* Ye know which is the table of the prince; there is the body and blood of Christ."[3]—*Ib. Tr.* xlvii. *in Ev. Jo. n.* 2, *col.* 2146.

"The Jewish sacrifice was formerly, as you know, according to the order of Aaron, in victims of animals, and this in a mystery; as yet the sacrifice of the body and blood of the Lord was not, which the faithful, and they who have read the Gospel, understand, which sacrifice is now diffused throughout the whole world. Set, therefore, before your eyes, the two sacrifices, both the former according to the order of Aaron, and the latter according to the order of Melchisedech. For it is written, *Thou art a priest for ever according to the order of Melchisedech.* Of whom is it said *Thou art a priest for ever according to the order of Melchisedech?* Of our Lord Jesus

[1] Nobis Christus quod in altari Dei ponitur.

[2] So again, having quoted the same text, he says: "Petra Christus in signo, verus Christus in verbo et in carne."—*Ib. Tr.* xxvi. *in Joan. n.* 12, *col.* 1984.

[3] Ibi est corpus et sanguis Christi.

Christ. . . . So great was Melchisedech, that by him Abraham was blessed. He *brought forth bread and wine*, and blessed Abraham, and Abraham gave him tithes. See what he *brought forth*, and whom he *blessed*. And at a later period it was said, *Thou art a priest for ever*, &c. David said this in the spirit long after Abraham ; whereas Melchisedech lived at the same time as Abraham. Of whom else does he say, *Thou art a priest*, &c., but of Him whose sacrifice you know? The sacrifice, therefore, of Aaron, was taken away, and the sacrifice according to the order of Melchisedech began to be. Wherefore some unknown person *changed His countenance*. Who is this unknown? Let Him not be unknown: for our Lord Jesus Christ is known. In His own body and blood did our Lord will our salvation to be. But whence did He entrust to us His body and blood? Out of His humility. For unless He were humble, He would neither be eaten nor drunk.[1] Behold His loftiness: *In the beginning was the word, and the word was with God, and the word was God*. Lo! the everlasting food: but angels eat, the supernal virtues eat, the heavenly spirits eat, and eating are fattened; and that which satiates and gladdens them remains entire. But what man were sufficient for that food? Where is the heart fit for that food? It was, therefore, necessary that that nourishment (table) should turn to milk, and thus reach the little ones. But how does food become milk? How is food changed into milk, but by passing through the flesh? The mother does this. What the mother eats, that the child eats: but as the infant is not in a fit state to be fed with bread, the mother incarnates that bread, and by her breast and milk feeds her infant with that bread. In what way then has the wisdom of God fed us with bread? *Because the Word was made flesh and dwelt amongst us*. See then (His) humility: for man has eaten the bread of angels, as it is written: *He gave them the bread of heaven; man eat the bread of angels*: that is, that everlasting Word, equal to the Father, wherewith

[1] Nisi enim esset humilis, nec manducaretur, nec biberetur.

angels are fed, man has eaten:[1] because, *Being in the form of God, He thought it not robbery to be equal with God.* Angels are therewith fattened: but *He emptied Himself*, that man might eat the bread of angels, *taking the form of a servant, being made in the likeness of men*, &c. (*Philipp.* ii. 7-8), that, even from the cross, a new sacrifice, the body and blood of the Lord, might be entrusted to us. . . . *He changed His countenance before Abimelech.* What means, *before Abimelech?* Before the kingdom of His Father. What means, before the kingdom of His Father? Before the Jews. *And He dismissed him, and He went His way.* Whom did He dismiss? He dismissed the Jewish people, and went His way. Thou now seekest for Jesus amongst the Jews, and findest Him not. How did He *dismiss* them, and *go His way?* Because *He changed His countenance.* For they, still clinging to that sacrifice which is according to the order of Aaron, let slip that sacrifice which is according to the order of Melchisedech; and they lost Christ; and the Gentiles, to whom He had not hitherto sent His heralds, began to have Him. . . . Listen, my brethren, how *Achis sent away the king* (David). I have said that Achis signifies, 'How is this?' Bring to mind the Gospel: when our Lord Jesus Christ was speaking of His own body, He said, *Except a man eat my flesh and drink my blood*, &c. (*John* vi. 54, 56); and His disciples that followed Him were filled with dread and horror at His words, and not understanding, they thought that our Lord Jesus Christ declared I know not what *hard* thing, that they were to eat that flesh of His which they saw, and were to drink blood:[2] and they could not bear this, saying as it were, 'How is this?' For error and ignorance and folly are personified by King Achis. . . . The sovereignty of error was over them. But He said, *Except a man shall eat my flesh and drink my blood.* Because *He had changed His countenance*, it seemed

[1] Verbum illud quo pascuntur angeli sempiternum, quod est æquale Patri, manducavit homo.

[2] Quod carnem ejus quam videbant, manducaturi erant.

frenzy and madness to give His own flesh to be eaten, and His blood to be drunk, by men. For this cause was David thought to be mad, and King Achis said, *You have brought this madman to me* (1 *Kings* xxi.) *Eat my flesh and drink my blood*, does it not seem madness? and when He says, *Whoso shall not eat my flesh and drink my blood, shall not have life in him*, He seems as it were mad. But He seems mad to King Achis, that is, to fools and the ignorant. . . . Whereas He who knew what He was saying in *that change of His countenance*, and frenzy as it were and madness, was foretelling the sacraments. . . . *And He was borne in His own hands.* Now, how this can be done by any man, who can understand? For who is carried in his own hands? By the hands of others a man may be carried, but by his own hands no one is carried. How it may be understood literally in David himself we find not, but we do find in Christ. For Christ was carried in His own hands, when committing to us His own very body, He says, *This is my body.* For He carried that body in His own hands." [1]—*T.* iv. *Enarr. in Ps.* xxxiii. *Serm.* i. *n.* 5, 6, 7, 8, 10, *col.* 300-5.

"*Let us come unto Him and be enlightened* (*Ps.* xxxiii.), not as the Jews *came unto Him*, to be plunged in darkness. For they came unto Him that they might crucify Him; let us come unto Him that we may receive His body and blood. They were plunged in darkness by the crucified; we are enlightened by eating and drinking the crucified." [2]—*T.* iv. *Enar. in Ps.* xxxiii. *n.* 10, *col.* 314.

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[1] *Et ferebatur in manibus suis.* . . . Quomodo intelligatur in ipso David *secundum literam*, non invenimus; in Christo autem invenimus. Ferebatur enim Christus in manibus suis, quando commendans ipsum corpus suum, ait *Hoc est corpus meum.* Ferebat enim illud corpus in manibus suis. The next sermon on the same psalm begins with a summary of the one extracted from in the text. The following is what corresponds with the passage just cited: "*Et ferebatur in manibus suis;* quomodo *ferebatur in manibus suis?* Quia cum commendaret ipsum corpus suum et sanguinem suum, accepit in manus quod norunt fideles; et ipse se portabat quodam modo, cum diceret, *Hoc est corpus meum.*"—*Ib. l.* c. *n.* 2, *col.* 308.

[2] Nos manducando crucifixum et bibendo illuminamur.

"*Adore His footstool, for He is holy* (*Ps.* xcviii.) I ask, what is His *footstool?* and the Scripture says to me, *The earth is my footstool* (*Is.* lxvi.) Wavering, I turn myself to Christ, because I look for Him here, and I find how the *earth* may be *adored* without impiety; without impiety may be *adored His footstool.* For He took upon Him earth from the earth, because flesh is from the earth, and of the flesh of Mary He took flesh. And because He walked here in the very flesh, and that very flesh He gave to us to eat unto salvation—but no one eateth that flesh, unless he have first adored it—we have found in what way such *footstool* of the Lord may be adored, and we not only do not sin by adoring, but sin by not adoring.[1] But is it the flesh that quickeneth? The Lord Himself, when He was speaking of the bestowal of this same earth, said, *It is the Spirit that quickeneth; the flesh profiteth nothing.* Wherefore also, when thou bendest and prostratest thyself to any *earth* soever, look not on it as earth, but that Holy One whose footstool it is that thou adorest;[2] for on His account thou adorest; and for this cause does He also add here, *Adore His footstool, for He is holy.*"—*T.* iv. *In Ps.* xcviii. *n.* 9, *col.* 1520-1.

"We also are fed from the cross of Christ, because we eat His body."[3]—*Ib. In Ps.* c. *n.* 9, *col.* 1553.

"That also which He saith, *He that eateth my flesh and drinketh my blood, abideth in me, and I in him,* in what manner are we to understand it! Can we herein comprise those also, of whom the Apostle says, that *They eat and drink*

[1] Et quia in ipsa carne hic ambulavit, et ipsam carnem nobis manducandam ad salutem dedit; nemo autem illam carnem manducat, nisi prius adoraverit, . . . et non solum non peccemus adorando, sed peccemus non adorando.

[2] Ideo et ad terram quamlibet cum te inclinas atque prosternis non quasi terram intuearis, sed illum sanctum cujus pedum scabellum est quod adoras. So *Ibid. in Ps.* xxi. *n.* 30, *col.* 133: "All the rich ones of the earth have eaten and adored (*Ps.* xxi.), the rich ones of the earth have eaten the body of the lowliness of their own lord; but they have not like the poor been *filled* so as to imitate (Him), but yet have they adored."

[3] Et nos de cruce Domini pascimur, quia corpus ipsius manducamus.

judgment to themselves, whereas they eat that very flesh and drink that very blood? Did Judas also, who sold his master, and was an impious traitor, *abide in* Christ, and Christ *in him*, although, as Luke the Evangelist more plainly declares, he, together with the other disciples, eat and drank that very first sacrament, made with His own hands, of His flesh and blood?[1] So many, in fine, who eat that flesh and drink that blood with a false heart, or who, after having eaten and drunk, become apostates, do they *abide in* Christ, or Christ *in them?* But there is undoubtedly a certain manner of eating that flesh, and of drinking that blood, in which way whoso shall have eaten and drunk, he *abides in* Christ, and Christ *in him*. Wherefore, not in what way soever a man shall have eaten the flesh of Christ, and drunk the blood of Christ, does Christ *abide in him*, and he in Christ, but in a certain way, which way in fact He had in view, when He spoke these words."—*T.* v. *Serm.* lxxi. *De Verb. Ev. Matth.* xii. 32, *n.* 17, *col.* 561.

"Who would despair of having his sins forgiven him, when they who were guilty of slaying Christ had their crime forgiven? They were converted from that very people of the Jews; they were converted and baptized. They drew nigh to the table of the Lord, and, believing, they drank the blood which, raging, they had shed."[2]—*Ib. Serm.* lxxvii. *n.* 4, *col.* 602-3.

"He is *the bread which came down from heaven*, but bread which fills and fails not; bread which can be received, but cannot be consumed. Whence it is said, *He gave them the bread of heaven, man eat the bread of angels.* Who is *the bread of heaven*, but Christ? But that man might eat *the*

[1] Primum ipsum manibus ejus confectum sacramentum carnis et sanguinis ejus . . . manducaret et biberet.

[2] Sanguinem quem sævientes fuderunt, credentes biberunt. The same occurs frequently, as *t.* iv. *in Ps.* xlv. *n.* 4, *col.* 569, *C: Ib. in Ps.* xlv. *n.* 5, *col.* 920, *A:* and *t.* v. *Serm.* lxxx. *n.* 5, *col.* 619, *A: Ib. Serm.* lxxxvii. *n.* 14, *col.* 671: *Ib. Serm.* lxxxix. *n.* 1, *col.* 692, *D: Ib. Serm.* ccclii. *n.* 2, *col.* 2021, *C.*

bread of angels, the Lord of angels was made man. For had He not been made man, we should not have His flesh; if we had not His flesh, we should not eat the bread of the altar."—*Ib. Serm.* cxxx. *n.* 2, *col.* 919.

"We have heard the truthful Teacher, the divine Redeemer, the human Saviour, commending to us *our price*, even His own blood. For He has spoken to us concerning His own body and blood; His body He said was food, His blood drink.[1] The faithful recognize here the sacrament of the faithful; but the hearers (audientes), what else do they recognize but what they hear? When then, while commending such food and such drink, He said, *Unless you eat my flesh and drink my blood, you shall not have life in you* (and who could say this concerning life, but the very life? But to Him who shall think *the life* a deceiver, He will be death, not life), His disciples were scandalized, not indeed all, but most, saying within themselves, *This saying is hard, who can hear it?* . . . What then is His answer? *Does this scandalize you? If then you shall see the Son of man ascend up where He was before?* What means, *Does this scandalize you?* Do you think that of this body of mine which you look on, I am going to make morsels, and cut into pieces my limbs, and give them to you? What *If then you shall see the Son of man ascend up where He was before?* Assuredly, He that could ascend entire, could not be consumed. Wherefore, He both of His own body and blood gave us a salutary refection[2] and in a few words solved so important a question regarding His integrity. Let those then eat, who eat; and those drink, who drink; let them hunger and thirst, let them eat *life*, let them drink *life*. *To eat*, is to be refreshed, but thou shalt be refreshed in such way, that that whence thou shalt be refreshed shall not fail. *To drink*, what is it but to live? Eat life, drink life; thou shalt have the life, and the life is still entire.[3]

[1] Corpus dixit escam, sanguinem potum.

[2] De corpore et sanguine suo dedit nobis salubrem refectionem.

[3] Manduca vitam, bibe vitam; habebis vitam, et integra est vita.

But this will then be,—that is, the body and blood of Christ will be life to each one,—if what is taken visibly in the sacrament be in very truth spiritually eaten, spiritually drunk. For we have heard the Lord Himself declare, *It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I have spoken to you are spirit and life. But there are some, He says, that believe not.*[1] *They said, This saying is hard, who can hear it?* It is *hard*, but to the hard: incredible, that is, but to the incredulous."—*T.* v. *Serm.* cxxxi. *n.* 1, *col.* 923-4.

"I promised you, who have been newly baptized, a discourse wherein I would explain the sacrament of the Lord's table, which sacrament you even now behold, and of which you were, last night, made partakers. You ought to know what you have received, what you are about to receive, what you ought every day to receive. The bread which you see on the altar, after being sanctified by the word of God, is the body of Christ. That chalice,—yea rather that which the chalice contains,—after being sanctified by the word of God, is the blood of Christ. By means of these things, it was the will of Christ our Lord to bestow upon us (to commend) His own

[1] The following will explain St. Augustine's meaning more fully: "What, then, means what He adds, *It is the Spirit that quickeneth, the flesh profiteth nothing?* Let us say to Him, 'O Lord, good master, how does *the flesh profit nothing*, when Thou hast said, *Except a man eat my flesh and drink my blood, he shall not have life in him.* Does then *life profit nothing?* And wherefore are we what we are, but that we may have life eternal, which Thou dost promise with Thy flesh? What then is this, *the flesh profiteth nothing?*' It *profiteth nothing* but in the sense in which they understood it; for they understood of flesh as it is torn to pieces in a carcass, or is sold in the shambles, not as it is animated by the spirit (carnem quippe sic intellexerunt, quomodo in cadavere dilaniatur, aut in macello venditur, non quomodo spiritu vegetatur). So that the expression *the flesh profiteth nothing* is used like this *knowledge puffeth up.* Are we then at once to hate *knowledge?* God forbid. Then what means *knowledge puffeth up?* (Knowledge when) alone, without charity: therefore is there added, *But charity edifieth* (1 *Cor.* viii. 1). To *knowledge*, therefore, unite *charity*, and knowledge will be profitable; not of itself, but through charity. So also here *the flesh profiteth nothing*, but (it is) the flesh alone: let the *spirit* be united to the *flesh*, as *charity* to *knowledge*, and it profiteth much."—*T.* iii. *Tr.* xxvii. *in Evang. Joan. n.* 5, *col.* 1990-1.

body and blood, which He poured forth for us for the remission of sins."[1]—*Ib. Serm.* ccxxvii. *ad Infantes, De Sacramentis, in Die Paschæ, n.* 1, *col.* 1417. There is also another Sermon addressed *Ad Infantes* (the newly-baptized); *Ib. Serm.* cclxxii. *col.* 1613-16.

"*Their eyes were held that they should not know Him* (*St. Luke* xxiv.) Now, brethren, where did the Lord wish to be known? In the breaking of bread. We are safe, we break the bread, and know the Lord. He would not be known, save there; for the sake of us, who were not to see Him in the flesh, and yet were to eat His flesh. Whosoever thou art, who art one of the faithful, who art not called in vain a Christian, who enterest not without cause into the church, who hearest the word of God with fear and hope, let the breaking of bread comfort thee. The absence of the Lord is not absence;[2] have faith, and He is with thee whom thou seest not. . . . The Lord, therefore, showed Himself in the breaking of bread. Learn where ye may seek the Lord, learn where ye may have, learn where ye may know Him, when ye eat. For the faithful know something which they understand better than they who knew Him not."—*Ib. Serm.* ccxxxv. *n.* 3, *col.* 1442.

"What says the Gospel, *They who were invited were not worthy?* The multitude of all the Gentiles was afterwards invited; it filled the Church, it received from the Lord's table not common food, not mean drink, but tasted the flesh and the blood of the Shepherd Himself, of Christ Himself who was slain. That innocent Lamb was slain for His own nuptials, and whomsoever He invited, He fed with His own flesh."[3]—*Ib. Serm.* ccclxxii. *n.* 2, *col.* 2174.

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[1] Panis ille quem videtis in altari, sanctificatus per verbum Dei, corpus est Christi. Calix ille, immo quod habet calix, sanctificatum per verbum Dei, sanguis est Christi. Per ista voluit Dominus Christus commendare corpus et sanguinem suum, quem pro nobis fudit in remissionem peccatorum.

[2] Absentia Domini non est absentia.

[3] Ipsius pastoris, ipsius occisi Christi carnem prælibavit et sanguinem. Occisus est ad nuptias suas ipse innocens agnus . . . et quoscunque invitavit, de carne sua pavit.

"The mediator between God and man, the man Christ Jesus, while He receives, in the form of God, sacrifice together with the Father, with whom also He is one God, yet, in the form of a servant, He chose rather to be a sacrifice than to receive it, lest, even on this score, some one might fancy that sacrifice might be offered to any creature whatsoever. By this means also He is a priest, Himself offering, Himself also the oblation. Of which thing it was His will that the Church's sacrifice should be a daily sacrament;[1] which Church being as it is the body of Him who is the head, learns to offer herself through Him." —*T.* vii. *l.* x. *De Civit. Dei, c.* xx. *col.* 411.

"There are also some who do not promise this (everlasting life) to all who have the sacrament of the baptism of Christ and of His body; but to Catholics only, even though evil livers: for as much as not in sacrament only, but in very truth have they eaten the body of Christ,[2] being placed in that body of His of which the Apostle says, *We being many are one bread, one body*, so that even though they lapse into some heresy, or even into the idolatry of the Gentiles, they will not die for ever, but will at length attain unto everlasting life, merely because they have received the baptism of Christ, and have eaten the body of Christ, in the body of Christ, that is, in the Catholic Church."—*Ib. De Civ. Dei, l.* xxi. *c.* xx. *col.* 1023.

"We receive, with a faithful heart and mouth, the mediator between God and man, the man Christ Jesus, who giveth us His flesh to eat and His blood to drink, although it may appear more horrible to eat human flesh than to destroy it, and to drink human blood than to shed it."[3]—*T.* viii. *l.* ii. *Contr. Adv. Legis et Proph. n.* 34, *col.* 919.

"In what way the angels made, or assumed, those clouds

[1] Cujus rei sacramentum quotidianum esse voluit ecclesiæ sacrificium.

[2] Quia non solo sacramento, sed re ipsa manducaverunt corpus Christi.

[3] Mediatorem Dei et hominum . . . carnem suam nobis manducandam bibendumque sanguinem dantem . . . suscipimus: quamvis horribilius videatur humanam carnem manducare quam perimere, et humanum sanguinem potare quam fundere.

and fires to signify what they announced . . . what mortal knows? even as infants know not what is laid on the altar, and is, the celebration of piety being completed, consumed, whence or in what way it is made, wherefore it is assumed into religious use. And if they never learn either by their own, or others' experience, and never see that kind of thing, except when, at the celebrations of the sacraments, it is offered and given, and it is told them, with the weightiest authority, whose body and blood it is, they will believe nothing less than that the Lord appeared to mortal eyes in that semblance, and that that liquor alone flowed from such a side when stricken."[1] —*Ib. de Trinit. l.* iii. *n.* 21, *col.* 1233-4.

B. Eusebius of Alexandria, G. C.[2]—"On the (Sunday) morning be early in the church; approach to the Lord; confess to Him thy sins; repent with prayer and a contrite heart; remain during the divine and sacred liturgy; finish thy prayer, not going forth until the dismissal. Behold thy Lord divided into parts, and distributed and not consumed. And, if thou have a clean conscience, draw nigh, and communicate of the body and blood of the Lord.[3] But if thy conscience condemn thee of wicked and unbecoming deeds, decline communion, until thou hast amended it by penitence; abide however at thy prayer, and leave not the church until thou be dismissed. . . . What do they see who come to the church? I tell thee; Christ the Lord lying upon the sacred table; the seraphim singing the thrice-holy hymn; the presence and advent of the Holy Ghost; the prophet and king, David, uttering his strains; the blessed Apostle Paul pouring forth his doc-

[1] Dicaturque illis gravissima auctoritate cujus corpus et sanguis sit, nihil aliud credent, nisi omnino in illa specie Dominum oculis apparuisse mortalium, et de latere tali percusso, liquorem illum omnino fluxisse.

[2] Nothing is known of this Eusebius, bishop of Alexandria, but that he flourished at the close of the fourth century. His only extant work is given by Gallandius, *t.* viii.

[3] Ἴδε σοῦ τὸν δεσπότην μελιζόμενον, καὶ διαδιδόμενον, καὶ μὴ δαπανώμενον . . . κοινώνησον τοῦ σώματος, καὶ αἵματος τοῦ Κυρίου.

trine into the ears of all. . . . If any of the laity shall taste food before the dismissal, he shall make himself liable to a great judgment and punishment; but if, even after having tasted of food, he shall partake of the mysteries, his portion is with Judas."—*Or. de die Dom. n.* 2-4, *Galland. t.* viii. *pp.* 252-4.

St. Chromatius, L. C.—"*Give us this day our daily bread.* We understand this saying of the Lord in two ways. First, that we are not to ask for aught but daily food. . . . But we must notice that the command to beg for daily bread is given to us in a spiritual sense,—to beg, that is, for that heavenly and spiritual bread, which we daily receive as a medicine of the soul, and unto the hope of eternal salvation,—concerning which the Lord says in the gospel, *The* heavenly *bread, is my flesh which I will give for the life of the world.* Wherefore, we are commanded to ask daily for this bread also, that is, that by the mercy of the Lord, we may deserve daily to receive the bread of the body of the Lord.[1] For the holy Apostle says, *But let a man prove himself, and so let him eat of the bread* of the Lord, *and drink of the chalice.* And again, *He that eateth the bread* of the Lord unworthily, *and drinketh the chalice, shall be guilty of the body and of the blood of the Lord.* Whence not without cause ought we always to pray, that we daily be found worthy to receive this heavenly bread: for fear lest, by the intervention of some sin or other, we be separated from the body of the Lord."—*Tra.* xiii. *in St. Matt. n.* 5, *Galland. t.* viii. *p.* 348.

St. Isidore of Pelusium, G. C.—"If our incarnate God and Saviour taught that the most Holy Spirit is the completion of the Holy Trinity, and that Spirit is numbered with Father and Son, in the invocation (used) in holy baptism, as freeing from sins; and He (that Spirit) make, on the mystic table, that common bread, the proper body of His (Christ's) incarnation,[2] why, thou foolish (thunder-stricken) man, dost

[1] Quotidie panem accipere corporis Domini mereamur.

[2] *Ἐπὶ τῆς τραπέζης τῆς μυστικῆς τὸν ἄρτον τὸν κοινὸν, σῶμα ἰδικὸν τῆς αὐτοῦ σαρκώσεως ἀποφαίνον.*

thou teach, that the Holy Spirit was made, or created, or is of a servile nature, and not rather of a nature cognate, and consubstantial with the lordly, creative, and kingly essence? For, if a servant, let him not be numbered with the Lord, &c." —*Lib.* i. *Ep.* cix. *Marath. Contr. Maced. pp.* 33-4.

"That *clean linen-cloth* which is spread under the ministry of the divine gifts, is the service rendered by Joseph of Arimathea. For as he, having *wrapped* the body of the Lord in a *clean linen-cloth*, sent it to the sepulchre, through which our whole race has gathered as fruit the resurrection; so we hallowing upon *a cloth the bread of proposition*, find without any doubt Christ's body,[1] which is a well-spring unto us of that incorruption which Jesus, the Saviour, who was indeed buried by Joseph, but rose again from the dead, has bestowed upon us."—*L.* i. *Ep.* cxxiii. *p.* 38.

"The Jews eat *the flesh of the lamb, roasted with fire*, shadowing forth typically, by that manducation, the great mystery of the divine incarnation, and instructed beforehand concerning that lamb of God, who united, in an ineffable manner, the fire of the divine essence with flesh, that flesh which is now eaten by us, and which effects the remission of our evil deeds."[2]—*Lib.* i. *Ep.* ccxix. *p.* 64.

"The participation of the divine mysteries is called communion, on account of its bestowing on us the grace of union with Christ, and making us sharers of His kingdom."—*L.* i. *Ep.* ccxxviii. *p.* 65. See also *L.* iii. *Ep.* cccxliv. *p.* 398.

"Either cease from doing such things, or withdraw thyself from the sacred table, that those fed by the Church may henceforward without fear approach to the divine mysteries, without which it is not possible to be saved."—*Lib.* v. *Ep.* ccccclxix. *in fine.*

St. Paulinus of Nola, L. C.—"He has sanctified His own

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[1] *Οὕτως ἡμεῖς ἐπὶ σινδόνος τὸν ἄρτον τῆς προθέσεως ἁγιάζοντες, σῶμα Χριστοῦ ἀδιστάκτως εὑρίσκομεν.*

[2] *Τῇ (σαρκὶ) νῦν παρ' ἡμῶν ἐσθιομένῃ, καὶ τὴν ἄφεσιν τῶν κακῶν ἐργαζομένῃ.*

flesh as food for us for ever;[1] for *His flesh*, as Himself says, *is truly food, is life.*"—*Ep.* iii. *ad Severum, p.* 172, *T.* vi. *Bib. Maxim. SS. PP.*

"She (Magdalen), in that she was an image of the Church that was to be called from out the Gentiles, displayed in herself all the distinctive privileges of the salutary mystery. She was anointed with the chrism of her own gift; she had the tears of penitence for baptism; the bowels of love for sacrifice; and she received beforehand in her hands and mouth that living and life-giving bread, and she tasted beforehand, by her clinging kisses, of the blood also of the chalice, before a chalice of blood was made. Blessed was she that tasted Christ in the flesh, and, in the very body of Christ, received Christ's body."[2]—*Ib. Ep.* iv. *ad Sever. p.* 176.

"Christ is a rock, out of which, when His side was pierced with a lance, there gushed forth *water and blood;* that He who is both the fountain of our salvation, and our price, might at once open for us two saving springs, the water of grace, and the blood of the sacrament."[3]—*Ib. Ep.* xxxiii. *ad Florent. p.* 219.

Zacchæus, L. C.—"If any one, Zacchæus, is able to return thanks to God worthily, for the bounties which, in His mercy, He has heaped upon him . . . that duty ought in a special manner to be fulfilled by me, who, by His inspiration, or thy teaching, have, though I was bound fast by the chains of so many errors, shaken off the bonds of death; and having put off the earthly man, have passed, by the adoption of God, into the hope of heavenly joys, having, furthermore, been made partaker of the eternal sacrifice, yea, made a part of Himself

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[1] Sanctificavit in æternum nobis cibum carnem suam.

[2] Ipsum vivum vivificantemque panem manibus et ore præsumpsit, sanguinem quoque calicis, antequam fieret calix sanguinis, osculis sugentibus prælibavit. Beata, quæ Christum in carne gustavit, et in ipso corpore Christi corpus accepit.

[3] Aquam gratiæ, et sanguinem sacramenti.

by receiving God."[1]—*Consult Zacchæi et Apoll. Præf. in Lib.* ii. *Galland. T.* ix. *p.* 223.

St. Prosper of Aquitain, L. C.—"This is that food concerning which the Lord says, *My flesh is veritable food*, which is given to all nations. For no one of the faithful, who is *born again*, is excluded from eating it."—*In Ps.* cxxxv. *col.* 493.

Presbyter of Africa, L. C.—Speaking of Joseph, as the type of Christ: "To us, placed in the midst of famine, our Joseph, Christ the Lord, furnishes, out of His granaries, the divine corn of His own body,[2] tasting which we see *how sweet is the Lord.*"—*De Prom. et Prædict. Dei, P.* i. *c.* xxix. *p.* 112.

"The Jewish people is commanded to take bread in the morning, and flesh in the evening (*Exod.* xvi. 8). But these things were figures for us. For the people first of all received to eat that holy *bread which came down from heaven*, afterwards the flesh of Christ prepared (baked) in His passion, of which flesh the Lord Himself says,[3] *Except ye eat the flesh of the Son of man, ye shall not have life in you.*"—*Ibid. c.* xxxix. *p.* 120.

"So also in the case of His murderers who shed His sacred blood, for whom He prayed, and gave that same blood to be drunk, whereby they might receive a kingly dignity."[4]—*Ib. P.* ii. *c.* xxxiv. *p.* 162. See also a curious extract from *Ibid. Dimid. Tem. c.* vi. *p.* 193.

St. Nilus, G. C.—"Paper made of papyrus and glue is called plain paper, but when it has received the superscription of a king, it is manifest that it is called sacred. So would I have you understand the divine mysteries. Before, indeed, the prayer of the priest, and the descent of the Holy Ghost,

[1] Æterni insuper sacrificii particeps factus, immo Deum sumendo pars ipsius.

[2] Dominus ex horreis suis nobis divinam sui corporis annonam administrat.

[3] Postea carnem Christi in passione confectam, de qua ipse Dominus dicit.

[4] Pro quibus oravit eumdem sanguinem propinavit bibendum, quo regiam susciperent dignitatem.

the things that lie to open view are plain bread, and common wine; but, after these awful invocations, and the advent of the adorable, and vivifying, and good spirit, the things that lie upon the holy table are no longer plain bread and common wine, but the precious and immaculate body and blood of Christ the God of all, which (body and blood) purify from every defilement those who partake thereof with much fear and eagerness."—*L.* i. *Ep.* xliv. *p.* 21.

"They who strive to purify their own souls, will not merely abound with intellectual bread and water, but will also have flesh; for, as the Apostle says, *Strong meat is a perfect thing* (*Hebr.* v.) And Moses foretells to the people, saying, *Ye shall be purified to-morrow, and shall eat flesh* (*Numb.* xi.), understanding then by *flesh*, the divine body, as the faithful now eat (it) in the Church."—*Ib. Ep.* xc. *pp.* 42-3. See also *Ib. Ep.* c. *p.* 43.

"Why marvellest thou that the beloved servants of Christ have flesh, everlasting and that never corrupts, purifying themselves in the fear of God, and by hope, and good deeds? Yea, for they shall also abound in a divine wine."—*Ib. Ep.* ci. *p.* 43. See also *Ib. Ep.* ccliv. *p.* 95.

"You have also inquired of me, how we are to understand that which is written by Solomon, *Be not deceived by the fulness of the belly.* Oh beloved of Christ, we do not partake in the Church of that awful and sacred table, as of common bread and wine for *the filling of the belly*, but there is given to us, by those who minister (sacrifice) to God, a certain small portion, and lifting up on high the eyes of the soul, we partake for the cleansing away of sins, and for the obtaining of purification and salvation."—*Lib.* ii. *Ep.* cxliv. *p.* 186. See also *Ib. Ep.* ccxxxiii. *p.* 239.

"Not as to plain bread do we draw nigh to that mystic bread, for it is God's flesh, flesh precious, adorable, and life-giving:[1] for it vivifies those men who are dead in their sins;

[1] Σὰρξ γὰρ ὑπάρχει Θεοῦ, σὰρξ τιμία, καὶ προσκυνητὴ, καὶ ζωοποιός.

common flesh could not vivify the soul. And, in the gospel, this is said by our Lord, that *the flesh*, that is common and plain flesh, *profiteth nothing*. Wherefore, partaking of the flesh and of the blood of the God-Word, with blessing and desire, we inherit life everlasting; for he that eateth and drinketh with an upright heart is blessed."—*Lib.* iii. *Ep.* xxxix. *pp.* 322-23.

"It is impossible for a believer to be saved otherwise, and to receive remission of sins, and to obtain the heavenly kingdom, unless he partake with fear and desire of the mystic and spotless body and blood of Christ our God."—*Ib. Ep.* cclxxx. *p.* 435. See also his *Sermo Dogmat. c.* v. *p.* 364, *Ed. Suarez.*

St. Cyril of Alexandria, G. C.[1]—"*I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever* (*John* vi. 51). Christ no longer concealing anything, says, *I am the living bread*, &c. That (the manna) was a type, and a shadow, and an image. Now hear plainly and without disguise, *I am that living bread*, &c. They who eat of that manna died, for it was not *vivifying* [*quickening* in our versions], but he who eats this bread, that is, me, or my flesh,[2] shall live for ever."

"*The Jews therefore strove among themselves, saying, How can this man give us* (*His*) *flesh to eat?*—*Ib.* 53. An understanding at once inexperienced and indocile, utterly scoffs away, in its disbelief, whatever is beyond, and rejects as false, what exceeds its comprehension; out of untutored ignorance pro-

[1] St. Cyril's commentary on *St. John* vi. 51 *et seqq.* extends from *pp.* 352-85, and is almost entirely devoted to explanations and statements relative to the holy eucharist. The extracts, therefore, given in the text, present the reader with a clear summary, it is hoped, and yet but a summary, of this Father's abundant evidence on the faith of the Church on this august mystery. Numerous isolated passages occur in the three preceding volumes, but they have been omitted, as being but incidental notices, and to make room for the following express commentary. The reader may however consult *t.* i. *l.* ii. *De Ador. in Sp. et Ver. p.* 72, *E: Ib. l.* v. *p.* 233, *D, E: Ib. l.* ix. *p.* 297, *B C: Ib. l.* x. *p.* 364, *C, D: Ib. l.* xi. *p.* 398, *C: Ib. l.* xiii. *p.* 464, *C: t.* ii. *Comm. in Esai. l.* v.: *p.* 773, *D: t.* iv. *Comm. in c.* vi. *Joan. Ev. p.* 323, *B:* 324, *C-E.*

[2] Ἐσθίων τὸν αρτον, τοῦτ' ἔστιν ἐμὲ, ἤτοι τὴν σάρκα τὴν ἐμὴν.

ceeding even to the last degree of pride. For to be unwilling to yield to any one, and to think nothing above us, how can this be but what I have said? We shall find, on looking into the nature of the matter before us, that the Jews fell into this disorder. For they ought to have received, without hesitation, the words of that Saviour whose divine power and irresistible authority over all things had already, on many occasions, excited their wonder, and ought to have gladly inquired about what was hard to be understood, and have begged to be instructed in those things which seemed to create in them a difficulty. Further, that word *how* is uttered by them without any sense in connection with God, as though they knew not that such a word is plainly full of nothing but blasphemy. For it is His to be able to do all things without an effort. But being carnal, as blessed Paul says, they received not the things of the spirit of God; but His mystery, though full of wisdom, seemed to them foolishness. We ought, therefore, to derive advantage from this; and from the falls of others to regulate our own conduct; to have, in the reception of the divine mysteries, an uninquiring faith, and not obtrude upon anything that is said, this *how*. For it is a Jewish word, and is therefore the source of extremest punishment. [He continues the same reasoning, and thus applies it:] How then, some will say, can they help but be accounted justly guilty of grievous crime, who dare dishonor, by their unbelief, that God who is the great creator of all things,—men who shrink not from using that *how* with respect to what He may operate, though they acknowledge Him to be the bestower of all wisdom, and have been taught, throughout the whole of the divine Scripture, that He is able to do all things? But if, O Jew, thou persist in uttering this *how*, I also, imitating this thine ignorance, will say to thee, 'How didst thou go out of Egypt? Tell me how the rod of Moses was turned into a serpent, how was his hand made leprous, and again restored, as it is written? How was water changed into the nature of blood? How didst thou pass through the midst of the sea, as through a dry plain?

How was the bitter water of Merrha changed into sweet by a piece of wood? How was water given thee from the bosom of the rocks? How was the manna brought down from heaven for thee? How did the Jordan stand still in its bed? or how, by a mere shout, did the impregnable wall of Jericho fall? And wilt thou not cease to utter that *how?* For thou wilt be found to have been already filled with amaze at many great marvels, at which if thou interpose thy *how*, thou wilt utterly disbelieve the divine Scriptures, overthrow all the declarations of the prophets, and, above all, the sacred writings of Moses himself.' Therefore, it became them, believing in Christ, and agreeing without hesitation to what He said, to strive to learn the manner of the eulogy,[1] rather than inconsiderately, like men drunk with wine, to say, *How can this man give us* (*His*) *flesh to eat?* [Having stated why Christ did not, on that occasion, explain *how* His flesh was to be eaten, he continues:] It is for this reason, in my opinion, that the Lord, with justice omitting to tell them in what way He will give them His flesh to eat, declares to them that they must believe before inquiring. For to those who already believed, having broken the bread, He gave, saying, *Take, eat, this is my body; and in like manner also*, having offered round the chalice to all, *Take, drink ye*, He says, *all of this, for this is the blood of the Testament which is shed for many for the remission of sins.* Seest thou how to those who were still foolish, and would not believe without questioning, He explains not the manner of the mystery, but to those who already believed, He is found declaring it in the plainest terms. Let those, therefore, who have not as yet, through their foolishness, put their faith in Christ, hear: *Except ye eat the flesh of the Son of man, and drink His blood, you shall not have life in you.* For they who have not received the Son by means of the mystic eulogy, continue utterly without partaking and tasting of that life, which consists of holiness and

[1] *Τῆς εὐλογίας τὸν τρόπον.* The eucharist is termed the Eulogy by St. Cyril *passim.*

happiness. For He is by nature life, in as much as He is begotten of the *living Father*. But no less vivifying is His holy body, which is conjoined in a certain manner with, and ineffably united to the all-quickening Word. . . . And since the flesh has become vivifying, in as much as it is united to *the life* by nature, to the Word of God to wit, when we shall taste of it, then shall we have *the life* within us,—we also being united to it (the flesh), as it is to the indwelling Word. [He goes on to prove, that Christ evinced by His miracles His flesh to be that of the Man-God, and adds:] Now if that which was corrupted (the son of the widow of Naim) is vivified by the sole touch of that holy flesh, how can we help obtaining a richer gift in that vivifying eulogy, when we even taste that flesh?[1] For He will transform into His peculiar blessing, to wit incorruptibility, those who partake of that flesh. And marvel not at this; and, say not within thyself, like a Jew, *how?* But reflect rather that water is by nature cold, but when poured into a caldron it is commingled with fire, it then all but loses even its own nature, and passes into the active character of the superior (element). In the same manner, we also, though we be, on account of the nature of our flesh, corruptible, yet by that commingling, laying aside our native weakness, are transformed into that which is peculiar to His flesh, that is to say, life.

"*He that eateth my flesh and drinketh my blood hath everlasting life* (*v.* 55). Although the human body, from being subjected to death by the transgression, is forced unavoidably to yield to corruption, yet as Christ is in us by means of His own proper flesh,[2] we shall assuredly rise again. For it is incredible, yea rather it is impossible, that the life should not vivify those in whom it is. For even as if a man take and introduce a spark of fire into a quantity of straw, that he may preserve a source (seed) of fire, even so does our Lord Jesus

[1] Ὅταν αὐτῆς (σαρκὸς) καὶ ἀπογευσώμεθα.

[2] Ἐν ἡμῖν ὁ Χριστὸς διὰ τῆς ἰδίας γίνεται σαρκός.

Christ, by means of His proper flesh,[1] hide life within us, and introduce as it were a certain seed of incorruption, which destroys the whole of the corruptible within us.

"*For my flesh is meat indeed, and my blood is drink indeed* (*v.* 56). The manna was really true food, and bread from heaven that is; but the holy body of Christ, which nourishes unto immortality, and life everlasting, is really veritable food. But they also drank water from the rock. And what then, he says, and what the advantage to those who drank? For they died. This likewise was not really true drink, but a true drink is really found in that precious blood of Christ which extirpates by the roots the whole of our corruptibility, and overthrows death whose dwelling-place is in man's flesh. For it is not the blood of any man at random, but of life itself by nature.[2] For this cause also are we called Christ's body and members, as receiving, by means of the eulogy, the Son Himself within us."[3]

"*For he that eateth my flesh, and drinketh my blood, abideth in me, and I in him* (*v.* 57). For as if one join one piece of wax to another, he will see that the one piece has become completely incorporated with the other, in the same manner, I think, he also that receives the flesh of Christ our Saviour, and that drinks His precious blood, is found, according as Himself says, to be one as it were with Him, being as it were conjoined and commingled with Him, by means of that participation;[4] insomuch that he is found to be in Christ, and Christ also in him. . . . Wherefore, as Paul says, that *a little leaven ferments the whole mass*, so also the least eulogy commingles our bodies with itself, and fills them with this active energy, so that both Christ is in us, and we are

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[1] *Διὰ τῆς ἰδίας σαρκὸς.* [2] *Αὐτῆς τῆς κατὰ φύσιν ζωῆς.*

[3] *Ὡς διὰ τῆς Εὐλογίας αὐτὸν ἐν ἑαυτοῖς δεχόμενοι τὸν υἱόν.*

[4] *Ὥσπερ γὰρ εἴτις κηρὸν ἑτέρῳ συνάψειε κηρῷ, πάντως δήπου καὶ ἕτερον ἐν ἑτέρῳ γεγονότα κατόψεται, τὸν αὐτὸν, οἶμαι, τρόπον, καὶ ὁ τὴν σάρκα δεχόμενος τοῦ Σωτῆρος . . . καὶ πίνων αὐτοῦ τὸ τίμιον αἷμα . . . ἐν ὡς πρὸς αὐτὸν εὑρίσκεται συνανακιρνάμενος ὥσπερ καὶ ἀναμιγνύμενος αὐτῷ διὰ τῆς μεταλήψεως.*

also in Him. [In the following pages he continues, as has been remarked, his explanation of each verse, each page furnishing evidence similar to the foregoing, but we must pass on from *v.* 57 to *v.* 62.] *Does this scandalize you? If then you shall see the Son of man ascending where He was before?* Out of their exceeding ignorance, some of those who had become disciples of Christ our Saviour were scandalized at His words. For when they heard Him say, *Amen, amen, I say to you, except you eat the flesh of the Son of man,* &c., they understood themselves to be invited to a cruelty befitting wild beasts, as though they were ordered to eat flesh in an inhuman manner, and to drink blood, and that such things, as merely to hear is horrible, they would be necessitated to do. For they knew not in any way the beauty of that mystery, and that most beautiful economy invented by Him; but they considered within themselves something after this sort, 'How can a human body introduce eternal life within us, and of what avail will that which is of the same nature as our own be towards immortality?' Christ, understanding what was passing within their minds, again kindly lends His aid, leading them by the hand to the understanding of those things which they still were ignorant of. 'Very foolishly are you,' says He, 'scandalized at my words. For if you have not yet learnt to believe, although so often taught, that my body will communicate life to you, in what way will you be disposed, when you shall even see it flying up to heaven? For I do not merely promise that I will ascend even unto heaven, lest you may again utter your *How;* the spectacle shall be placed under your own eyes, and thus close the lips of every gainsayer. . . . If you think that my flesh cannot infuse life into you, how shall it ascend as a bird to heaven? For if it cannot vivify, because it was not born to vivify, how shall it cleave the air, how shall it ascend to heaven? For this is also equally impossible to the flesh. But if it *ascend* contrary to nature, what is there to hinder it from also vivi-

fying, even though, as regards its own nature, it was not born to vivify?"

"*It is the spirit that quickeneth* (*vivifies*), *the flesh profiteth nothing* (64). Not very unreasonably, He says, have you ascribed to the flesh inability to vivify. For when the nature of the flesh is considered by itself, evidently it is not vivifying, for no living creature can, in any way, vivify, but itself stands in need rather of one that has power to vivify. But when the mystery of the incarnation is carefully examined into, then will you learn who He is that dwells in this flesh; and you will clearly see,—unless you assail the divine Spirit Himself,—that it is able to vivify, even though the flesh of itself profit nothing whatsoever. For seeing that it is united to the vivifying Word, it has become wholly vivifying, having been raised to the power of that better (nature). . . .

"*The words which I have spoken to you are spirit and are life.* He next wholly fills His own body with the vivifying energy of the Spirit. For He henceforward calls the flesh *Spirit*, though not so as to set aside its being flesh, but on account of its being perfectly united to Him, and having assumed His entire vivifying power. [The rest of this commentary is equally deserving of attention.]"—*T.* iv. *Comm. in Joann. in loco*, *l.* iv. See also *T.* iv. *Fragm. lib.* 7 *et* 8, *p.* 693, *E.*

"*For all we are one body in Christ, because we being many are one bread, for we all partake of that one bread* (1 Cor. x. 17). For let some one tell us the cause and declare to us in passing, the virtue of the mystic eulogy. For what cause is it placed within us? Is it not, truly, that it puts there Christ to dwell bodily within us, by the participation and communion of His holy flesh?[1] I think that what I say is correct. For Paul writes that the Gentiles have become *of the same body, and co-partners, and co-heirs with Christ* (*Ephes.* iii. 6). . . . [Having quoted *John* vi. 36, he says:]

[1] Καὶ σωματικῶς ἡμῖν ἐνοικίζουσα τὸν Χριστὸν τῇ μεθέξει καὶ κοινωνίᾳ τῆς ἁγίας αὐτοῦ σαρκός.

For in this place it is specially deserving of notice that Christ does not say that He will be in us by a kind of habit only,—a habit which the mind conceives of as in the affections,—but also according to natural (physical) participation.[1] For as, if a person join one piece of wax to another, and apply both to the fire, he makes the compound of both, one (body), so by means of the participation of the body of Christ, and of His precious blood, He is indeed in us, and we also are united together in Him: for in no other way was it possible for that which was born corruptible to be vivified, unless it were bodily united with the body of that life by nature, that is, of the only-begotten Son. And if thou art not convinced by my words, believe Christ Himself, who cries aloud, *Amen, amen, I say to you, except you eat the flesh of the Son of man*, &c. Dost thou not hear Him say, that if we do not eat His flesh, and drink His blood, we have not in ourselves, that is, in our proper flesh, everlasting life? [Using also as an illustration the parable of the vine, he says:] Of the same nature as the vine is what springs from it. And this we say, not with the view of denying that we be united with Christ by means also of true faith and sincere charity, but of showing rather that both spiritually and corporally Christ is the vine and we the branches."—*T.* iv. *Comm. in Joan. l.* x. *p.* 862.

"The Son is within us, bodily indeed as man, being commingled and conjoined with us, by means of the mystic eulogy; and furthermore, spiritually as God,[2] by the energy and grace of His own Spirit renewing the spirit that is within us unto newness of life, and making us partakers of His divine nature. . . . We have, therefore, been perfected into union as it were with God and the Father, by means of Christ the Mediator. . . . For, receiving, as I have just said, within our-

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[1] Οὐ κατὰ σχέσιν τινὰ μόνην, τὴν ἐν διαθέσει νοουμένην ἐν ἡμῖν ἔσεσθαι . . . ἀλλὰ καὶ κατὰ μέθεξιν ἤτοι φυσικήν.

[2] Σωματικῶς μὲν ὡς ἄνθρωπος, συνανακιρνάμενός τε καὶ συνενούμενος δι' εὐλογίας τῆς μυστικῆς. πνευματικῶς δὲ αὖ πάλιν, ὡς Θεὸς.

selves both bodily and spiritually Him who by nature, and in truth, is the Son, we have been glorified by becoming partakers of, and sharers in, that nature which is above all things."—*Ib. l.* xi. *pp.* 1001-2. See also *Ibid. l.* xii. *p.* 1085, *D.*

"For, by the grace of God, we approach to the participation of the mystic eulogy, receiving Christ into our hands,[1] that we may also firmly believe that He truly raised up His own temple. For, that the communion of the mystic eulogy is a kind of confession of Christ's resurrection, may be made manifest, and this very readily, by what Himself said when He performed Himself the type of the mystery. For having broken the bread, as it is written, He distributed, saying, *This is my body*," &c.—*Ib. l.* xii. *pp.* 1104-5.

"Since there lie before us, for a viaticum of immortality, those gifts of the Lord which surpass all language, come all ye who feed daintily on things ineffable, ye sharers of the heavenly invitation, and speedily clothed with the nuptial robe of sincere faith, let us hasten together to the mystic supper. Christ receives us to-day as His guests; to-day Christ ministers to us, Christ that loveth man refreshes us. Awful is what is said; awful what is done: the fatted calf is sacrificed; the Lamb of God that taketh away the sin of the world is slain. The Father is gladdened; the Son is willingly sacrificed, not, to-day, by God's enemies, but by Himself,[2] that He may show that the saving passion was voluntary. . . . The giver of great gifts is ready; the divine gifts lie to open view; the mystic table is fairly set forth; the life-giving chalice is mingled; the King of Glory sends forth His invitation; the Son of God receives (us); the incarnate God-Word invites; the hypostatic wisdom of God the Father, that built for itself a temple not made with hands, distributes its body as bread, and bestows its life-giving blood as wine.[3] Fearful mystery! Oh

[1] *Εἰς χεῖρας δεχόμενοι τὸν Χριστόν.*

[2] *Ὁ υἱὸς ἑκουσίως ἱερουργεῖται, οὐχ ὑπὸ τῶν θεομάχων σήμερον, ἀλλ' ὑφ' ἑαυτοῦ.*

[3] *Ἡ . . . ἐνυπόστατος σοφία, τὸ ἑαυτῆς σῶμα ὡς ἄρτον διαμένει, καὶ τὸ ζωοποιὸν αὐτῆς αἷμα, ὡς οἶνον ἐπιδίδωσιν.*

ineffable dispensation! Oh humility incomprehensible! Oh goodness unsearchable! The Creator sets Himself before the work of His hands to be partaken of; the Self-existent gives Himself to mortals for food and drink.[1] *Come, eat my bread*, is His invitation, *and drink the wine which I have mingled for you.* I have prepared myself for food; I have mingled myself (as drink) for those that desire me. [He continues in the same strain, and adds:] Eat me who am life, and you shall live, for this is my desire; eat life that never fails. For this did I come that *you may have life, and have it more abundantly.* Eat my bread, for I am that vivifying grain of wheat, and I am that bread of life. Drink the wine which I have mingled for you, for I am that drink of immortality. [Similar language fills *cols.* 373-4.] Let us go together unto Sion the glorious, and look, with the understanding, into that citadel, (and see) how He who outstrips the earth's boundaries, has prepared Himself for the mystic supper; how He who sitteth above the cherubim, reclined at that supper; how He who was typically eaten in Egypt, here sacrifices Himself voluntarily, and having eaten the type, as the fulfiller of things typical showed forth the verity, Himself at once setting before them Himself the food of life.[2] . . . Receive, I pray you, the explanation of these things given by the divine gospels. *And whilst they were at supper, Jesus took bread*, &c. (*Matt.* xxvi. 26-28). Oh the marvel! Oh the sacred fulfilment! the divine invitation! He led the way by the letter, He perfected by the Spirit; He instructed by types, He graciously bestowed by acts. . . . Where now are the men that deny their God, those roaming wolves, clothed in godliness, who even deny His power; those godless pseudo-Christians who, on account of the incarnation, deny the consubstantiality of Christ with the Almighty Father? Let, then, these men full of words, but most devoid of sense, tell us, whose body the sheep of the Church feed upon, or at what streams those fed by the Church are re-

[1] *Ἡ αὐτοζωὴ τοῖς θνητοῖς ἑαυτὸν εἰς βρῶσιν καὶ πόσιν χαρίζεται.*

[2] *Βρῶμα ζωῆς αὐτὸς παραυτίκα ἑαυτὸν παραθέμενος.*

freshed? Wherefore, if God's body is distributed, there then He is true God, Christ the Lord, and not a mere man, or an angel, as they pretend, a servant, and one of the incorporeal beings. And if that drink be God's blood, assuredly he is not merely God,[1] the one Son of God of the adorable Trinity, but the incarnate God-Word. But if Christ's body be food, and Christ's blood be drink, and He be, as they pretend, a mere man, why is He proclaimed, as being unto everlasting life, to those who draw nigh to the sacred table? And how does He dwell both there, and everywhere, and is not made less?[2] A mere body is in no way the source of life to those that partake of it. Or do they call us, who plainly proclaim the truth, and teach the God-delivered mysteries, false witnesses before that God who loves truth? But may the divine grace be propitious to us who, on this most holy festival, commemorate the holy things. Wherefore, let us partake of the body of the Self-existent,[3] who, for our sakes, tabernacled in our body, as the divine John says: *For the life has been manifested*, and again, *And the Word was made flesh and dwelt amongst us*, Christ the Son of the living God, one of the Holy Trinity: and let us drink His holy blood, for a propitiation[4] for our transgressions, and for the partaking of that immortality which is in Him, believing at the same time, that He continues priest and sacrifice, that He is Himself the person offering, and the offered, the receiver and the distributed,[5] not dividing into two persons the divine and indivisible, and furthermore the unconfused unity of the most adorable Trinity."—*T.* v. *Par.* ii. *Hom. in Mystic. Cœnam*, *pp.* 371-2-4-5-8-9. See also the remarkable extract, given under the head "*Sacrifice*," from the *Epis. Synod. p.* 72.

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[1] *Εἰ μὲν οὖν Θεοῦ σῶμα διαδίδοται, ἐνταῦθα Θεὸς ἀληθινὸς . . . καὶ εἰ Θεοῦ αἷμα τὸ πόμα, οὐκ ἄρα Θεὸς γυμνός.*

[2] *Πῶς δ'ἐναυλίζεται ἐνταῦθά τε, καὶ πανταχοῦ, καὶ οὐ μειοῦται.*

[3] *Μεταλαμβάνωμεν τῆς αὐτοζωῆς σῶμα.*

[4] *Εἰς ἱλασμὸν.*

[5] *Αὐτὸς μένει ἱερεὺς, καὶ θυσία, αὐτὸς ὁ προσφέρων καὶ προσφερόμενος, καὶ δεχόμενος καὶ διαδιδόμενος.*

"Christ said, *Amen, amen, except you eat the flesh of the Son of man*, &c. The holy body and blood of Christ are therefore truly vivifying. For it is the body, as I have said, not of any one man that is a partaker of life, but rather the proper body of that life by nature, that is, of the only-begotten." [1]—*T.* v. *p.* 2, *Ep. in S. Symbolum*, *p.* 189.

The argument deduced against Nestorius from *St. John* vi. and which we have so frequently already seen, is developed at great length in St. Cyril's *First Treatise on the True Faith in Christ*, addressed to Theodosius. See in *T.* v. *p.* 2, *l.* i. *De Recta Fide*, *pp.* 35-6, beginning with these words: "How then does He vivify us? As God. But this not only by communicating to us the Holy Spirit, but by having set before us to be eaten even that flesh of the Son of man which He took upon Him." [2]

"I (Nestorius) will also quote the words that caused scandal. Christ the Lord was discoursing with them concerning His own flesh. *Except you eat*, He says, *the flesh of the Son of man*, &c. His hearers attained not to the sublime meaning of His words; they fancied, through ignorance, that He was introducing anthropophagy."—*St. Cyril.* "Now, how is it that this is not manifest anthropophagy? In what way does that mystery still remain sublime, unless we say that the Word was sent from God the Father, and confess that the manner of that sending was the Incarnation? For then, indeed, shall we clearly see that the flesh that was united to Him (the Word)—and not the flesh of another individual, but that which was made the proper flesh of Him that is able to vivify all things—has power to vivify. For if the fire that we see is observed to communicate the power of that physical energy which dwells within it to the substances to which it is applied, so that even water, cold as it is by nature, is transformed into

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[1] Ἴδιον (σῶμα) δὲ μᾶλλον τῆς κατὰ φύσιν ζωῆς, δῆλον δὲ, ὅτι τοῦ μονογενοῦς.

[2] Ἐδεστὴν παραθεὶς καὶ τὴν ἀναληφθεῖσαν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου.

what is contrary to its nature, and is made hot; where is the wonder, and in what way is it incredible, if He who is the word of the Father, and is life by nature, has made that flesh that was united to Him, vivifying? For it is His proper flesh, and not that of some other person distinct from Him, and whom the mind can conceive of as apart from Him, and of one of those that are amongst us. But, after separating and utterly disjoining that vivifying Word of the Father from this mystic and true union with the body, how wilt thou show that that body is still vivifying? But who is He that says, *He that eateth my flesh and drinketh my blood abideth in me, and I in him?* Now if some one individual, and not rather the Word of God, was made as we are, what is done is anthropophagy, and the participation is utterly useless. For I hear Christ Himself saying, *The flesh profiteth nothing, it is the Spirit that quickeneth* (vivifies)." [This argument, furnishing evidence similar to the above, extends from *pp.* 108-19. *T.* vi. *Adver. Nest. l.* iv. We are obliged to be content with the above extract from the opening of the argument (*p.* 109), and with the following which occurs at its close (*p.* 118):] "*Nestorius.* Why, if both the (natures) were, as you say, commingled, did the Lord, when He delivered the power of the mystery to the disciples, speak thus, [Having taken the bread, and given thanks, He gave to His disciples], saying, *Take, eat, all of ye, for this is my body:* why did He not say, 'This is my divinity which is broken for you?' And again, when He gave the cup of the mysteries, He did not say, 'This is the divinity which is shed for you;' but, *This is my blood which is shed for you, for remission of sins.—St. Cyril.* . . . Were there indeed but one man that dared to say that the Word of God had been transformed into the nature of the body, such a one might complain, and reasonably, that He did not, when He gave that body, rather say, 'This is my divinity which is broken for you,' and, 'This is, not my blood, but my divinity which is shed for you.' But seeing that the Word, being God, made His own that body (born) of a woman, (the Word)

undergoing no change nor alteration whatever, why did it not become Him to address us in words which deceive not: *Take, eat, this is my body?* But being as He was life, as God, He made it (the body) life, and vivifying."—*Pp.* 118-9.

"I hear also that these men say that the mystic eulogy, if a portion of it remain until the following day, avails nothing to sanctification. They who say this are mad. For Christ alters not, neither shall His holy body be changed, but the virtue of the eulogy and the vivifying grace is perpetual in it (His body)."—*T.* vi. *Epist. ad Calosyr. Adv. Anthrop. p.* 365.

Theodotus of Ancyra, G. C.—"He who on that occasion drew, by His ineffable power, the Magi to godliness, has also this day summoned us together, to this glad festival, not now placed in a manger, but lying before us on this saving table, for that manger was the parent of this table. On this account is He placed in that (manger), that at this (table) He may be eaten, and become to the faithful a saving food.[1] Yea, that manger did indeed show forth this resplendent table."—*Hom. Hab. in Die Nativ. in Concil. Eph. Galland. t.* ix. *pp.* 446-7.

Theodoret, G. C.—"*He shall wash His robe in wine.* His body he terms *a robe*, and His blood *wine*, as the Lord also called the mystic wine blood."—*T.* ii. *Quæst.* cx. *in Genes. p.* 115. See also *Ibid. Quæst.* lxxxii.

"Moses was a type of Christ the Saviour; the rod was a type of the cross; Pharaoh, of the devil; the Egyptians were a type of the evil spirits; and the manna, a type of the divine food; the water of the rock, of the saving blood. For as they, after passing through the Red Sea, partook of that novel food, and of that strange water, so we, after saving baptism, partake of the divine mysteries."—*Ib. Quæst.* xxvii. *in Exod. p.* 144. See also *Ib. in Ps.* xxxiii. *pp.* 815-6.

"*The chalice of benediction which we bless, is it not the communion of the blood of Christ?* &c. (1 *Cor.* x. 16, 17).

[1] *Οὐκ ἔτι ἐν φάτνῃ τιθέμενος, ἀλλ' ἐπὶ τῆς σωτηριώδους τραπέζης ταύτης προκείμενος . . . διὰ τοῦτο ἐν ἐκείνῃ τίθεται, ἵνα ἐπὶ ταύτης βρωθῇ, καὶ γένηται τοῖς πιστοῖς σωτήριον ἔδεσμα.*

When we partake of the sacred mysteries, do we not communicate of (or, with) the Lord Himself, whose body and blood we declare (those mysteries) to be?[1] Seeing that we all partake of that one bread . . . *you cannot drink the chalice of the Lord*, &c. (21). How is it possible that we both communicate of (or, with) the Lord by means of His precious body and blood,[2] and again communicate of devils by means of food offered to idols?"—*T.* iii. *Comm. in Ep.* i. *ad Cor. c.* viii. *pp.* 228-9.

" *When you come therefore together in one place, it is not in order to eat the Lord's supper* (1 *Cor.* xi. 20). He calls the Lord's mystery the Lord's supper; for of it all partake alike, both poor and rich, &c. . . . *For I received of the Lord that which also I delivered unto you*, &c. (23-5). He reminded them of that sacred and most holy night, on which He both put an end to the typical passover, and gave (showed) the archetype of the type;[3] and communicated His precious body and blood, not to the eleven only, but also to the traitor. And he teaches how it is always in our power to enjoy the good things of that night. *For as often as you shall eat this bread*, &c. (26). For after His coming, there will be no need of the symbols of the body, the body itself appearing. For this cause he said, *until He come*. . . . And having begun his discourse concerning the mysteries, he also gives befitting admonitions on this matter. *Therefore whosoever shall eat the bread or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord* (27). Hereby he wounds those who were sick with ambition, &c., and us also who dare partake of the divine mysteries with an evil conscience. But that phrase, *shall be guilty of the body and of the blood*, means this, that in like manner as Judas betrayed Him, and the Jews insulted Him, so do they dishonor Him

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[1] Οὐ καὶ τὸ σῶμα εἶναι καὶ τὸ αἷμα φάμεν.

[2] Τῷ Κυρίῳ κοινωνεῖν διὰ τοῦ τιμίου αὐτοῦ σώματος καὶ αἵματος.

[3] Ἐν ᾗ καὶ τῷ τυπικῷ πάσχα τὸ τέλος ἐπέθηκε, καὶ τοῦ τύπου τὸ ἀρχέτυπον (true original) ἔδειξε.

who receive His all-holy body with unclean hands, and put it into a defiled mouth."[1]—*T.* iii. *In Ep.* i. *ad Cor. c.* xi. *pp.* 237-8.

"*For no man ever hated his own flesh, but nourisheth and cherisheth it, as Christ does the Church* (*Eph.* v. 29), nourishing and cherishing it, and giving it His own body and blood. *Because we are members of His body*, &c. (30). For as Eve was formed out of Adam, so are we out of Christ the Lord: for we are buried with Him in baptism, and we rise together with Him; and we eat His body, and we drink His blood."—*Ib. in Ep. ad Ephes. c.* v. *p.* 434.

In his first dialogue, *Orthodoxus*[2] having applied the word *veil*, or covering, to our Lord's flesh, and this being objected to by Eranistes (the Eutychian), Orthodoxus cites, in justification of the term, *Gen.* xlix. 2, *He shall wash His robe in wine, and His garment in the blood of the grape.*—"*Eranistes.* The patriarch spoke of raiment, not of a (human) body.—*Orthodoxus.* Show me when, or where, *He washed His garment in the blood of the grape? Eran.* Do you show that He reddened His body with this.—*Ortho.* Answer me, I pray you, in mystic words: for, there are, perhaps, some by, who are not initiated. *Er.* So will I understand, and so answer you.—*Orth.* Do you know that the Lord called Himself a *vine? Er.* I know that He said: *I am the true vine.—Orth.* And the fruit of the vine when pressed, what name has it? *Er.* It is called wine.—*Orth.* And when the soldiers pierced our Saviour's side with the spear, what do the writers of the gospels say flowed from His side? *Er.* Blood and water.—*Orth.* He (Jacob), therefore, called the blood of the Saviour the blood of the grape. For if the Lord is denominated a vine, and if the fruit of the vine is called wine, and if fountains of blood and water pouring out

[1] *Καθάπερ παρέδωκε μὲν αὐτὸν Ἰούδας . . . οὑτως ατιμάζουδιν αὐτὸν οἱ τὸ πανάγιον αὐτοῦ δῶμα . . . δεχόμενοι.*

[2] "The one that contends for the apostolic doctrines I have called *Orthodoxus*, the other *Eranistes*."—*Dial.* i. *in prin. pp.* 3, 4.

of the Lord's side flowed over the rest of the body to the lower parts, with reason, in sooth, and appositely, did the patriarch predict, *He shall wash His robe in wine, and His garment in the blood of the grape.* For as we call the mystic fruit of the grape, after the consecration, the Lord's blood, so did he call the blood of the true vine, *the blood of the grape.* *Er.* At once mystically, and clearly, has the word in debate been demonstrated.—*Orth.* Now, though what has been said is enough to obtain your assent, still, will I add, for the confirmation of the truth, yet another proof. *Er.* You will oblige me by so doing, for you will add to your usefulness.—*Orth.* Do you know that God has called bread His proper body?[1] *Er.* I know it. —*Orth.* And that He has elsewhere called His flesh corn? *Er.* This also I know (*John* xii. 23-24).—*Orth.* Whereas, in the delivery of the mysteries, He called the bread, (His) body, and the mingled wine, (His) blood.[2] *Er.* He did so.—*Orth.* And yet naturally (according to nature) the body would be called body,[3] and the blood, blood. *Er.* This is admitted.—*Orth.* But our Saviour interchanged the names; and to His body He gave the name of the symbol, but to the symbol the name of His body, thus having called Himself *a vine*, He designated the symbol (His) blood. *Er.* All this is truly said. But I would fain learn the cause of this interchange of names.—*Orth.* The object is plain to those who have been initiated into the divine (mysteries). For (our Lord) wished those who are partaking of the divine mysteries, not to have regard to the nature of the things that are seen,[4] but, through that interchange of

[1] Ἄρτον ὁ Θεὸς τὸ οἰκεῖον προσηγόρευσε σῶμα.

[2] Σῶμα τὸν ἄρτον ἐκάλεσε, καὶ αἷμα τὸ κρᾶμα.

[3] Κατὰ φύσιν τὸ σῶμα σῶμα ἂν εἰκότως κληθείη.

[4] Ἠβουλήθη γὰρ τοὺς τῶν θείων μυστηρίων μεταλαγχάνοντας, μὴ τῇ φύσει τῶν βλεπομένων προσέχειν. Though it is not the object of this work to answer such verbal difficulties as controversialists may raise, the attention of the reader may be directed to the fact, that the word φύσις (which is used by Theodoret in at least as many significations as our word *nature* is employed in) is already used, in the passage before us, in two meanings; the first, as in our phrase, "the *natural* signification;" and the second, for the *natural, physical,* or *outward appearances,* or properties,

names, to believe that change which has been effected by the grace.[1] For He who called His natural body[2] wheat and bread; and who, further, called Himself a vine, the same honored the symbols that are seen with the appellation of (His) body and blood, not having changed the nature, but having added the grace to the nature.[3] *Er.* The mysteries have at once been spoken of mystically, and things not known to all men have been clearly explained.—*Orth.* Since, then, the Lord's body is acknowledged to have been denominated by the Patriarch, both a *robe* and a *garment*, and we have fallen into speaking about the divine mysteries, answer me truly, of which do you account that most holy food a symbol and a type, of the divinity of Christ our Lord, or of His body and blood? *Er.* Clearly of the latter, whose names also they have received. —*Orth.* You mean of His body and of His blood? *Er.* That is my meaning.—*Orth.* You have spoken as one that loves truth. Yea, for the Lord, having taken the symbol, did not say, *This is my divinity*, but, *This is my body:* and again, This is my

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of an object, say of bread and wine. If this be borne in mind, the phrases frequently objected, become confirmatory of our doctrine.

[1] Ἀλλὰ διὰ τῆς τῶν ὀνομάτων ἐναλλαγῆς, πιστεύειν τῇ ἐκ τῆς χάριτος γεγενημένῃ μεταβολῇ. τῆς χάριτος: As Theodoret, in each instance, prefixes the article to χάρις, I have also done so in the translation, as the phrase may, in its mystic sense, have referred to such passages as *Titus* ii. 11. Τῇ μεταβολῇ: This word is very common in Theodoret. It occurs, in fact, several hundreds of times, but never, as far as I have noticed, but where a real and actual change of one thing into another has taken place. The following references are but a few out of hundreds of instances. "They changed (μετέβαλον) the rods into serpents."—*T.* i. *Quæst.* xviii. *in Exod.* "The river was changed (μεταβληθείς) into blood."—*Ib. Quæst.* xix. It is used as equivalent to μεταποιεῖν, "He changed (μετέβαλε) the water of the Nile into blood. . . . The Creator transforms (μεταποιεῖ) His creature as He wills." —*T.* iv. *Dial.* i. *p.* 10. "Dyers change (μεταβάλλουσι) white into other colors, but they cannot change (μεταβαλεῖν) any of the other colors into white."—*T.* iv. *l.* v. c. 28, *p.* 475. "His raising the dead to life, His changing (μεταβολὴν) the water into wine."—*Ib. Or. ad Monach. Int. Ep.* cli. *p.* 1299.

[2] Τὸ φύσει σῶμα.

[3] Οὐ τὴν φύσιν μεταβαλὼν, ἀλλὰ τὴν χάριν τῇ φύσει προσθεικώς.

blood. And elsewhere, *And the bread that I will give is my flesh, which I will give for the life of the world.* *Er.* This is true; for they are divine words.—*Orth.* If true, then assuredly had the Lord a body."—*T.* iv. *Dial.* i. *pp.* 24-27.

" *Orth.* Tell me, then, the mystic symbols, which are offered up to God by the priests, of what are they symbols? *Er.* Both of the body and of the blood of the Lord.—*Orth.* Of His true body or not true? *Er.* Of His true.—*Orth.* Very well: for there must needs be an archetype of the image. Yea, for painters imitate nature, and paint the images of things that are seen. *Er.* True.—*Orth.* If, then, the divine mysteries are antitypes of (His) true body, the body of the Lord is assuredly now also a body, which has not been changed into the nature of the divinity, but filled with divine glory. *Er.* Opportunely have you introduced this remark about the divine mysteries: for thence will I show you the change of the Lord's body into another nature.[1] Answer therefore my questions. *Orth.* I will answer.—*Er.* What call you the offered gift, prior to the sacerdotal invocation? *Orth.* This must not be said distinctly: for it is likely that some of the uninitiated are present.—*Er.* Let the answer be enigmatical. *Orth.* Food from such and such grains.—*Er.* But how do we denominate the other symbol? *Orth.* This is also a common name, denoting a species[2] of drink. *Er.* But after the consecration, how do you call these things? *Orth.* Christ's body, and Christ's blood.—*Er.* And do you believe that you partake of Christ's body and blood? *Orth.* I do believe it.[3]—*Er.* As, then, the symbols, both of the Lord's body and blood, are, before the sacerdotal invocation, one thing (ἄλλα), but, after the invocation, are changed, and become (quite) other things (ἕτερα); so the Lord's body, after the assumption, was changed into the divine essence (οὐσίαν)."[4] *Orth.* You are caught in your own net.

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[1] Τὴν εἰς ἑτέραν φύσιν μεταβολήν.

[2] Εἶδος.

[3] Καὶ πιστεύεις γε σώματος Χριστοῦ μεταλαμβάνειν, καὶ αἵματος;—Ὀρθ.: Οὕτω πιστεύω.

[4] Ἀλλὰ μέν εἰσι πρὸ τῆς ἱερατικῆς ἐπικλήσεως, μετὰ δέ γε τὴν

For not even after the consecration do the mystic symbols depart from their own nature. For they remain in the former substance, and the figure and the appearance, and they are visible and tangible, such as they were before; but they are understood to be the things which they have been made, and they are believed and are adored, as being those things which they are believed.[1] Compare the image with the archetype, and thou wilt see the similitude; for the type must needs be similar to the verity. Yea, for that body (after the ascension) has indeed its former appearance, and figure, and circumscription, and, in a word, the substance of the body; but, after the resurrection, it became immortal, and superior to corruption, and has had vouchsafed to it the seat at the right hand, and is adored[2] by every creature, because it is called the body of the Lord of nature.—*Er.* And yet the mystic symbol alters its former appellation; for it is no longer called what it was previously

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ἐπίκλησιν μεταβάλλεται, καὶ ἕτερα γίνεται . . . εἰς τὴν οὐσίαν μετεβλήθη τὴν θείαν. The reader will have already noticed the same idea expressed above by the word *φύσιν* instead of *οὐσίαν*; thus, *τὴν εἰς ἑτέραν φύσιν μεταβολήν, supra.* The words are in fact used in this argument as synonymous, by Theodoret; and with reason. For the Eutychians did not, as some writers think, so deny the two natures in Christ, as to assert that His human nature was annihilated, and thus make one single entity out of two entities; but, whilst they admitted that Christ had two natures, Eutyches taught that, after the Incarnation, and his followers that, after the Ascension, His human nature was absorbed by the divine nature. Whether they held the opinion of the Docetæ, or in what way they admitted the outward appearances and properties of a body, whilst they denied its consubstantiality with ours, is not clear. In fact their whole theory is involved in much obscurity, and has given rise to controversies amongst the learned, which are not yet settled.

[1] *Οὐδὲ γὰρ, μετὰ τὸν ἁγιασμὸν, τὰ μυστικὰ σύμβολα τῆς οἰκείας ἐξίσταται φύσεως. Μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας καὶ τοῦ σχήματος καὶ τοῦ εἴδους· καὶ ὁρατά ἐστι καὶ ἁπτὰ, οἷα καὶ πρότερον ἦν· νοεῖται δὲ ἅπερ ἐγένετο· καὶ πιστεύεται καὶ προσκυνεῖται, ὡς ἐκεῖνα ὄντα ἅπερ πιστεύεται. προσκυνεῖν:* "I know and adore (*προσκυνῶ*) but one Son of God."—*T.* iv. *Dial.* ii. *p.* 103. "Christ the visible man, the adorable (*προσκυνούμενος*) God."—*T.* iv. *Cur. Græc. Affect. Disp.* vi. "To the only-begotten alone do I give adoration (*προσκύνησιν*)."—*T.* ii. *Flaviano, Ep.* civ. For a very able examination of Theodoret on the Eucharist, see *Garnier's Nov. Actar. Dissert.* iii. *De Fide Theodor. c.* iii. In Schulze's edition it is given in *t. pp.* 480-8.

[2] *Προσκυνεῖται.*

called, but is denominated a body. God, therefore, must needs be called the truth, and not a body. *Orth.* You seem to me ignorant: for not only is it called a body, but also bread of life. Thus did the Lord Himself denominate it: and that body itself we call a divine body, and vivifying, and the Lord's, teaching that it is not a common (body) of any individual man, but that of our Lord Jesus Christ, who is God and man: for *Jesus Christ, yesterday, and to-day, and the same for ever* (*Hebr.* xiii. 8). *Er.* You have said much on this subject; but I follow the holy men who shone of old in the churches. Show therefore that in their writings they distinguished the natures, after the union."—*T.* iv. *Dial.* ii. *pp.* 125-7.

"*Orth.* You remember assuredly those words of the Gospels wherein Christ makes a comparison between the manna and the true food. *Er.* I do remember.—*Orth.* In that place, after having discoursed at length concerning the bread of life, He also subjoined these words: *But the bread which I will give is my flesh, which I will give for the life of the world;* and one may see in these words both the munificence of the divinity and the gift of the flesh."—*T.* iv. *Dial.* iii. *p.* 219.

Proving that the word *body* is justly used to denote the Man-God, he says: "Thus the angel called the body of the Lord, the Lord, inasmuch as it was the body of the Lord of all things. Yea, and the Lord Himself promised that He would give His body, not His invisible nature, for the life of the world. For *the bread*, He says, *which I will give, is my flesh, which I will give for the life of the world.* And in the delivery of the divine mysteries, having taken the symbol, He said, *This is my body which is given for you*, or, *which is broken for you*, as the Apostle has it."—*T.* iv. *Epist.* cxxx. *Timo. Ep. p.* 1218. See a similar passage, *Ib. Ep.* cxlv. *Monachis. CP. p.* 1251.

"Ambrose (of Milan), having heard of this woful calamity (the massacre at Thessalonica), met Theodosius at the porch, when about to enter according to his wont the sacred temple, and forbade him to pass the sacred gates, in words as follow.

. . . With what feet wilt thou tread on this holy ground? How stretch forth those hands that yet drip with blood unjustly shed? How receive with such hands the most holy body of the Lord? How bear that precious blood to that mouth, which by an angry word has shed so much blood unrighteously? Withdraw, therefore, and dare not to increase thy former guilt by a second crime."—*Hist. Eccles. l.* v. *c.* xviii. *p.* 215; *Vales. Cantab.* 1720.

Sedulius, L. C.—"Almighty and everlasting God . . . who restorest by a better food mankind perishing by the sweetness of that forbidden fruit, and expellest with the draught of sacred blood [1] the poison infused by the serpent," &c.—*L.* i. *Carm. Pasch.* 49-52, *p.* 538, *t.* ix. *Galland.*

"Nor was the Lord ignorant of his treachery; He made known the author of the crime that was about to be committed: He who was to be given as bread, gave bread to Judas. . . . For after He had consecrated the two gifts of His own body and blood, and had given that food and drink whereby the souls of the faithful, free from sin, would never hunger or thirst, at once a most wicked spirit entered into the soul of Judas."—*Ibid. l.* v. *n.* 3, 33-8, *p.* 555, *t.* ix. *Galland.* See also *Collect. in Ep.* i. *ad. Cor. p.* 545, *t.* vi. *Bib. Max.*

St. Proclus, G. C.—"Say not, Peter, *It is good for us to be here.* . . . If Christ were to leave us there, for what cause would He communicate to us (His) flesh and blood?" [2]—*Or.* viii. *in Dom. Transf. p.* 650, *t.* ix. *Galland.*

"The festival of the sacred mysteries is arrived; that evening that is brighter than any day has shone upon us: for what is there in this evening that is not awful and strange? The Lord has supped together with His servants: He has opened to them a paradise of mysteries; He gave that sinless flesh for food, He vouchsafed a drink that is a sponge for sins." [3]—*Or.* x. *p.* 655, *Ib.*

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[1] Potuque sacrati sanguinis.

[2] Τίνος χάριν ἐκοινώνησεν ἡμῖν αἵματος καὶ σαρκός.

[3] Ἁμαρτημάτων σπόγγον ἐχαρίσατο πόμα.

"Come, now, let us emulate the devout Magi: and let our minds contemplate this Church instead of Bethlehem; instead of the cave, let us cleave to this sanctuary; instead of the manger, let us adore the altar; instead of the infant, let us embrace the bread blessed by that infant." [1]—*Or.* xvii. *p.* 669, *Ib.*

Philo of Carpasium, G. C.[2]—*As the apple-tree among the trees of the woods, so is she that is nigh me amongst the daughters* (*Cant.* ii. 3). The apple has in it both food and drink. That, therefore, he may express the mystic joy which the bridegroom gave her by saying, *Take, eat, this is my body*, and *Take, drink, this is my blood which is shed for you, for the remission of sins*, on this account, I think, does he say, *As the apple-tree.* For the app'e has three excellences: food, whereby it signifies the body of Christ; and drink, whereby it signifies the saving blood; and a sweet savor, which expresses faith."—*En. in Cant. Cant. t.* ix. *Galland. p.* 734. The same is repeated *Ibid. p.* 760.

"*Thy neck as a tower of ivory* (*Cant.* vii. 4). I am of opinion that He calls the most pure order of deacons *her neck*, as Christ is *the head* of the Church, and the deacons carry the body and blood of Christ, that head of the Church."—*Ibid. p.* 758.

"*Thy throat is like good wine which goeth down rightly for my beloved* (*sic*) (*Cant.* vii. 9). For Christ's throat is that of the Church. For *the mind*, says Job, *discerneth words, and the throat tastes food.* As the Church tastes those spiritual foods, both of the body and blood of Christ,[3] she has *a throat like good wine.* For wine when drunk quiets grief, and turns the heart to gladness; so also does this grief-quelling cup of life, which is given for the remission of sins, quiet our grief for sins, Christ having said, Take, drink, *This is my blood*

[1] Ἀντὶ τῆς φάτνης, τὸ θυσιαστήριον προσκυνήσωμεν ἀντὶ τοῦ βρέφους, περιπτυξώμεθα τὸν διὰ τοῦ βρέφους εὐλογείμενον ἄρτον.

[2] He was bishop of Carpasium, and flourished early in the fourth century. The edition used is that by Gallandius, *t.* ix.

[3] Τούτων οὖν τῶν πνευματικῶν δίτίων τοῦτε σώματος καὶ αἵματος Χριστοῦ γευσαμένη ἡ ἐκκλησία.

which is shed for you for the remission of sins. And admirably does he say, *Which goeth down rightly for my beloved*, for to the upright is this drink given, according to that saying of the Apostle, *Let a man prove himself*, &c. (1 *Cor.* xi. 28), the man, to wit, who possesses the uprightness which is of avail in the mysteries. Plain is the phrase, *Sufficient for his lips and teeth*, to show, that is, in few words, that merely to have dipped in it *the teeth and lips*, is at once enough for that which is given (to produce) perfect salvation."—*Ib. pp.* 760-1. See also *Ib. p.* 764, *B.*

Salvian, L. C.[1]—"But some one may perhaps ask, how is it that God now requires more from Christians by the Gospel, than from the Jews of old by the law? The reason of this is past all question. For we now render more to our Lord, because we are indebted much more. For the Jews had formerly but the shadow of things; we have the verity: the Jews were servants; we are adopted children. . . . The Jews passed through the sea to a desert; we enter through baptism into a kingdom: the Jews eat manna; we, Christ: the Jews (eat) the flesh of birds; we, the body of God: the Jews (eat) the dew of heaven; we, the God of heaven,[2] *who being*, as the Apostle says, *in the form of God*, &c. (*Philip.* ii. 6, 8)." —*L.* ii. *adv. Avarit. n.* 6; *Galland. t.* x. *p.* 64.

St. Basil of Seleucia, G. C.—"Is not she (the blessed Virgin) that golden urn which received the manna; yea, that received within her womb that heavenly bread which is given for food and strength to the faithful?"[3]—*Orat.* xxxix.; *In Ed. Op. S. Greg. Thaum.* Paris. 1622.

"What says the Gospel? *When they drew nigh unto Jerusalem, and were come to Bethphage.* For, that the faithful

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[1] He was ordained priest in 430, and died at Marseilles in 484. The edition used is that given by Gallandius, *t.* x.

[2] Judæi manna manducaverunt, nos Christum: Judæi carnes avium, nos corpus Dei; Judæi pruinam cœli, nos Deum cœli.

[3] *Τὸν οὐράνιον αρτον . . . τὸν εἰς βρῶσιν καὶ ῥῶσιν τοῖς πιστοῖς διδόμενον.*

might eat Him,[1] He went into the upper room, to the Mount of Olives, which is the faithful Church formed of the people." —*Combefis. t.* i. *p.* 643; *Or. in Ramos Palm.*

St. Leo I., Pope, L. C.—"And whereas they (the Manichees), to hide their own infidelity, dare be present at our meetings, they so conduct themselves in the participation of the sacraments, as that, at times—for fear lest they may not be able to hide themselves completely—they receive, with an unworthy mouth, the body of Christ; but at all times they decline to drink the blood of our redemption."[2]—*T.* i. *Serm.* xlii. (*De Quadrag.* iv.), *c.* 5, *p.* 161.

"Why, Judas, dost thou distrust His bounty, who repelled thee not from the communion of His own body and blood?"[3] —*Ib. Serm.* liv. (*De Pass. Dom.* iii.), *c.* 3, *p.* 205.

"Beginning, therefore, my beloved, to treat of the gospel narrative of the passion of our Lord, we see that it was by the council of God arranged, that the sacrilegious princes of the Jews, and the impious priests, who had oftentimes sought for opportunities of exercising their cruelty against Christ, received not, but at the Paschal solemnity, power to bring into play their fury. For it was necessary that what things had been promised in a typical mystery should be by a manifest accomplishment fulfilled; that the true sheep should set aside the significative sheep; and that the diversity of various victims should be perfected (or, ended) by one sacrifice. For all that had been divinely prescribed by Moses concerning the immolation of the lamb had foretold Christ, and had specially announced the slaying of Christ. That shadows, therefore, might give place to the body, and figures cease in the presence of the verity, the old observance is set aside by a new sacrament, victim passes into (another) victim, blood excludes

[1] Ἵνα γὰρ φάγωσιν αὐτὸν οἱ πιστοί.

[2] Ut interdum, ne penitus latere non possint, ore indigno Christi corpus accipiant, sanguinem autem redemptionis nostræ haurire omnino delinent.

[3] A corporis et sanguinis sui communione non repulit.

blood,[1] and the legal festival while being changed is fulfilled. . . . Jesus was consummating the Old Testament and establishing a new passover. For the disciples being seated with Him to eat the mystic supper,—while in the court of Caiaphas they were devising how Christ might be killed,—He ordaining (ordering) the sacrament of His own body and blood, was teaching what manner of victim ought to be offered to God, not even the traitor Judas being excluded from this mystery."[2]—*Ib. Serm.* lviii. (*De Pass. Dom.* vii.), *c.* 1, 2, *pp.* 218-20.

"The participation of the body and blood of Christ[3] effects no other but that we pass into that which we receive, and that Him, with whom we died and were buried and were raised again, Him we may bear, both in flesh and in spirit, in all things."—*Ib. Serm.* lxiii. (*De Pass. Dom.* xii.), *c.* 7, *p.* 247.

Having named the heresies of Nestorius and Eutyches, he says: "Reject the impious inventions of heretics, that your fasts and alms may not be defiled by the contagion of any error; for then is both the oblation of sacrifice clean, and the bestowal of alms holy, when they who render these things understand what they are doing. For, as the Lord says, *Unless you eat the flesh of the Son of man and drink His blood you shall not have life in you*, you ought so to communicate at the sacred table as that you nothing doubt at all of the verity of the body and blood of Christ. For that with the mouth is taken, which with faith is believed; and in vain shall the 'Amen' be answered by those by whom disputes are raised against that which is believed."[4]—*Ib. Serm.* xci. (*De*

[1] Et cessarint imagines sub præsentia veritatis, antiqua observatio novo tollitur sacramento, hostia in hostiam transit, sanguine sanguis aufertur.

[2] Ille corporis et sanguinis sui ordinans sacramentum, docebat qualis Deo hostia deberet offerri, ne ab hoc quidem mysterio traditore submoto.

[3] Participatio corporis et sanguinis Christi.

[4] Sic sacræ mensæ communicare debemus, ut nihil prorsus de veritate corporis Christi et sanguinis ambigatis. Hoc enim ore sumitur, quod fide creditur, et frustra ab illis Amen respondetur, a quibus contra id quod accipitur disputatur. He alludes to the Eutychians, who denied the reality of Christ's flesh *post unitionem verbi*.

Jejun. sept. mens. vi.), *c.* 3, *p.* 357. See also *Ep.* xxviii. *ad Flavian. Ep. CP. c.* 5, *p.* 831.

"They are to be accounted excluded from the gift of divine grace, and from the sacrament of the salvation of man, who, denying the nature of our flesh to be in Christ, both gainsay the Gospel, and oppose the creed; nor perceive that, in their blindness, they are led to this precipice, that they neither stand fast in the verity of the Lord's passion, nor of His resurrection: for both are made void in the Saviour, if the flesh of our kind is not acknowledged in Him. In what darkness of ignorance, in what torpor of sloth, have these men been hitherto lying? As neither to have learnt by the hearing, nor ascertained by reading, that which is by the mouths of all men so uniformly declared, as that not even by *the tongues of infants* is the verity of the body and blood of Christ unacknowledged in (among) the sacraments of communion. For that, in that mystic distribution of spiritual nourishment, this is imparted, this is taken: that we, receiving the virtue of the heavenly food, may pass into His flesh who was made our flesh."[1]—*T.* i. *Ep.* lix. *ad Clerum et Pleb. CP. c.* 2, *p.* 977.

Speaking of the same Eutychian heresy, he says: "For, otherwise, in the Church of God, which is the body of Christ, neither the priesthoods are ratified, nor the sacrifices true,[2] if the high priest reconcile us not in the propriety of our nature, and the true blood of the lamb reconcile us not."—*Ib. Ep.* lxxx. *ad Anatol. c.* 2, *p.* 1040.

St. Peter Chrysologus, L. C.—"That woman *touched His garment*, and was healed. . . . Wretched we, who daily handle and receive the body of the Lord,[3] and are not cured of our wounds. It is not Christ, but faith that fails the in-

[1] Ut nec ab infantium linguis veritas corporis et sanguinis Christi inter communionis sacramenta (so the best manuscripts: others read *inter communis sacramenta fidei*) taceatur. Quia in illa mystica distributione spiritalis alimoniæ hoc impartitur, hoc sumitur: ut accipientes virtutem cœlestis cibi, in carnem ipsius qui caro nostra factus est, transeamus.

[2] Aliter enim in ecclesia . . . nec rata sunt sacerdotia, nec vera sacrificia.

[3] Qui quotidie corpus Domini tractamus et sumimus.

firm: for much more now would He be able to heal the wounded, abiding as He does in us, than when merely passing on He thus healed that shrinking woman."—*Serm.* xxiii. *p.* 56.

Oh how great did that woman teach the Lord's body to be; she who showed that so great virtue was in the hem of Christ's garment! Let Christians who daily touch the body of Christ,[1] hear how great a remedy they may derive from that body, since a woman stole perfect health from the hem of Christ's garment only. But this is matter for our tears, that she drew a cure for her wound from that hem, while the remedy itself is turned by us into a wound. For this cause it is, that the Apostle admonishes and bewails those who touch the body of Christ unworthily, in this wise. For he that touches unworthily the body of Christ, receives his damnation."[2]—*Serm.* xxxiv. *p.* 57. See also *Serm.* liv. *in fine.*

The following extracts are from his sermons on the petition of the Lord's Prayer, *Give us this day our daily bread.* "*Be not solicitous*, He says, *what you shall eat, or what you shall drink, or what you shall put on* (*Matt.* vi.) He bids us pray for that which He forbids to *take thought of*, in as much as a heavenly Father exhorts us His heavenly children to beg for heavenly bread, saying, *I am the bread which came down from heaven.* He is the bread which, sown in the virgin, fermented in the flesh, made in the passion, baked in the furnace of the sepulchre, laid up in the churches, laid upon the altars, daily furnishes a heavenly food to the faithful."[3]—*Serm.* lxii. *p.* 106. See also *Serm.* lxviii. *p.* 107.

"As He is *the bread which came down from heaven*, which was turned into flour in the mill of the law and of grace, which was kneaded in the passion of the cross . . . which every day is carried to the table of the Church as a heavenly

[1] Qui quotidie corpus Christi attingunt.

[2] Judicium sibi sumit.

[3] In ecclesiis conditus, illatus altaribus, cœlestem cibum quotidie fidelibus subministrat.

food, which is broken for the remission of sins, which feeds and nourishes unto everlasting life those who eat it (or, Him),[1] this bread do we beg to be given unto us daily, until we shall enjoy it in the day of eternity."—*Serm.* lxxi. *p.* 111.

"*I am the bread*, &c. This, therefore, is the bread of perfect blessedness; to-day, that is in the present life, we already begin to live on the food of that bread, by the everlasting (enjoyment) of which,—which is signified by the word *daily*,—we shall be nourished in the life to come."—*Serm.* lxxii. *p.* 113.

"I grieve when I read that the Magi adorned with gold the birth-place of Christ, and see that Christians have left the altar of the body of Christ,[2] without an offering."—*Serm.* ciii. *p.* 156.

St. Isaac, G. C.[3]—"It was the command of God to the Jews, that they were to immolate His victims in Jerusalem only. The Apostles also commanded the Gentiles, that, in a church only, should they offer the spotless sacraments of Christ, for a remission unto those who should receive them."—*Reprehæn. et Parænes. Asseman. T.* i. *Bib. Or. p.* 218.

"I saw the mingled vessel, and (I saw it) filled with blood instead of wine; and, instead of bread, the body placed on the middle of the table. I saw the blood, and feared; I saw the body, and was awed. She (faith) beckoned, saying, 'Eat, and be silent; drink; search not my child.' . . . She showed me a body slain, of which placing (a portion) on my lips, she calmly said: 'See, what thou eatest.' . . . She held out to me a reed, and bade me subscribe myself. I took it, wrote, and confessed that, This is the body of God. In like manner, taking the chalice, I drank, and out of the chalice the odor of that body which I had eaten smote me. And what I had said

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[1] Qui ad cœlestem cibum quotidianus ecclesiæ defertur ad mensam, qui in remissionem frangitur peccatorum, qui edentes se perpetuam pascit et enutrit ad vitam.

[2] Video altare corporis Christi.

[3] He was a priest of Antioch, and flourished under Theodosius the Younger, about the middle of the fifth century. See Assemani *Bibl. Orient. t.* i. *p.* 207, whose edition is here used.

of the body, that it, to wit, is the body of God, that also did I say of the chalice, namely, that this is the blood of our Redeemer."—*Ibid. De Fide, p.* 220.

St. James of Sarug, G. C.[1]—"He who inflames the spirits of fire in His lofty region, Him, under bread and wine, dost thou behold upon the table. . . . He who is full of envy and of deceitfulness against his neighbor, resembles Judas, to whom the Lord did not deliver His body. For He broke, and distributing His body and blood upon the table to the eleven that they might eat of it holily, and for that Judas was meditating deceit in his mind, He restrained him from the holy thing, because he was not worthy to receive it with the disciples."—*De Euchar. Assem. T.* i. *pp.* 326-27.

Arnobius Junior, L. C.—"But we who believe, let us say, *The light of Thy countenance, O Lord, is signed upon us* (*Ps.* iv.) In that *light, gladness* has been *given in our heart*, from the time that we received *corn* in the body, *wine* in the blood, *oil* in the chrism."[2]—*Comm. in Ps.* iv. *p.* 240, *T.* viii. *Bibl. Maxim.*

"*He hath made a remembrance of His wonderful works*, saying, As often as you shall do these things, do them in remembrance of me. When did the Lord, *merciful and gracious*, say this? Then, undoubtedly, when *He gave the food* of His own body, *to them that fear Him*"[3]—*Ib. In Ps.* cx. *p.* 302.

Eusebius, L. C.—"As He was about to remove from our sight the body which He had assumed, and going to introduce it into heaven, it was necessary that He should, on this day, consecrate for us the sacrament of His body and blood,[4] in order that that which had been offered as our price might be unceasingly venerated by means of the mystery; that as

[1] Bishop of Batnas, or Sarug, as it is now called, though this, says Assemani, was formerly the name of the district. He was born in 452, and died in 521. See Assemani, *t.* i. *Bib. Or.*

[2] Frumentum in corpore, vinum in sanguine, oleum in chrismate.

[3] Tunc sine dubio, quando *escam dedit* corporis sui *timentibus se.*

[4] Sacramentum corporis et sanguinis sui consecraret.

the redemption was perpetuated daily and unweariedly for the salvation of mankind, perpetual also might be the oblation of that redemption,[1] and that unfailing victim might live in our memory, and always be present in grace.[2] A victim veritably one and perfect, not to be estimated by its appearance, but by faith;[3] not to be valued by the eye of the outward man, but by inward affection. Hence does the authority of heaven assure us, *That my flesh is meat indeed, and my blood is drink indeed.* Away then with every doubt of unbelief, seeing that He, who is the author of the gift, is Himself the witness of the truth. For the invisible priest, by His secret power, converts, by His own word, the visible creatures into the substance of His own body and blood,[4] saying thus, *Take and eat, for this is my body;* and after the sanctification has been repeated, *Take and drink, this is my blood.* Therefore, as at the nod of the commanding Lord, there at once sprang into existence, out of nothing, the lofty heavens, the deep waves, the vast earth; with equal potency does the power of the word command, and the realized effect obeys.[5] [Having continued similar language through two columns, he concludes his discourse as follows:] Nor let any one doubt, that those chief creatures (bread and wine) are able at the beck of His power, by the presence of His majesty to pass into the nature of the Lord's body,[6] whereas he sees man himself, by the device of heavenly mercy, made Christ's body. But as whoso cometh to the faith is, before the words of baptism, still in the bond of the ancient debt, but, when those words have been uttered, he is at once freed from all the filth of sin, so

[1] Perpetua etiam esset redemptionis oblatio.

[2] Et semper præsens esset in gratia.

[3] Fide æstimanda non specie.

[4] Invisibilis sacerdos, visibiles creaturas in substantia corporis et sanguinis sui, verbo suo, secreta potestate, convertit. In the next page he uses the same word to express the change of water into wine, at the marriage feast, "aquas in vina convertit."

[5] Pari potentia in spiritualibus sacramentis verbi præcipit virtus, et rei servit effectus.

[6] In Dominici corporis transire posse naturam.

when the creatures, that are to be blessed by the heavenly words, are placed on the sacred altars, before they are consecrated by the name of the Most High, the substance of bread and wine is there, but, after the words, it is the body of Christ and the blood of Christ.[1] What wonder is it, if the things which He was able to create by a word, He be able, by a word, to change them, when created.[2] Yea now it seems to be a lesser miracle, if that which He is acknowledged to have made out of nothing, He have power to transmute into something better that which is already made.[3] Seek for something which can be difficult to Him, to whom it was easy to raise up things visible and invisible by the sovereignty of His will: for whom it was an easy thing, to clothe with the image of His own divinity, man fashioned out of the substance of the earth: who can readily again call him forth from the deep abysses," &c.—*De Pasch. Hom.* vii. *t.* vi. *pp.* 636-7, *Bibl. Max.*[4] See also in the same collection another sermon equally emphatic, on *Feria* ii. *Post Pasch. p.* 755, *ibid.*

Victor of Vite, L. C.—He mentions several places where "during the time that the sacraments of God were given to the people, the soldiers entered in with the utmost fury, and scattered the body and blood of Christ upon the pavement,[5] and trod it under their polluted feet."—*De Persecut. Vandal. l.* ii. *p.* 678, *t.* viii. *Bibl. Maxim.*

Gelasius of Cyzicum, G. C.—"Again also here, at this table let us not abjectly attend to the bread and to the chalice which lie before us; but, lifting up our mind, let us with faith understand, that there lies upon that sacred table the Lamb of God

[1] Substantia illic est panis et vini, post verba autem Christi corpus et sanguis est Christi.

[2] Quid autem mirum est, si ea quæ verbo creare potuit, verbo possit creata convertere.

[3] Jam conditum in melius valeat commutare.

[4] I find in the same *Bibl. Maxim. t.* viii. the same sermon given, with a few verbal alterations, to Cæsarius of Arles, who flourished at the close of the fifth century.

[5] Corpus Christi et sanguinem pavimento sparserunt.

who taketh away the sin of the world, sacrificed in an unbloody manner by the priests,[1] and veritably receiving His precious body and blood, believe that these are the symbols of our resurrection.[2] For, for this cause we receive not much, but a little, that we may know that we (partake) not for repletion, but for sanctification."—*Hist. Concil. Nicæn. Labbe, t.* ii. *p.* 234.

COUNCIL OF TRENT.

"As Christ our Redeemer declared that to be truly His own body, which He offered under the species of bread; therefore has it always been firmly believed in the Church of God, and this holy synod again declares it, that, by the consecration of the bread and wine, a change is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood: which change has been aptly and properly called, by the holy Catholic Church, Transubstantiation."—*Sess.* xiii. *cap.* iv.

"If any one shall deny that, in the sacrament of the most holy Eucharist, there is contained truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and therefore the whole Christ; but shall say that He is only therein in sign, or figure, or virtue, let him be anathema."—*Ibid. Can.* 1.

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[1] *Κεῖσθαι ἐπὶ τῆς ἱερᾶς ἐκείνης τραπέζης τὸν ἀμνὸν τοῦ Θεοῦ . . . ἀθύτως ὑπὸ τῶν ἱερέων θυόμενον.*

[2] *Τὸ τίμιον αὐτοῦ σῶμα καὶ αἷμα ἀληθῶς λαμβάνοντας ἡμᾶς, πιστεύειν ταῦτα εἶνα τὰ τῆς ἡμετέρας ἀναστάσεως σύμβολα.* A remarkable passage on the eucharist, establishing indeed the real presence, but by some objected as opposed to transubstantiation, occurs in a treatise entitled *Libell. contr. Nest. et Eutych.* But as neither the author nor the date of the piece is known with any certainty, it is not inserted here. For such arguments and authorities, however, as are adduced in support of the opinion, that this *Libellus* is the "*Grande volumen*," and the *five Books* of Pope Gelasius against Eutyches and Nestorius, see Routh, *Scr. Eccl. Opusc. t.* ii. *p.* 494 *et seqq*

THE MANNER OF CHRIST'S PRESENCE.

PROPOSITION III.

Christ is not present in this sacrament, according to His natural way of existence; that is, as bodies naturally exist; but in a manner proper to the character of His exalted and glorified body. His presence then is real and substantial, but sacramental; not exposed to the external senses, nor obnoxious to corporal contingencies.

The truth of this proposition evidently follows from that of the foregoing, which the plain words of Scripture have announced, and the unbroken series of the writings of the early fathers attested; for *if* the body of Christ, when the words of consecration,—*This is my body; This is my blood*,—are pronounced by the priest, become present, as we believe; this presence must be such as is now stated, real and substantial, but sacramental and ineffable. On this mysterious subject thus again speaks the

COUNCIL OF TRENT.

"The holy synod openly and plainly professes, that in the holy sacrament of the Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God, and man, is truly, really, and substantially, contained under the species of those sensible objects. For these things are not mutually repugnant; that our Saviour, according to His natural manner of existence, should always be seated in heaven, at the right hand of the Father; and that nevertheless He should be present with us, in many other places, sacramentally in His own substance, in that way of existence, which, though in words we can hardly express it, the mind, illumined by faith, can still conceive to be possible to God, and which we are bound most firmly to believe. For so all our ancestors,—as many as were

in the true Church of Christ,—who have written concerning this most holy sacrament, have most openly professed."—*Sess.* xiii. *c.* 1.

CHRIST IS WHOLE UNDER EACH SPECIES.

PROPOSITION IV.

The body of Christ, in this holy sacrament, is not separated from His blood, nor His blood from His body, nor is either of them disjoined from His soul and His divinity: but all and the whole living Christ is entirely contained under each species: so that whoever receives under one kind, becomes truly partaker of the whole sacrament: He is not deprived either of the body or of the blood of Christ.

COUNCIL OF TRENT.

"At all times the faith has been in the Church of God, that, immediately after consecration, the true body of our Lord, and His true blood, together with His soul and divinity, are present under the species of bread and wine; but the body indeed under the species of bread, and blood under the species of wine, by virtue of the words (of consecration): moreover, that the body itself (is) under the species of wine, and the blood under the species of bread, and the soul under each, by virtue of that natural connection and concomitance, by which the parts of Christ our Lord, who, being now risen from the dead, can die no more, are naturally joined together; the divinity furthermore, on account of its admirable hypostatic union with the body and soul. Wherefore it is most true, that as much is contained under either species, as under both: for Christ, whole and entire, exists under the species of bread, and under each (divided) particle of that species; and whole under the species of wine, and under its (separated) parts."—*Sess.* xiii. *c.* iii.

COMMUNION IN ONE KIND.

The above doctrine, contained in the proposition, and more fully detailed by the council, having, at all times, been professed in the Catholic Church, the introduction of lay-communion in one kind is easily accounted for, and seems not liable to any serious objection. It is admitted, that, from the earliest time, down to the twelfth century, the faithful of both sexes, laity as well as clergy, when they assisted at the public and solemn celebration of the Christian service, and were admitted to communion, *generally* received under both kinds. But, during the same period, there seems never to have been any positive ecclesiastical precept so to do, prior to the law passed by Gelasius; for to infants, we often read that the communion was given, sometimes under one species, sometimes under both; again in times of persecution, or under difficulties, such as the Ascetics labored under, or when long journeys were undertaken, the consecrated bread was permitted to be carried away from the church, for domestic, or private communion; the same was taken to the sick, who communicated of the Eucharist that was reserved for their use;—where there was a repugnance to the taste of wine, the bread also was given alone; and finally, there is evidence to show that, even in the public, and solemn administration of the Eucharist, it was, in some parts at least of the Church, optional to receive under one kind, or under both species.

It may then, it seems, be said, that, unless on public and solemn occasions, the faithful, in the times of which we are speaking, generally communicated under one kind alone; while the priesthood, to whom the command of Christ,—*Do this for a commemoration of me* (*Luke* xxii.),—we believe, solely applies, when employed in the duty of their sacred function, received under both species. The completion of the mysterious institution demanded this

But many abuses and accidents, through carelessness or incaution, happening in the distribution of the consecrated wine; and the use of the bread alone, on so many occasions being permitted; and the belief, that Christ was wholly present under both species, authorizing the practice; the primitive rite gradually subsided, and communion in one kind, even in public, very generally prevailed. The rulers of the Church, meanwhile, promoted rather than obstructed the change. And so things continued,—no further general ecclesiastical law intervening,—till the followers of John Huss, in Bohemia, tumultuously contending that the use of the cup was absolutely necessary, the Council of Constance, which opened in 1414, finally decreed, that as the body and blood of Christ were wholly contained under each species, the custom, introduced on rational grounds, and long observed in the Church, of communicating in one kind, should be received as a law, which no one, without the authority of the Church, might reject or alter.—*Sess.* xiii. *Conc. Gen. t.* xii. *p.* 100. So just is the observation, that, as circumstances and the manners of men change,—where change under due authority, as in discipline, may be permitted,—practices, once good and laudable, should change with them.

In the Greek Church, the ancient practice of receiving in both kinds has been retained; unless in such circumstances, or under such impediments, as I have mentioned; which, among the Latins, allowed a departure from the established rite. But what is peculiar among the modern Greeks is, that they distribute the sacred bread, not separately, but dipped in the wine, and placed in a spoon.[1] From its being allowed by them,[2] that the bread, unless at the times, principally, of

[1] This practice of communicating in a mingled eucharist is not spoken of earlier than the seventh century, and then only to be condemned.

[2] It may be remarked that if the "*Liturgy of the Presanctified Gifts*," celebrated in the Greek Church on every day of Lent except Saturday and Sunday, be as ancient as the fifth century, the testimony of the Greek Church is plain and decisive. See Goar's *Euchol. p.* 190 *et seqq.* That it is as ancient as the sixth century is certain, from the *Council in Trullo, can.*

solemn communion, may be given separately, it is plain, if any proof were wanted, that their belief of the real presence of the whole Christ under each species, is the same as that of the western Church. And another proof of the same is, that, neither at the time of the schism, in the ninth century, when minds were most exasperated, nor since, has it been made a subject of complaint against the Latins, that, in the administration of the Eucharist, they had departed from the precept of Christ, or violated any established rule of general discipline. Some of their charges against us were sufficiently frivolous; and as, among these, one was, that we celebrated the Eucharist in unleavened bread, contrary to the practice of their Church, they, certainly, could not have overlooked the most important point of communion in one kind, had they judged it reprehensible; or, in other words, had not their own practice, on certain occasions, been the same, and their general faith the same.

For facility of reference, I will notice such passages as have been already given, relative to any of the four occasions in which communion in one kind was practised; and will add a few other extracts, not given in the preceding sections.

THE FATHERS.[1]

CENTURY II.

ST. JUSTIN, G. C.—*Apol.* i. *n.* 65-7, given under "*Eucharist.*"

lii. *Labbe, t.* vi. *col.* 1165 *et seqq.*; and there seem to be indications, at the least, of it in the council of Laodicea, held in the early part of the fourth century. Thus *can.* xlix.: "That there must not be an oblation of bread during Lent, excepting on the Sabbath and Lord's day only." And again, *can.* li.: "The nativities of martyrs are not to be kept in Lent; the commemoration of the martyrs is to be made on the Sabbaths and Lord's days." —*Labbe, t.* i. *col.* 1505. The custom of the Greek Church also in consecrating the eucharist for the sick on one day of the year only, and reserving it during the whole year, is also another testimony in favor of communion in one kind.

[1] For passages of Holy Scripture, see *St. John* vi. 50-2, 58, 59; 1 *Cor.*

Tertullian, L. C.—"When the body of the Lord has been received and reserved,[1] both are saved, both the participation of the sacrifice, and the fulfilment of the service."—*De Orat. n.* 14, *p.* 136.

"Will not thy husband know what thou tastest in secret before all food? And if he knoweth it to be bread, will he not believe it to be that which is reported?"—*Ad Uxorem, l.* ii. *n.* 5, *p.* 169. For the context of these passages see "*Eucharist.*"

CENTURY III.

St. Cyprian, L. C.—See the account given, from *n.* 381 of his treatise "*De Lapsis,*" of the communion given under the species of wine, to the child that had partaken of meats offered to idols; and the fact mentioned, in the same place, of a woman "who tried, with unworthy hands, to open her ark, in which was the holy of the Lord:" both given under "*Eucharist.*" See also note 5, *p.* 216.

St. Dionysius of Alexandria, G. C.—"There was amongst us a certain Serapion, who fell in the time of persecution. This man often petitioned (for peace), but no one paid attention to him, inasmuch as he had sacrificed. He fell ill, and remained for three days speechless and insensible; but on the fourth day, having recovered somewhat, he called to him his daughter's child. 'How long,' he exclaimed, 'will you detain me? Make haste, I beseech you, and let me quickly be dissolved. Call one of the presbyters to me;' and having said this, he was again speechless. The boy ran to a presbyter. It was night, and the priest was ill. But as I had enjoined that those departing this life, at their request, and especially

xii. 27. "Whosoever shall eat this bread, *or* drink (ἢ πίνῃ) the chalice of the Lord unworthily, shall be guilty of the body *and* blood (σώματος καὶ αἵματος) of the Lord." See also *Luke* xxiv. 30-1; *Acts* ii. 46, xxvii. 35; 1 *Cor.* x. 16, 17.

[1] Accepto corpore Domini et reservato. Clement of Alexandria seems to allude to a similar custom: "Some, after having distributed the eucharist, as is customary, permit each one of the people to take the portion (λαβεῖν τὴν μοῖραν ἐπιτρέπουσιν)."—*Strom. l.* i. *n.* 1, *p.* 318.

if they should happen previously to have suppliantly asked it, should be pardoned, in order that they might depart full of hope, he gave a small portion of the Eucharist to the youth, telling him to moisten it, and to instil it into the aged man's mouth.[1] The boy returned carrying it; and on his coming near, but before entering, the old man again rallied, and said, 'Thou hast come, my child, and the priest could not come; but do thou quickly what was enjoined thee, and dismiss me.' The boy moistened it, and then infused it[2] into his mouth; and Serapion by degrees absorbing it, immediately gave up his soul. Was he not manifestly retained and preserved until he was reconciled,[3] and his sin being removed, he might be acknowledged for the sake of the many good deeds which he had done?"—*Ep. ad Fabium, Epis. Antioch. n.* xi. *pp.* 145-9.

Apostolical Constitutions, G. C.—On the reservation of the Eucharist, see the extract from *l.* viii. *c.* xiii. given under "*Sacrifice.*"

CENTURY IV.

St. Basil, G. C.—See the remarkable extract, given under the "*Eucharist,*" from his *Epist.* xciii. *ad Cæsariam.*[4]

St. Ambrose, L. C.—See the account of his brother Satyrus, given under the "*Discipline of the Secret.*"

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[1] *Βραχὺ τῆς εὐχαριστίας ἐπέδωκεν τῷ παιδαρίῳ, ἀποβρέξαι κελεύσας καὶ τῷ πρεσβύτῃ κατὰ τοῦ στόματος ἐπιστάξαι.*

[2] *Ἐνέχεε.* A similar phrase occurs in the fourth council of Carthage, held in 398: "Et si continuo creditur moriturus, reconcilietur per manus impositionem, et infundatur ori ejus eucharistia."—*Can.* lxxvi *col.* 1206, *Labbe, t.* ii.

[3] *Ἕως λυθῇ* (loosed).

[4] St. Optatus of Milevis, as may be seen under the "*Sacrifice,*" describes the outrages of the Donatists, in destroying or scraping the Catholic altars, "on which the body of the Lord had reposed;" and in breaking and selling the chalices that had borne the blood of Christ: but when he speaks of their further sacrileges against the *reserved* eucharist, he writes as follows: "Your bishops ordered the eucharist to be poured to dogs, not without a signal judgment of God; for those same dogs, inflamed with madness, tore their own masters, as though they were robbers, with an avenging tooth, as guilty of the holy body (sancti corporis reos)."—*De Schism. Don. l.* ii. *n.* 19, *p.* 42.

Paulinus, L. C.—See the account of the communion administered by St. Honoratus, bishop of Vercelli, to St. Ambrose when dying, given under the "*Eucharist.*" It may be remarked that this life was written by St. Ambrose's secretary and Deacon, Paulinus, at the request of St. Augustine.

St. Jerome, L. C.—Having argued that the married ought either to refrain from communion, or from their wives, he says, "I know that at Rome it is the custom for the faithful to receive at all times the body of Christ:[1] this I neither blame, nor approve of, for *let every man abound in his own sense* (Rom. xiv. 5). But I put it to their consciences, who, after the use of marriage, communicate on the same day, why is it that they do not dare to go to the martyries (martyrs)? Why do they not enter the churches? Is Christ one in public, and another in private? That which is not lawful in a church, is not lawful at home."[2]—*Ep.* xlviii. *ad Pammach. n.* 15, *T.* i. *col.* 225.

St. Cyril of Alexandria, G. C.—See the last extract given, from this writer, from his *Epist. ad Colosyr.* against the error of certain monks, under the "*Eucharist.*"

St. Leo, L. C.—See the first extract under "*The Eucharist,*" from his *Serm.* xlii. (*De Quadrag.* iv.)

St. Gelasius, Pope, L. C.—"*C.* xii. 'A priest ought not to receive the body of Christ, without His blood.' So Pope Gelasius to the bishops Majoricus and John. And we have learnt (says Gelasius) that certain persons, after having received only the portion of the sacred body, abstain from the chalice of the sacred blood. Which persons without doubt (because that they are said to be bound by I know not what superstition)

[1] Ut fideles semper corpus Christi accipiant.

[2] An alius in publico, alius in domo Christus est? Quod in ecclesia non licet, nec domi licet. The following is also thought by some to show that, besides the custom of *private* communion in one kind, named above, it was also allowed, in certain cases, to communicate publicly without receiving of the chalice: "Et si quando lepidæ et festivæ volunt videri, ubi se mero ingurgitaverint, ebrietati sacrilegium copulantes, ajunt: 'Absit, ut ego me *a Christi sanguine abstineam;* et quam viderint pallentem atque tristem, miseram, et *Manichæam* vocant."—*Ep.* xxii. *ad Eustoch. n.* 12, *t.* i. *col.* 96.

should either partake of the entire sacraments, or should be excluded from the entire sacraments, because the division of one and the same mystery cannot be (or, arise) without a great sacrilege." [1]—*Corpus Jur. Can. Decr. tertia pars. De Consecr. dist.* ii. *c.* 12, *T.* i. *p.* 1168, *Colon. Munatianæ*, 1783.

Sozomen, G. C.—"It seems to me a fitting occasion to insert in this history a miracle that happened under this bishop (St. J. Chrysostom). An individual of the heresy of the Macedonians was married to a woman of the same sect. But the man happening to learn how he ought to believe concerning God, became a commender of that doctrine, and exhorts his wife to think as he did. But as she was overcome by previous customs, and by the conversations of certain women her acquaintances, even though her husband frequently counselled her, he prevailed not: if, he says (at length), you will not communicate with me in divine things, neither shall you henceforward be a partner with me in life. Then the woman having agreed to this, she opens her mind to one of her ser-

[1] Cap. xii. Corpus Christi sine ejus sanguine sacerdos non debet accipere. Item Gelasius Papa Majorico et Joanni Episcopis. Comperimus autem, quod quidam sumpta tantummodo corporis sacri portione a calice sacri cruoris abstineant. Qui procul dubio (quoniam nescio qua superstitione docentur obstringi) aut integra sacramenta percipiant, aut ab integris arceantur: quia divisio unius ejusdemque mysterii sine grandi sacrilegio non potest provenire. As far, therefore, as this passage, *as viewed by Gratian*, is concerned, it seems merely to regard *priests*, and, probably, such as partook not of the chalice through *superstition*. Another extract, from the same epistle of Gelasius, is given earlier by Gratian (*Decr. part.* 2, *causa* 25, *quæst.* 2, *cir. fin. t.* i. *p.* 889), but without throwing any fresh light on this particular question; unless it can be shown that the two extracts form one continuous context; in which case Gratian's limitation of the decree to priests, would merely be a special application to them of a general law, passed by Gelasius to meet a prevailing superstition. Some countenance is given to this by the fact that the two extracts, given by Gratian separately, are cited in connection by St. Anselm (*Collect. Canon. l.* vi. *c.* 148), and by Polycarp (*l.* iii. *tit.* 30) as quoted from the Vatican manuscripts in the edition named in the text. St. Yvo, in his *Decret. P.* ii. *cap.* 89, *t.* i. *p.* 64, *ed. Paris.* 1647, does not lessen the doubts that may arise whether the passage of Gelasius has come down to us entire, by citing the extract as follows: "Comperimus autem quod quidam *in eadem regione*," &c. It is probable that the *superstition* named was the Manichean. See *Anastas. Vit. Gelas.* and *St. Leo. Serm.* xlii. (iv. *de Quadr.*) as given under "*The Eucharist.*"

vants whom she considered trustworthy, and takes her as an associate to deceive her husband. But about the time of the mysteries—the initiated understand what I say—she, retaining what she had received, bowed her head as though in prayer. But the servant standing by her, secretly gave her what she had come bearing in her hand (or, what she had just borne in her hands).[1] But the thing became stone between her teeth. While the woman, fearful lest she might suffer something, after so divine a thing had happened unto her, having gone in haste to the bishop, accused herself, and showed the stone, which bore the appearance of having been bitten: it was of a substance unknown, and of an unusual color. With tears she begged pardon, and was of the same mind as her husband. But should this seem incredible to any one, the stone, which is still preserved in the treasury of the church of Constantinople, is itself a witness."—*H. E. l.* viii. *c.* 5, *pp.* 332-3.

COUNCIL OF TRENT.

"The holy synod, following the judgment and usage of the Church, declares and teaches that neither laity, nor unofficiating clergy, are bound by any divine command to receive the sacrament of the Eucharist under both species; and that it cannot be in any way doubted, without a breach of faith, that communion in either kind suffices for them unto salvation. For though Christ our Lord, at the last supper, instituted and delivered to His Apostles this venerable sacrament in the species of bread and wine, yet that institution and that delivering do not tend to this, that all the faithful of Christ, by the ordinance of Christ, are bound to receive both species. But neither is it fairly collected from the discourse in the sixth chapter of *John*, that the communion of both species was commanded by the Lord, however, according to the various interpretations of the holy fathers and doctors, it may be understood. For He

[1] *Παρεστῶσα δὲ αὐτῇ ἡ θεράπαινα, λάθρα δέδωκεν ο μετα χειρας ἦλθε φέρουσα*, ancilla vero quæ ei adstabat, id quod domo attulerat, clanculum ei tradidit.—*Valesius.*

who said, *Unless you eat the flesh of the Son of man, and drink His blood, you shall not have life in you* (54), also said, *If any man eat this bread, he shall live for ever* (52). And He who said, *He that eateth my flesh and drinketh my blood, hath everlasting life* (55), likewise said, *The bread that I will give is my flesh for the life of the world* (52). He in fine who said, *He that eateth my flesh and drinketh my blood, abideth in me, and I in him* (57), said notwithstanding, *He that eateth this bread shall live for ever* (59)."—*Sess.* xxi. *c.* i.

"Therefore, though from the beginning of the Christian religion both species were not in unfrequent use, yet the practice, in process of time, being already very widely changed, the Church, for weighty and just reasons, approved this custom of communicating under one species, and pronounced it to be a law, which no one, without the authority of that Church, is allowed to condemn or alter at pleasure."—*Ibid. c.* ii.

"It is to be acknowledged that the whole and entire Christ, and the true sacrament, are taken under either kind; and therefore, as to the fruit, that they who thus receive are deprived of no grace necessary to salvation."—*Ibid. c.* iii.

SACRIFICE OF THE MASS.

PROPOSITION V.

Our Saviour, in leaving to us His body and blood, under two distinct species or kinds, instituted not only a sacrament, *but also a* sacrifice; *a commemorative sacrifice, distinctly showing His passion and death until He come. For as the sacrifice of the cross was performed by a distinct* effusion *of His blood, so is that sacrifice commemorated in this of the altar by a distinction of the symbols. Jesus, therefore, is here given not only to us, but for us; and the Church is thereby*

enriched with a true, proper, and propitiatory sacrifice, usually termed the Mass: *propitiatory, we say, because representing, in a lively manner, the passion and death of our Lord, it is peculiarly pleasing to our eternal Father, and thus more effectually applies to us the all-sufficient merits of the sacrifice of the cross.*

SCRIPTURE.

As the bloody sacrifices ordained by the Jewish law are understood to have prefigured the sacrifice which the Redeemer of mankind was once to offer on the cross, by the effusion of His blood, so do the ancient Fathers declare, that the unbloody offerings of the same law, but much more than these, the bread and wine, which Melchisedech, *the priest of the most high God, brought forth* for Abraham (*Gen.* xiv.), were a type, or figure, of that unbloody sacrifice, which Christ, *the priest for ever, according to the order of Melchisedech* (*Ps.* cix., *al.* cx.), would continue to offer, through all ages, under the symbols or species of bread and wine.

Malach. i. 10-11.—"I have no pleasure in you, saith the Lord of Hosts, and I will not receive a gift at your hand (*or*, offering at your hand). For, from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation:[1] for my name is great among the Gentiles, saith the Lord of Hosts."

Matt. xxvi. 28.—"This is my blood of the new testament, which is shed for many[2] unto remission of sins."

Mark xiv. 24.—"This is my blood of the new testament, which is shed for many."[3]

Luke xxii. 19-20.—"This is my body which is given for you."[4]

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[1] *Prot. vers.: And in every place incense shall be offered to my name, and a pure offering.*

[2] *Τὸ περὶ πολλῶν ἐκχυνομενον.*

[3] *Τὸ περὶ πολλῶν ἐκχυνόμενον.*

[4] *Τὸ ὑπὲρ ὑμῶν διδόμενον. Cf. Ephes.* v. 2.

Do this[1] for a commemoration of me. This is the chalice, the new testament in my blood, which is shed for you."[2]

According to the translation of these passages, which is conformable to the Greek, our Saviour speaks in the present tense (or time) of the actual immolation and oblation of His body, and of the actual effusion of His blood, *for the remission of sins;* because, at that moment, He really, but *mystically*, offered up His body and blood for the salvation of the Apostles and of all men; while the words, *Do this for a commemoration*, or *an anamnesis*[3] *of me*, plainly denote the institution of a sacrifice to be celebrated to the end of time. Thus Christ seems to say: As I now immolate my body, and shed my blood for the remission of sins, so do you offer up this same body, and this same blood, in remembrance of me. What I now do, do you and your successors.—In this sense, as we have seen, and shall see, have the words of Christ been always understood in the Catholic Church.[4]

1 *Cor.* x. 14-21.—"Wherefore, my dearly beloved, fly from the service of idols. I speak as to wise men; judge ye, yourselves, what I say. The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord? For we, being many, are one bread, one body, all that partake of one bread. Behold Israel, according to His flesh; are not they, that eat of the sacrifices, partakers of the altar? What, then, do I say, that what is offered in sacrifice

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[1] *Τοῦτο ποιεῖτε. ποιεῖν*, when joined with a noun that signifies anything proper to be offered to God, very frequently signifies to offer by way of sacrifice. See numerous passages collected by Hickes, *Christian Priesthood*, from *pp.* 58-68.

[2] *Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον, literally*, This chalice that is poured out for you (is) the new testament in my blood.

[3] *Ἀνάμνησις*, rendered in English by *remembrance, commemoration*, is a sacrificial word. See *Levit.* xxiv. 6, 7 (LXX.), whence also the word *προκείμενα*, so frequently applied to the elements, seems taken.

[4] See this point ably handled by Johnson, *Unblood. Sacrif. vol.* i. *p.* 85 *et seq.* London, 1724.

to idols, is anything? or, that the idol is anything? But the things which the heathens sacrifice, they sacrifice to devils, and not to God: and I would not that you should be made partakers with devils. You cannot drink the chalice of the Lord and the chalice of devils; you cannot be partakers of the table of the Lord, and of the table of devils."[1]

1 *Cor.* xi. 24-26.—"Take ye and eat: this is my body which is broken for you.[2] This do for the commemoration of me. This chalice is the new testament in my blood; this do ye, as often as you shall drink it, for the commemoration of me. For, as often as you shall eat this bread, and drink this chalice, you show the death of the Lord[3] until He come."

Hebrews xiii. 10-12.—"We have an altar[4] whereof they have no power to eat who serve the tabernacle. For the bodies of those beasts whose blood is brought into the holies by the High Priest for sin are burned without the camp. Wherefore, Jesus also, that He might sanctify the people by His own blood, suffered without the gate." See also *Acts* xiii. 2; *Hebrews, c.* v.

CENTURY I.

St. Clement of Rome, L. C.—"As these things are manifest unto us, it behooves us, looking into the depths of the divine knowledge, to do all things in order, whatsoever the Lord hath commanded to be done at stated times; to perform both the oblations and the liturgies (sacred offices);[5] and not at random and disorderly hath He commanded this to be done, but at determinate times and hours: and He Himself hath ordained, by His supreme will, both where, and by what persons, He wills them to be performed, that all things being holily done unto all well-pleasing, they may be acceptable unto His

[1] See Johnson's comment on this passage, *Unblood. Sacr. vol.* i. *p.* 96, *et seq.*

[2] *Τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον.*

[3] *Τὸν θανατον τοῦ κυρίου καταγγέλλετε* (*announce, proclaim*).

[4] *Ἔχομεν θυσιαστηριον*, a phrase which, to the Hebrew, would necessarily convey the idea of sacrifice.

[5] *Τάς τε προσφορὰς καὶ λειτουργίας ἐπιτελεῖσθαι.*

will. They, therefore, that make their oblations[1] at the appointed times, are at once accepted and blessed, because that, following the institutes of the Lord, they sin not. For there are proper liturgies delivered to the chief-priest, and a proper place assigned to the priests; and there are proper ministrations incumbent on Levites, and the layman[2] is adjudged to the appointments of laymen.

Let every one of you, brethren, give thanks to God,[3] in his proper station, with a good conscience, with gravity, not going beyond the prescribed rule of His liturgy.[4] Perpetual sacrifices, or votive sacrifices, or sacrifices for sins and trespasses, are not offered everywhere, my brethren, but at Jerusalem only, and even there the oblation is not made in every place, but at the altar before the temple.[5] . . .

It would be no small sin in us, if we should eject from the episcopal function those who offer up the gifts blamelessly."—*Ep.* i. *ad Corinth. n.* 40, 41, 44.[6]

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[1] *Ποιοῦντες τὰς προσφορὰς αὐτῶν.*

[2] *Λαϊκός.*

[3] *Εὐχαριστείτω Θεῷ*, may be translated, *celebrate the eucharist to God.* See Johnson's *Unbloody Sacrifice, vol.* i. *p* 78.

[4] *Μὴ παρεκβαίνων τὸν ὡρισμένον τῆς λειτουργίας αὐτοῦ κανόνα, not transgressing the canon of his liturgy.*

[5] *Θυσίαι ἐνδελεχισμοῦ, ἢ εὐχῶν, ἔμπροσθεν τοῦ ναοῦ πρὸς τὸ θυσιαστήριον, at the altar, in the foremost,* or, *upper part of the temple;* as, *ἔμπροσθεν τοῦ πλοίου.*

[6] On this extract see *Grabe on Irenæus, Adv. Hæres. l.* v. *n.* xxxii. Earlier in this same letter of Clement's we have the following: "*A sacrifice of praise shall glorify me, and there is the way by which I will show him the salvation of God* (*Ps.* xlix.) This is the way, my beloved, in which we find our salvation, Jesus Christ, the High Priest of our oblations,* the defender and helper of our weakness."—*N.* 35-6.

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* *Τὸν ἀρχιερέα τῶν προσφορῶν ἡμῶν.* This passage seems taken from the Epistle to the Hebrews, iii. 1, "*The High Priest of our confession* (*ὁμολογίας*), *Christ Jesus:*" where Clement, for *confession* (*ὁμολογίας*), puts (*προσφορῶν*) *oblations.* Now, in the LXX. we find *ὁμολογία* in five places, all, I believe, in which it occurs, used for a *free-will offering.* See *Levit.* xxii. 18. 19; *Jer.* xliv. 25; *Deut.* xii. 17; *Ezech.* xlvi. 12; *Amos* iv. 5, in all which places both the Hebrew and Greek intend a material oblation. The phrase is used a second time by St. Paul, in the same Epistle to the Hebrews, iv. 14, and the context there also seems to require that *ὁμολογία*

St. Ignatius, G. C.—"Let no man deceive you; if a man be not within the altar he faileth of the bread of God."[1]—*Ad Ephes. n.* 5. See also *ad Magnes. n.* 7. *Ad Trall. n.* 7. *Ad Philad. n.* 4.

"They abstain from the eucharist and prayer[2] (or oblations), through not confessing that the eucharist is (the) flesh of our Saviour Jesus Christ (the flesh) which suffered for our sins, which (flesh) the Father in His mercy raised again. They therefore gainsaying the gift of God,[3] die disputing (or searching). Well had it been for them to make much of it, that they also might rise again."—*Ad Smyrn. n.* 7.

St. Justin, G. C.—"The oblation of wheaten flour, prescribed to be offered for those who were purified from the leprosy (*Lev.* xiv. 10), was a type of the bread of the eucharist which our Lord Jesus Christ commanded us to offer (to do, or make),[4] for a commemoration of the passion which He endured

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be understood of *an offering* or *oblation*. See *Hebrews* iv. 14-16, and *c.* v. See Johnson, *Unbloody Sacrifice, vol.* i. *p.* 66, *et seq.*; and again, *Ibid. p.* 142, where also he contends that in 2 *Cor.* ix. 13, and 1 *Tim.* vi. 2, 13, the word has this same meaning.

[1] Ἐὰν μή τις ᾖ ἐντὸς τοῦ θυσιαστηρίου, ὑστερεῖται τοῦ ἄρτου τοῦ Θεοῦ.

[2] It has been noticed, under "*The Eucharist*," that Theodoret has προσφορὰς, *oblations*, and this seems plainly to be the true reading.

[3] Οἱ οὖν ἀντιλέγοντες τῇ δωρεᾷ τοῦ Θεοῦ. So Clement, *ubi supra*, τὰ δῶρα. See also *Apost. Const.* viii. 12. Cotelerius, *in loco*, gives many examples of the application of this word to the holy eucharist.

[4] Τύπος ἦν τοῦ ἄρτου τῆς εὐχαριστίας, ὃν εἰς ἀνάμνησιν τοῦ παθοῦς . . . ὁ κύριος ἡμῶν παρέδωκε ποιεῖν. On the phrase ἄρτον ποιεῖν, see Hickes's *Christian Priesthood, pp.* 58-68; Casaubon, *Ad Baronii Annales*, xvi. 33. The same word, ποιεῖν, in the only other passage, besides the extracts given here and those under the head "*Eucharist*," in which St. Justin alludes to the eucharist, occurs twice, once applied to the bread and once to the cup. "(It is plain) therefore that in this prophecy also (*Is.* xxxiii. 13, *et seq.*) there is a prediction, concerning that bread which our Christ delivered unto us to offer (to make) for an anamnesis, both of His being made flesh for the sake of those who believe in Him, on whose account also He became capable of suffering; and concerning that cup which He delivered to those who celebrate the eucharist to offer (to make) for an anamnesis of His blood." Περὶ τοῦ ἄρτου ὃν παρέδωκεν ἡμῖν ὁ ἡμέτερος Χριστὸς ποιεῖν εἰς ἀνάμνησιν τοῦ τε σωματοποιηθῆναι αὐτὸν . . .

for those who are purified as to their souls from all the iniquity of men, that we at the same time may both give thanks to God for having made the world, and all things in it, for the sake of man; for having delivered us from the wickedness in which we were; and for having utterly overthrown principalities and powers, through Him, who, of His own will, was made subject to suffering. Whence, God, as I before said, declares, of the sacrifices then offered by you, by Malachy, one of the twelve: *My will is not in you, saith the Lord; and your sacrifices I will not receive from your hands: for, from the rising of the sun, even to the going down, my name hath been glorified among the Gentiles, and in every place incense is offered to my name, and a clean sacrifice, because my name is great amongst the Gentiles, saith the Lord.* Even then does He foretell concerning the sacrifices offered unto Him, in every place, by us Gentiles, that is of the bread of the eucharist, and of the cup in like manner of the eucharist;[1] saying that His *name* is by us *glorified*, and by you *profaned*." —*Dial. cum Tryph. n.* 41, *pp.* 137-38. [For a similar pas-

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καὶ περὶ τοῦ ποτηρίου ὃ εἰς ἀνάμνησιν τοῦ αἵματος αὐτοῦ παρέδωκεν εὐχαριστοῦντας ποιεῖν.—*Dial. cum Tryph. pp.* 168-9, *n.* 70. The following extracts from two of the apologists deserve notice: Athenagoras, replying to the charge of atheism urged against the Christians, from their not sacrificing animals, says: "And first, as to not sacrificing. The Creator and Father of the universe needs not blood, not the smell (of victims), not the perfume of flowers, or of incense—He being the perfect perfume, and without want from within or without. But the greatest sacrifice to Him (is) if we know who stretched out the heavens. . . . When, then, we have this Creator God, preserving and watching over (us) with a knowledge and skill according to which He directs all things, we lift up holy hands to Him; of what hecatomb does He stand in need? . . . But what to me are hecatombs, which God needs not? And yet is it needful to offer up an unbloody sacrifice, and to bring (to Him) the *reasonable worship* (καί τοι προσφέρειν δέον ἀναίμακτον θυσίαν, καὶ τὴν λογικὴν προσαγειν λατρείαν)."—*Legat. pro Christ. n.* 13, *pp.* 289-90; *Galland. t.* ii. St. Theophilus: "At that time there was a just king, by name Melchisedech, in the city of Salem, now called Jerusalem . . . from him also arose (lit. were found to be) priests over the whole earth (εὑρέθησαν καὶ ἱερεῖς γινόμενοι)."—*Ad. Autol. l.* ii. *n.* 31, *p.* 372, *Ibid.*

[1] Περὶ τῶν ἐν παντὶ τόπῳ ὑφ' ἡμῶν τῶν ἐθνῶν προσφερομένων αὐτῷ (Θεῷ) θυσιῶν, τοῦτ' ἐστι τοῦ ἄρτου τῆς εὐχαριστίας, καὶ τοῦ ποτηρίου τῆς εὐχαριστίας.

sage, in which, instead of *Malachias*, he cites *Isaias* xxx. 16, as prophetical of the eucharistic sacrifice, see *Ibid. n.* 70, *pp.* 168-69, just given in the margin, *note a.*]

"We who, through the name of Jesus, do all, as one man, believe in God, the maker of all things, through the name of His only-begotten Son, having put off our filthy garments, that is, sins, and being inflamed through the word of His calling, are the true priestly race of God, as also God Himself testifies, saying, that in every place amongst the Gentiles there are those who offer to Him well-pleasing and pure sacrifices (*Mal.* i. 11). But God receives sacrifices from no one, save through His priests. Wherefore God, having beforehand accepted all sacrifices through this name, which Jesus Christ ordained to be offered, that is, the sacrifices which have place in the eucharist of the bread and of the cup by the Christians in every part of the earth, testifies that they are well-pleasing unto Him.[1] But the sacrifices which are offered by you, and through those priests of yours, He rejects, saying: *And I will not accept your sacrifices from your hands: for from the rising of the sun even to the going down my name hath been glorified among the Gentiles; but you have profaned it* (*Mal.* i. 10, 11). And, even unto this day, loving disputes, you say, 'that God accepts not the sacrifices (offered) in Jerusalem, by the so-called Israelites that then dwelt there; but that He

[1] *Οὐ δέχεται δὲ παρ' οὐδενὸς θυσίας ὁ Θεὸς, εἰ μὴ διὰ τῶν ἱερέων αὐτου Πάντας οὖν οἱ διὰ τοῦ ὀνόματος τούτου θυσίας ἃς παρέδωκεν Ἰησοῦς ὁ Χριστὸς γίνεσθαι, τοῦτ' ἐστιν ἐπὶ τῇ εὐχαριστίᾳ τοῦ ἄρτου καὶ τοῦ ποτηρίου, τὰς ἐν παντὶ τόπῳ τῆς γῆς γινομένας ὑπὸ τῶν χριστιανῶν, προλαβὼν ὁ Θεὸς, μαρτυρεῖ εὐαρέστους ὑπάρχειν αὐτῳ.* The first part of this second sentence is evidently corrupt. The Benedictine edition says, "vel legendum *πάσας οὖν διὰ τοῦ*, vel ante aut post *τοῦ ὀνόματος* supplendum *προσφέρομεν*." The translation in the text adopts the former of these suggestions, on account of the word *προλαβών*. Whatever emendation may be adopted, and many might be suggested, the meaning is evident. I subjoin another translation as a specimen: "Wherefore, predicting all who through this name offer the sacrifice which Jesus Christ ordained to be offered, that is to say, in the eucharist of the bread and of the cup, which sacrifices are offered up by Christians in every part of the earth, God testifies that they are well pleasing to Him."—*Faber's Diff. of Rom. b.* i. *c.* 4, *p.* 100.

said, that the prayers of those men of that same race who were then in dispersion went up unto Him, and that He calls their prayers sacrifices.' Now, indeed, that both prayers and thanksgivings (eucharists), made by worthy men, are the alone perfect and acceptable sacrifices to God, I myself also say; for these things alone have Christians also been instructed to offer (make), even in (at) the commemoration (anamnesis) of that food of theirs, both dry and liquid, in which also there is a commemoration of the passion which God suffered through God Himself.[1] [Having shown how the Jews *profaned* Christ's name, he returns to their statement given above, and thus refutes it:] But, that you deceive yourselves, both you and your teachers, in that you expound that the word spake concerning those of your race who were in the dispersion, that He said that their prayers and sacrifices were offered pure and well-pleasing in every place; learn that you speak falsely, and are striving in every way to deceive yourselves. For, first, not even now is your race, &c. [as given in *vol.* i. *pp.* 288-9; immediately after which he continues:] You know too that at that period of time when Malachias spake this, your dispersion had not taken place throughout the whole earth wherein you now are, as also is manifest from the Scriptures. So, better is it, ceasing from your contentiousness, to repent, before there cometh that great day of judgment, wherein will mourn all of your tribes who pierced this Christ, as I have shown was foretold by the Scripture; also because the Lord swore *according to the order of Melchisedech*, and what this prediction is, I have explained."[2]—*Ib. n.* 116-118, *pp.* 209-211. See also the

[1] *Οτι μὲν ουν καὶ εὐχαὶ καὶ εὐχαριστίαι, ὑπὸ τῶν ἀξίων γινόμεναι, τέλειαι μόναι καὶ εὐάρεστοί εἰσι τῷ Θεῷ θυσίαι, καὶ αὐτός φημι. ταῦτα γὰρ μόνα καὶ χριστιανοὶ παρέλαβον ποιεῖν, καὶ ἐπ' ἀναμνήσει δὲ τῆς τροφῆς αὐτῶν ξηρᾶς τε καὶ ὑγρᾶς, ἐν ᾗ καὶ τοῦ πάθους ὃ πέπονθε. . . .* The word *εὐχὴ* is well known to signify *a votive offering.* But see, for an answer to whatever difficulty may be supposed to be involved in this sentence, Johnson's *Unbl. Sacrif. vol.* i. *pp.* 273-8.

[2] Melchisedech is twice referred to in the preceding part of the dialogue. "Uncircumcised was that priest of the Most High, Melchisedech, to whom

extracts, given under the "*Eucharist*," from St. Justin's Apologies, from which the following passage is also taken.

Replying to the charge of Atheism, which rested partly on the rejection of the pagan gods and demons, and partly on the absence of animal sacrifices amongst Christians, he says: "Wherefore, what man of sense but will confess, that we are not atheists, we who venerate the Creator of this universe, and who declare, as we have been taught, that He stands not in need of blood and of libations, and of perfumes; and who praise Him to the utmost of our power[1] by word of prayer and thanksgiving, in (or, by) all those things which we offer up[2] (having been taught that the only honor worthy of Him is, not to consume with fire the things made by Him for our nourishment, but to offer (them) up for ourselves and for those who need; and, being well-pleasing unto Him to send up to Him through the word our solemn services and hymns),[3] both for that we have been born, and for all the helps towards our well-being, for the qualities of created things, and for the changes of seasons, sending up our petitions that we be again made in incorruption."—*Apol.* i. *n.* 13, *pp.* 50-1.

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also Abraham, who was the first who received the circumcision of the flesh, gave tithes (as) oblations, and he (Melchisedech) blessed him, *according to* whose *order* God declared by David that He would establish that everlasting priest."—*Dial. n.* 19, *p.* 119. So again, *Ib. n.* 33, *p.* 130.

[1] *Ὅση δύναμις. Cf. p.* 202, *note.*

[2] *Λόγῳ εὐχῆς καὶ εὐχαριστίας* (so, in the passage given under "*The Eucharist*," *διὰ εὐχῆς λόγου τοῦ παρ' αὐτοῦ*, *p.* 193, *n.* 3) *ἐφ' οἷς προσφερόμεθα πᾶσιν.*

[3] *Διὰ λόγου πομπὰς καὶ ὕμνους πέμπειν.* Whether by *διὰ λόγου* we are to understand the Word, Christ, or the word, is very doubtful, as the expression is used by St. Justin in both senses; as also, apparently, for the Holy Ghost, as in the place already referred to under the eucharist; viz. *ὃν τρόπον διὰ λόγου Θεοῦ σαρκοποιηθεὶς Ἰησοῦς Χριστὸς*, a curious form of expression, but which is found elsewhere in St. Justin. Thus: *ἡ δὲ πρώτη δύναμις μετὰ τὸν πατέρα . . . καὶ υἱός, ὁ λόγος ἐστίν· ὃς τίνα τρόπον σαρκοποιηθεὶς ἄνθρωπος γέγονεν· ἐν τοῖς ἑξῆς ἐροῦμεν . . . τὸ πνεῦμα οὖν καὶ τὴν δύναμιν τὴν παρὰ τοῦ Θεοῦ οὐδὲν ἄλλο νοῆσαι θέμις, ἢ τὸν λόγον.*—*Apol.* i. *n.* 32-3, *pp.* 63-4. And again, *διὰ δυνάμεως τοῦ λόγου . . . διὰ παρθένου ἄνθρωπος ἀπεκυήθη, καὶ Ἰησοῦς ἐπωνομάσθη.*—*Ib. n.* 46, *p* 71.

St. Irenæus, G. C.—"But also[1] giving instruction to His disciples to offer up to God the first-fruits of His creatures,—not as though He needed, but that they themselves might be neither unfruitful nor ungrateful,—He took that creature bread, and gave thanks, saying: *This is my body.* And in like manner He confessed the cup,—which is, according to us, a thing created (by God),[2]—to be His own blood, and taught the new oblation of the New Testament, which (oblation) the Church receiving from the Apostles, throughout the whole world offers to God, to Him who grants unto us (as) sustenance, the first-fruits of His own gifts in the New Testament,[3] respecting which Malachias, one of the twelve prophets, thus predicted: *I have no pleasure in you, saith the Lord Almighty, and sacrifice I will not receive from your hands. For from the rising of the sun even to the going down my name is glorified among the Gentiles, and in every place incense is offered to my name, and a pure sacrifice; for my name is great among the Gentiles, saith the Lord Almighty;* most manifestly signifying by these words, that the former people will cease to offer to God; but that, in every

[1] As is evident from these words, the above is but the continuation of an argument. At the beginning of the chapter (*p.* 247), St. Irenæus observes that, though God instituted sacrifices amongst the Jews, He did this for their sakes, and not from any need of His own; but that finding that, though "destitute of the love of God, they thought that they could propitiate Him by sacrifices and typical observances," He declared, by His prophets, that He rejected their sacrifices; for the Jewish people, observes Irenæus (*n.* 3, *p.* 248), had these sacrifices, not as something of themselves primarily necessary, but as resulting from loftier feelings, and as aids under various circumstances: "from all which," he concludes, "it is manifest that God sought not for sacrifices from them, but for faith, and obedience, and justice, for the sake of their salvation" (*n.* 4). Then follows the extract given above.

[2] This is what Irenæus's adversaries denied.

[3] Sed et suis discipulis dans consilium primitias Deo offerre ex suis creaturis . . . eum qui ex creatura panis est, accepit, et gratias egit, dicens: *Hoc est meum corpus.* Et calicem similiter, qui est ex ea creatura, quæ est secundum nos, suum sanguinem confessus est, et Novi Testamenti novam docuit oblationem, quam ecclesia ab apostolis accipiens, in universo mundo offert Deo, ei qui alimenta nobis præstat, primitias suorum munerum in Novo Testamento.

place, a sacrifice, and that a pure one, will be offered to Him;[1] but His name *is glorified amongst the Gentiles.*

"But what other *name* is it that is *glorified amongst the Gentiles*, but that of our Lord, by whom the Father *is glorified*, and man *is glorified?* And because it is the name of His own Son, and by Him He was made man, He calls it His own . . . as, then, the *name* of the Son is also that of the Father, and the Church offers in Almighty God through Jesus Christ,[2] (the prophet) says well in both regards: *and in every place incense is offered to my name, and a pure sacrifice.* But John, in the Apocalypse, says that *incense is the prayers of the saints* (v. 8).

"Wherefore, the Church's oblation, which the Lord taught to be offered throughout the whole world, is reputed *a pure sacrifice* before God, and is acceptable unto Him: not that He stands in need of sacrifice from us, but because he that makes the offering,[3] if his gift be accepted, is himself *glorified* in that which he offers. For, through the gift, both honor and affection are shown towards the king; this the Lord desiring us to offer in all simplicity and innocence gave this lesson beforehand: *When, therefore, thou offerest thy gift at the altar, and rememberest that thy brother hath anything against thee; leave thy offering before the altar, and go first to be reconciled to thy brother, and then coming back thou shalt offer thy gift.* It is needful, therefore, to offer unto God the first-fruits of His creature, as Moses also says: *Thou shalt not appear empty-handed before the face of the Lord thy God* (*Deut.* xvi.) . . .

"It was not oblations in general that were reproved,—for there were oblations there, and there are oblations here; sacrifices amongst the (Jewish) people, and sacrifices in the

[1] Manifestissime significans per hæc, quoniam prior quidem populus cessabit offerre Deo; omni autem loco sacrificium offeretur ei, et hoc purum.

[2] Et in Deo omnipotente per Jesum Christum offert ecclesia.

[3] Igitur ecclesiæ oblatio, quam Dominus docuit offerri in universo mundo, purum sacrificium reputatum est apud Deum, et acceptum est ei: non quod indigeat a nobis sacrificium, sed quoniam is qui offert.

Church; but the kind only has been changed,[1] seeing that oblation is now made, not by bondsmen, but by the free. . . ."

He then, in *n.* 3, shows that "it is not the sacrifice that sanctifies a man,—for God needs not sacrifice,—but the conscience of him who offers, being pure, hallows the sacrifice, and moves God to receive it as from a friend."

"Since, therefore, the Church offers with sincerity, her gift is justly reputed a pure sacrifice before God. As also Paul saith to the Philippians: *I am filled with what I have received from Epaphroditus, which were sent by you, an odor of sweetness, an acceptable sacrifice, pleasing unto God.* For it is needful that we make oblation unto God, and in all things be found grateful to God the Creator; offering the first-fruits of His creatures, with a pure mind and unfeigned faith, in hope unshaken, in fervent charity. And this oblation the Church alone offers pure to the Creator,[2] offering unto Him of His creature with giving of thanks. But the Jews do not offer (it); for their hands are filled with blood; for they did not receive the Word, that is offered to God.[3] But neither do all the synagogues of heretics . . . who offering the fruits of ignorance, caprice, and defect,[4] sin against their Father, rather outraging Him, than giving thanks. But how indeed shall they feel assured, that that bread, over which thanksgiving has been made, is the body of their Lord, and the chalice (the chalice) of His blood,[5] if they do not declare Him the Son of the Creator of the world, that is, His Word, by whom

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[1] Et non genus oblationum reprobatum est: oblationes enim et illic, oblationes autem et hic: sacrificia in populo, sacrificia in ecclesia; sed species immutata est tantum.

[2] Et hanc oblationem ecclesia sola puram offert fabricatori. There is another obvious rendering, but the one in the text seems required by the argument.

Non enim receperunt verbum, quod offertur Deo. So the best manuscripts; others read *verbum per quod offertur Deo.* See Benedictine edition *in loco.*

[4] Gnostic terms applied to the creation.

[5] Quomodo autem constabit eis, eum panem in quo gratiæ actæ sint, corpus esse Domini sui, et calicem sanguinis ejus.

the wood bears fruit, and the fountain flows, and the earth yields first the blade, after that the ear, then the full corn in the ear?

"But how, again, do they say that that flesh which is nourished by the body of the Lord, and by His blood, passes into corruption, and partakes not of the life? Either let them change their opinion, or let them decline to offer the things that have been named. But our opinion harmonizes with the eucharist, and the eucharist, again, confirms our opinion. For we offer unto Him His own, harmoniously proclaiming communion and union, and acknowledging a resurrection of flesh and spirit. For, as bread, (which is) from earth,[1] receiving the invocation of God, is no longer common bread, but the eucharist, consisting of two things, both of an earthly and of a heavenly (thing), so also our bodies, partaking of the eucharist, are no longer corruptible, having the hope of resurrection unto (everlasting) ages.

"For we offer to Him, not as though He needed, but giving thanks to His supreme dominion, and sanctifying the creature. For as God needeth not those things which are from us, so need we to offer something to God; as Solomon saith: *He that hath mercy on the poor lendeth to the Lord* (*Prov.* xix.) For God, who has no need of anything, assumes unto Himself our good actions; for this end, that He may bestow upon us the recompense of His good things, as our Lord saith, *Come ye blessed of my Father, receive ye the kingdom prepared for you. For I was thirsty and you gave me to drink*, &c. (*Matt.* xxv. 34-36). As therefore, though not needing these things, He nevertheless wishes them to be done by us for our own sakes, that we may not be unfruitful; so also that same Word gave to (His) people a command to offer oblations,[2]

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[1] Ἢ τὸ προσφέρειν τὰ εἰρημένα παραιτείσθωσαν . . . προσφέρομεν δὲ αὐτῷ τὰ ἴδια, ἐμμελῶς κοινωνίαν καὶ ἕνωσιν ἀπαγγέλλοντες . . . ὡς γὰρ ἀπὸ γῆς ἄρτος προσλαμβανόμενος, κ. τ. λ., as given under "*The Eucharist.*"

[2] Præceptum faciendarum oblationum.

although He needed them not, that they might learn to serve God; and so on this account does He wish us also to offer a gift at the altar frequently, without intermission.[1] There is, therefore, an altar in the heavens (for thither are our prayers and oblations directed), and a temple, as John saith in the Apocalypse; *and the temple of God was opened; and a tabernacle; For behold,* saith he, *the tabernacle of God, in which He will dwell with men.*"—*Adv. Hæres. l.* iv. *c.* xvii. *n.* 5-6; *c.* xviii. *n.* 1-6, *pp.* 249-52.

In the *fifth book* of the same work, *c.* xxv. *n.* 4, *p.* 323, he gives it as one of the signs of antichrist, that this "pure sacrifice" is to be put down for "three years and a half." "John then points out also the time of his tyranny; in which time shall be dispersed the saints who offer a pure sacrifice to the Lord; *and in the half of the week sacrifice and libation shall be abolished* (*Dan.* ix. 27)."[2]

[1] Nos quoque offerre vult munus ad altare frequenter sine intermissione.

[2] Sundry writers, when discussing St. Irenæus's doctrine respecting the holy eucharist, have quoted a fragment, first edited by Pfaff, in his *Fragmenta Anecdota*, and have laid much stress on the evidence which they suppose it to furnish against any real sacrifice, and the modification which, they fancy, it requires of the strong language used on this subject in the *Treatise against Heresies*. Those writers did not know, or omitted to mention, that the fragment in question is of more than doubtful authenticity; that it has been repudiated by scholars whose opinions on matters of criticism must ever command attention at least from every student. The passage in question is the *second* fragment, and is as follows: "They who have followed the second constitutions of the Apostles (*ταῖς δευτέραις τῶν ἀποστόλων διατάξεσι*) know that the Lord, in the new covenant, instituted a new oblation, according to that of Malachias: *Wherefore from the rising of the sun even unto the going down*, &c. As also John says in the Apocalypse: *The incense is the prayers of the saints:* and Paul exhorts us *to present our bodies a living sacrifice, holy, well-pleasing unto God; our reasonable service:* and again, *Let us offer a sacrifice of praise*, that is, fruit of the lips. These oblations, indeed, are not according to the law, the handwriting of which the Lord having blotted out, hath taken away from the midst, but according to the Spirit, for in *spirit and truth* we ought to worship God. Wherefore also the oblation of the eucharist is not fleshly (*σαρκική*), but spiritual and in this pure. For we offer unto God the bread and the cup of the blessing (eulogy), giving thanks (eucharistizing) to Him, because He hath commanded the earth to bring forth these fruits for our food. And then having ended the oblation, we invoke the Holy Spirit that He would make (exhibit) this sacrifice, both the bread Christ's body, and the cup the blood of Christ,

CLEMENT OF ALEXANDRIA, G. C.—Speaking of heresies "which abandon the Church which is from the beginning," he applies to such the words of *Proverbs*: "*You gladly touch hidden bread, and* (you find) *stolen water sweet* (ix. 17).

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in order that they who partake of these antitypes (ἐκκαλοῦμεν τὸ Πνεῦμα τὸ Ἅγιον, ὅπως ἀποφήνῃ τὴν θυσίαν ταύτην, καὶ τὸν ἄρτον σῶμα τοῦ Χριστοῦ, καὶ τὸ ποτήριον τὸ αἷμα τοῦ Χριστοῦ· ἵνα οἱ μεταλαβόντες τούτων τῶν ἀντιτύπων), may obtain the remission of sins, and the life eternal. They, therefore, who bring (or, conduct) these oblations in commemoration of the Lord, make no approach to the dogmas of the Jews, but liturgizing spiritually (πνευματικῶς λειτουργοῦντες) shall be called the children of wisdom." Though it is beyond the scope of this work to notice every difficulty that has been raised against individual words and passages, it may not be inexpedient, in this instance, to make a few remarks, first, on the genuineness of this fragment; and secondly, on the evidence which it is supposed to furnish. I. The only reason for assigning this and other fragments published by Pfaff, to St. Irenæus, is that they are said to be ascribed to him in certain manuscript *Catenæ*. But, 1. The authority of these *Catenæ* is very slight indeed. They were generally compiled in the middle ages, and can never be relied upon as *independent* authorities. This is noticed in the best editions of the Fathers, whenever any extracts are given on the authority of the *Catenæ*; as may be seen indeed even in the very works of St. Irenæus, in the *Monitum* to some such fragments given at the end of the first volume. See *p.* 338. 2. Even in the *Catenæ*, these extracts are not said to be from the bishop of Lyons, but simply from some writer called *Εἰρηναίος*; now we know of several writers of that name. 3. The expression "second constitutions of the Apostles," supposes a written collection of traditions, as no one can apply the term *first*, or *second*, or *earlier*, or *later* (as Pfaff translates δευτέραις) to mere oral traditions. But the Constitutions of the Apostles are admitted to be later than St. Irenæus; and throughout his *Treatise against Heresies*, though he appeals, not merely to the traditions preserved in the churches by the succession of bishops, but also frequently even to traditions preserved by individuals (iv. xxvii. 1; v. 1; v. xxxiii. 3), he never, though his argument seems to require it, hints, in any one instance, at a written collection of such traditions being in existence. 4. The phrase ἀντίτυπον is not found applied to the eucharist by St. Irenæus in his acknowledged works, or by any known record of his age. It is found first, I believe, in the *Apostolical Constitutions*. 6. The *Invocation of the Holy Ghost* is nowhere asserted by any writer of his age to be the cause of the change in the eucharist. Let the reader turn to St. Justin's account and to that of St. Irenæus, and he will find it attributed to the *word of God*, to the *invocation of God*, to the words, *This is my body*, &c. I need not remind the reader of the dispute to which this very question gave rise at a later period in the Church. 7. It is noticed by *Lumper*, *Histor. Theologico-Critica*, *t.* iii. *p.* 237, that the learned *editors of the MSS. of the Royal Library of Turin*, *an.* 1749, were unable, in spite of every care and labor on their parts, to discover the MS. said by Pfaff to have been found and used by him in that

Where the Scripture clearly indicates by *bread and water*, no other than those heresies that use bread and water in the oblation, not according to the canon of the Church: for there are those who even consecrate (eucharistize) mere water." [1]—*Strom. L.* i. *p.* 375.

Having quoted *Romans* xiii. 11, 12, he says: "He allegorically calls the Son, and light, *the day;* and again, the precepts, *armor of light*, metaphorically. And they say that for this cause we who have been washed (baptized) ought to go clean and resplendent, to the sacrifices and the prayers;[2] and

library. Pfaff does not name the MS. II. With respect to the difficulties which this passage is supposed to present, it will be enough to remark, 1. That the words do not in any way require us to understand that the writer considered the *eucharistic* oblation to be made anterior to the consecration, neither is an oblation of the eucharistic elements, prior to the consecration, in any way opposed either to our doctrine or practice. 2. The word *antitype* has three or four different meanings, every one of which is perfectly compatible with the belief of the *real presence*, and some of those meanings are highly confirmatory of that belief. Its original meaning seems opposed even to the idea of a mere type. It is used, indeed, in the New Testament, both in the meaning of a type, and also of the fulfilment, or realization of a type, as is also the word *εἰκὼν*. For the former meaning see *Hebr.* ix. 24; for the latter, 1 *Pet.* iii. 20-1. For information on this head, I would refer the reader to Pfaff. in his *Fragm. Anecdota*, where he will find this question fully and satisfactorily discussed; and to *Leo Allatius, De Consens. Eccl. Occ. et Or. l.* iii. *c.* v. § 29; or to *Exercit.* 25, *in Rob. Creyght. Appar vers. et not. ad Hist. Con. Flor.;* also to *Stephanus in voce* For Maffei's letters, &c. on the authenticity of this Fragm., see Ed. Ben. *t.* ii. *Appendix, pp.* 1-101, Paris. 1742. I may also, before closing this note, as well say a word or two on another fragment ascribed to St. Irenæus by Œcumenius, and adduced by a few writers against the real presence. But, 1st, Œcumenius himself tells us that he gives but an extract, *ὡς δὲ διὰ βραχέων παραθέσθαι ἐστὶ ταῦτα.* 2. The abstract, Massuet (*Diss.* ii. § 61, *p.* 94, t. ii.) thinks, is taken from the celebrated *Letter of the Churches of Lyons and Vienne*, preserved by Eusebius, *H. E. l.* v. *c.* 1-3, but this admirable document is far from being proved to have been written by St. Irenæus. 3. The passage, even supposing its authenticity, is, in reality, similar to many others in the apologetic writings, in which the common accusation against the Christians, of eating human flesh, and of drinking the blood of a child, is repelled. See "*Discipline of the Secret.*"

[1] *Τῶν ἄρτῳ καὶ ὕδατι κατὰ τὴν προσφορὰν, μὴ κατὰ τὸν κανόνα τῆς ἐκκλησίας, χρωμένων αἱρέσεων . . . εἰδὶ γὰρ οἱ καὶ ὕδωρ φιλὸν εὐχαριστοῦσιν.*

[2] *Δεῖν ἐπὶ τὰς ἱεροποιΐας καὶ τὰς εὐχὰς ἰέναι. Cf. Pædag. l.* ii. *c.* ii. *p.* 253, *τὶς ἄλλος τῶν ἱεροποιούντων περὶ το τέμενος.*

that this, the being outwardly adorned and cleansed, is done as a symbol."—*Ib. l.* iv. *n.* 22, *p.* 628.

"*Salem* is interpreted *peace*, of which our Saviour is described as *the king*, whom Moses calls Melchisedech, king of Salem, that priest of the Most High God, who gave the wine and the bread, that sanctified food, as a type of the Eucharist."[1]—*Ib. t.* iv. *n.* 25, *p.* 637. See also the last extract given from Clement, under "*The Eucharist.*"[2]

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[1] *Ὁ τὸν οἶνον καὶ τὸν ἄρτον τὴν ἡγιασμένην διδοὺς τροφὴν, εἰς τύπον εὐχαριστίας.*

[2] The prophecy of Malachias (i. 10, 11) is quoted by Clement when treating of his favorite topic, the plagiarisms of the philosophers from the Scriptures. He gives the text as follows: "The prophet Malachias plainly sets forth God saying: 'I will not receive a sacrifice from your hands: for from the rising of the sun even to the going down my name has been glorified amongst the gentiles, and in every place a sacrifice is offered up to me."—*Strom. l.* v. *p.* 731. The following is understood, by Gentian Hervetus, in his notes on Clement (*p.* 166), to refer to the eucharistic sacrifice. Having quoted 1 *Cor.* iii. 1-3, he says: "*Milk* is catechetical instruction, being as it were the first food of the soul, and *meat* the perfect contemplation of the mysteries, the very flesh and blood of the Word, that is the comprehension of the divine power and essence. *Taste and see that Christ is the Lord*, he says, for thus does He communicate Himself to those who partake more spiritually of that food, when the very soul feeds itself, according to that lover of truth, Plato. For the eating and drinking (or the food and drink) of the divine word, is the knowledge of the divine essence (*Respicit. Joan.* vi. 53 *et seq. Potter in loco*). And therefore also does Plato say (*L.* ii. *de Repub.*), thus ought we to seek concerning God, after having sacrificed, not swine, but some great and rare victim. But the Apostle writes, *And Christ our Pasch is sacrificed;* in truth, a rare sacrifice, God's Son sanctified for us (*ἄπορον ὡς ἀληθῶς θῦμα, υἱὸς Θεοῦ ὑπὲρ ἡμῶν ἁγιαζόμενος.* But a sacrifice that is acceptable to God, is a separation without regret from the body and its passions; this is verily the true worship of God."—*Strom. l.* v. *n.* x.xi. *pp.* 685-6. See a similar passage, *Ib. p.* 688. In *Strom. l.* vi. *n.* 14, *p.* 797, he names the "*holy oblation*" as a part of divine worship, thus: "Giving thanks always to God for all things, by upright hearing, and divine reading, by true inquiry, by a holy oblation (*διὰ προσφορᾶς ἁγίας*), by blessed prayer; singing, hymning, blessing (*εὐλογοῦσα*), singing psalms, such a soul is never separated from God." "This, he says, is the active principle of the perfect gnostic, to be associated with God through the great high priest, being made like the Lord, to the utmost of his power, by means of all kinds of service rendered to God, which is extended to the salvation of man in accordance with the solicitude of His bounty towards us, and again by the liturgical service (*κατάτε αὖ τὴν λειτουργίαν*), and by teaching, and by the performance of good works."—*Strom. l.* vii. *n.* 3, *pp.* 835-6. In the same page, and the following, he gives the usual statement

TERTULLIAN, L. C.—"We make, on one day every year, oblations for the dead, as for (their) birth-days."—*De Corona, n.* 3, *p.* 102. *See the context, &c., in the Section on "Tradition."*

"What sacrifice is that from which we withdraw without *the peace?*[1] . . . In like manner also, very many think that, on the days of the stations,[2] they ought not to be present at the prayers of the sacrifices, because when the body of the Lord has been received, the station must be broken up.[3] Does then the Eucharist break up a service devoted to God? Does it not the more bind to God? Will not thy station be the more solemn, if thou standest also at the altar of God?[4] When the body of the Lord has been received and reserved, both are saved, both the participation of the sacrifice, and the

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of the apologists that Christians do not offer animal sacrifices, because they know that God stands not in need of such. In the *Quis Dives Salvetur* (*p.* 948), he introduces Christ as saying: "I have regenerated thee . . . do thou follow me; for I will lead thee up to a (place of) rest of good things ineffable and unceasing, which *eye hath not seen, nor ear heard, neither hath it entered into the heart of men* (1 *Cor.* ii. 9); *into which angels desire to look* (1 *Peter* i. 12), and to see what good things God hath prepared for His holy ones, and for the children that love Him. I (am) thy nourisher giving bread (which is) myself, of which no one that has tasted experiences death any more, and distributing daily a drink of immortality (ἐγώ σου τροφεὺς ἄρτον ἐμαυτὸν διδοῦς, οὗ γευσάμενος οὐδεὶς ἔτι πεῖραν θανάτου λαμβάνει, καὶ πόμα καθ' ἡμέραν ἐνδιδοὺς ἀθανασίας." See also *Ib. n.* 29, *p.* 952. *Pædag. l.* ii. *c.* ii. *p.* 184, does not regard the eucharist.

[1] Quale sacrificium est, a quo sine pace receditur (kiss of peace).

[2] *Statio:* a military term transferred to the Christian services. The following passage from *Hermas, Pastor, l.* iii. *Simil.* v. will illustrate the meaning of the term: "What has brought thee hither thus early in the morning? I answered, Sir, to-day I keep a station. He answered, What is a station? I replied, It is a fast." In the same treatise, *De Oratione, n.* 10, Tertullian had already said: "Let us not go up to the altar of God (ad Dei altare), unless we have first done away with whatsoever difference or offence we may have contracted with the brethren." See also a similar passage in the tract *De Patientia:* "Nemo convulsus animum in fratrem suum munus apud altare perficiet, nisi prius reconciliando fratri reversus ad patientiam fuerit."

[3] Sacrificiorum orationibus interveniendum, quod statio solvenda sit accepto corpore Domini.

[4] Si ad aram Dei steteris.

fulfilment of the service.[1] If the station taketh its name from the model of war (for we are also soldiers of God), surely no joy, or sorrow, that comes upon the camp, cutteth short the stations of the soldiers."—*De Oratione*, *n.* 14, *pp.* 135-6.

"But to you be there no ground for going forth which is not solemn. Either one sick among the brethren is visited, or the sacrifice is offered,[2] or the word of God is ministered. Any of these is matter of gravity and sanctity, for which there is no need of any remarkable dress, at once studied, and unrestrained."—*De Cultu Femin. l.* ii. *n.* xi. *p.* 155.

"For (in a second marriage), the shame is doubled, because in the second marriage two wives stand by the same husband, one in the spirit, the other in the flesh; for thou wilt not be able to hate thy former wife, to whom thou even reservest a more religious affection, as one already received unto the Lord, for whose spirit thou prayest, for whom thou makest annual oblations."[3]—*De Exhort. Castit. n.* xi. *p.* 523.

"Tell me, sister, hast thou dismissed before thee thy husband in peace? . . . Then in that peace must she needs continue with him, whom now she has no power to divorce, neither would she have married had divorce been in her power. Wherefore also does she pray for his soul, and begs for him in the interim refreshment, and in the first resurrection companionship, and offers on the anniversary days of his falling asleep (dormition)."[4]—*De Monogamia*, *n.* x. *p.* 531. *For continuation, see "Purgatory."*

CENTURY III.

ORIGEN, G. C.—*See the first extract given under "Eucharist."*

[1] Accepto corpore Domini et reservato (*al.* conservato), utrumque salvum est, participatio sacrificii et executio officii. *Reservato*, alluding to the custom of taking home the blessed eucharist, to receive it in private. "Will not thy husband know what thou tastest in secret before all food? And if he know it to be bread, will he not believe it to be that which is reported?"—*Ad Ux. l.* ii. *n.* 5.

[2] Sacrificium offertur.

[3] Pro cujus spiritu postulas, pro qua oblationes annuas reddis.

[4] Et offert annuis diebus dormitionis ejus.

"We offer up to the God of all, our prayers through His only-begotten Son: to whom we first address them, beseeching Him, who is a propitiation for our sins, to present, as a high priest, both our prayers, and sacrifices,[1] and intercessions to the God who is above all."—*T.* i. *l.* viii. *Adv. Cels.*

"When thou shalt see the Gentiles come unto the faith, churches being built, altars being sprinkled, not with the blood of animals, but hallowed with the precious blood of Christ;[2] when thou shalt see the priests and Levites ministering, not the blood of goats and oxen, but the word of God through the grace of the Holy Spirit, then say that Jesus, after Moses, has received and holds the headship."—*T.* ii. *Hom.* ii. *in Jos. p.* 400, *col.* 2.

"*I will not gather together their meetings for blood-offerings* (*Ps.* xv. 4). These words are manifestly those of one above the many, and of no other than Christ; for when He gathers, *He gathers not meetings for blood-offerings.* . . . Another (Aquila) interprets thus: *I will not pour forth their libations of blood-offerings*, but I will deliver over to all men new mysteries, and an unbloody sacrifice."[3]—*T.* ii. *Sel. in Ps.* 15, *p.* 598.

St. Hippolytus, G. C.—"*He has prepared His own table* (*Rom.* ix. 2), the promised knowledge of the Holy Trinity, and His own venerable and pure body and blood, which, in the mystic and divine table, are daily celebrated (perfected), sacrificed for a memorial of the ever to be remembered and that

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[1] Προσαγαγεῖν ὡς ἀρχιερέα καὶ εὐχὰς, καὶ τὰς θυσίας, καὶ τὰς ἐντεύξεις.

[2] Altaria non cruore pecudum, sed pretioso Christi sanguine consecrari.

[3] Παραδώσω καινὰ μυστήρια πᾶσι, καὶ θυσίαν ἀναίμακτον. The following occurs earlier in the same volume, in *Hom. in Numer.* xi. *n.* 2, *p.* 305: "It is beseeming and useful to offer the first fruits to the priests also of the gospel. For so also has the Lord ordained *that they who preach the gospel should live by the gospel, and that they who serve the altar should partake of the altar* (1 *Cor.* xi.) And as this is right and befitting, so, on the other hand, I reckon it both unbeseeming and improper, and impious, that he that worships God, and enters the church of God, and knows that the priests and ministers stand by the altar (qui scit sacerdotes et ministros adstare altari) . . . should not offer to the priests the first-fruits."

first table of the mystical divine supper."—*Fragm. in Prov.* ix. *Galland. T.* ii. *p.* 488. (*Fabr. T.* i. *p.* 282.)[1]

"The deacon offers not, but, when the bishop or the presbyter has offered, he distributes to the people, not as a priest, but as ministering to priests."—*De Charism. Trad. Apost. Galland. T.* ii. *p.* 507, *n.* i. (*Fabr. T.* i. *p.* 247.)[2]

"It is not lawful for a deacon to offer up sacrifice.[3] Christ, having become man for our sakes, and offering up to Him, the God and Father, the spiritual sacrifice before His passion, to us alone did He give commission to *do this* after His ascension; we, offering up, according to His appointment, a pure and unbloody sacrifice,[4] set apart bishops, and presbyters and deacons. . . . Stephen, that blessed martyr, is never seen exercising what appertains not to the deaconship, either offering sacrifice,[5] or imposing hands on any one, but keeping to his deacon's order to the last."—*De Charism. Trad. Apost. n.* 26, *Galland. T.* ii. *p.* 512. (*Fabr. T.* i. *n.* 26, *pp.* 258-59.)[6]

St. Cyprian, L. C.—"I hear that some of the presbyters, neither mindful of the Gospel, nor considering what the martyrs have written to me, nor reserving to the bishop the honor due to his priesthood and chair, have already begun to communicate with the lapsed, and to make the oblations for them, and to give them the eucharist, whereas they ought by a due course to attain hereunto."—*Ep.* xi. *Fratribus.* See *similar passages in Ep.* ix.; x.; xxviii.

"We, on our parts, are day and night mindful of you, both when in the sacrifices we make prayer with many, and when

[1] See the Greek under "*Eucharist.*"

[2] For the context see "*Holy Orders.*"

[3] *Οὔτε διακόνῳ προσφέρειν θυσίαν θεμιτὸν.*

[4] *Τὴν πνευματικὴν θυσίαν προσφέρων πρὸ τοῦ πάθους . . . ἡμεῖς προσενεγκόντες κατὰ τὴν διάταξιν αὐτοῦ θυσίαν καθαρὰν καὶ ἀναίμακτον.*

[5] *Θυσίαν ἀνεγκών.*

[6] The above extracts from *De Charism. Trad. Apostolica* resemble parts of the *Apost. Const. l.* viii. See Gallandius, *in Præf.;* or Lumper, *t.* viii. *art.* vii.

in our retirement we pray privately."—*Ep.* xv. *ad Moysen et Maxim. p.* 61.

"To whom should we (the imprisoned confessors) rather give these things in charge to petition them for us, than to so glorious a bishop; as destined victims to beg assistance from a priest?[1] . . . We perceive also that you have deservedly and justly rebuked those who, unmindful of their offences, during your absence, with precipitate and hurried eagerness, extorted reconciliation from the presbyters, and those who, paying no regard to the Gospel, gave with profane facility, the holy thing of the Lord to dogs, and pearls to swine."—*Ep.* 26, *Moyses et alii confessores, Cypriano, p.* 85.

Having mentioned that some of Celerinus' relatives had suffered *martyrdom*, he says: "We always, as you remember, offer sacrifices for them as often as we celebrate the sufferings and days of the martyrs in the anniversary commemoration."[2]—*Ep.* xxxiv. *De Celerino lect. Ordin. p.* 109.

"To the bodies also of all those, who, though they were not put to the torture in prison, nevertheless depart by the outlet of a glorious death, let a more zealous watchfulness and care be given.[3] For neither their resolution, nor their honor, is the less so as to prevent them too from being classed amongst the blessed martyrs. . . . Finally, note also the days on which they depart, that we may celebrate commemorations of them also amongst the memories of the martyrs.[4] Although our most faithful and devoted brother Tertullius, in accordance with the rest of that solicitude and care which he exhibits towards the brethren in every attentive labor of love (and who in his neighborhood is not wanting in attention to the bodies

[1] Ut hostiæ destinati petant auxilium de sacerdote.

[2] Sacrificia pro eis semper, . . . offeramus, quoties martyrum passiones et dies anniversaria commemoratione celebramus.

[3] Corporibus etiam . . . impertiatur et vigilantia et cura propensior.

[4] Ut commemorationes eorum inter memorias martyrum celebrare possimus. The *Memoriæ Martyrum*, though usually signifying places dedicated to the martyrs, seems here to mean the anniversary commemoration of the martyrs.

of the dead), has written, and still writes and signifies to me the days on which, in prison, our blessed brethren, by the issue of a glorious death, pass to immortality; and here are celebrated by us for commemorations of them, oblations and sacrifices,[1] which we will speedily, with the Lord's protection, celebrate with you."—*Ep.* xxxvii. *Ad Clerum*, *pp.* 114-16.

"It is assuredly the great honor and glory of our episcopate to have granted peace to martyrs; that so we, as priests who daily celebrate the sacrifices of God, may prepare sacrifices and victims for God."—*Ep.* liv. *ad Cornel. p.* 172. For context, see "*Eucharist.*" See also *Ep.* lviii. *Lucio*, and *Ep.* lx. *Januario.*

"Although I am sensible that most of the bishops, who have been, by the divine favor, set over the Lord's churches throughout the world, hold to the method of evangelical truth and of the Lord's tradition, and depart not, by any human and novel institution, from that which Christ our master both taught and did, yet, as some through ignorance or simplicity, in consecrating the chalice of the Lord, and in ministering it to the people, do not that which Jesus Christ our Lord and God, the author and teacher of this sacrifice,[2] did and taught, I have thought it an act of duty, as well as of necessity, to write this letter to you, in order that if any one be yet held in this error, he may, when he has seen the light of truth, return to the root and origin of the Lord's tradition. . . . Know then that we have been admonished that, in offering the cup,[3] the Lord's tradition be observed, and that nothing be done by us but what the Lord first did for us, that the cup (that is) which is offered unto the commemoration of Him, be offered mingled with wine.[4] For as Christ says, *I am the true vine*, assuredly not water, but wine is the blood of Christ.[5]

[1] Celebrentur hic a nobis oblationes et sacrificia ob commemorationes eorum.

[2] Sacrificii hujus auctor et doctor. [3] In calice offerendo.

[4] Ut calix qui in commemorationem ejus offertur mixtus vino offeratur.

[5] Sanguis Christi non aqua est utique, sed vinum, which may be rendered, "the blood of Christ is not surely water, but wine."

Nor can His blood, by which we have been redeemed and vivified, be seen to be in the chalice, when wine, whereby Christ's blood (as in the sacrament [mystical meaning] and testimony of all the Scriptures is fore-mentioned), is set forth, is not in the chalice. [Having given the history of Noah's drunkenness as one *of those types, he proceeds*:] We likewise see the sacrament of the dominical sacrifice prefigured in the priest Melchisedech, according as the divine Scripture testifies, saying: *And Melchisedech, king of Salem, brought forth bread and wine. But he was a priest of the most high God, and he blessed Abraham.* But that Melchisedech bore a type of Christ, the Holy Ghost, in the Psalms, speaking, in the person of the Father, to the Son, declares: *Before the day-star I begot Thee. Thou art a priest for ever according to the order of Melchisedech* (*Ps.* cix.), which *order* assuredly is this, coming from that sacrifice, and thence descending, that Melchisedech was a priest of the most high God; that he offered bread and wine; that he blessed Abraham. For who is more a priest of the most high God, than our Lord Jesus Christ, who offered sacrifice to God the Father, and offered that same which Melchisedech had offered, that is bread and wine, namely, his own body and blood?[1] And the preceding benediction to Abraham appertained to our people. . . . In Genesis, therefore, that the blessing given by the priest Melchisedech to Abraham might be duly celebrated, a figure of the sacrifice of Christ goes before, appointed to wit in bread and wine, which thing the Lord perfecting and fulfilling, offered bread and the chalice mingled with wine, and he, who is the fulness of truth, fulfilled the truth of the prefigured image. Moreover, the Holy Ghost, by Solomon, foreshows a type of the Lord's sacrifice, making mention of the immolated victim and of the bread and wine, yea also of the altar and of the Apostles, saying (*Prov.* ix. 1-5), He manifests the mingled wine, that is, foretells, with

[1] Qui sacrificium Deo Patri obtulit, et obtulit hoc idem quod Melchisedech obtulerat, id est panem et vinum, suum scilicet corpus et sanguinem.

prophetic voice, the chalice of the Lord mingled with water and wine, that in the passion of the Lord that may be seen to be done which had been before predicted. . . . This same is also signified in the blessing of Judah. . . . *He shall wash his robe in wine, and his garment in the blood of the grape* (*Gen.* xlix. 2), where when the *blood of the grape* is mentioned, what else is pointed out but wine of the chalice of the blood of the Lord?[1] [After citing other types, and deducing similar conclusions, he continues:] For taking the chalice, on the eve of His passion, He blessed and gave to His disciples, saying, *Drink ye all of this. For this is the blood of the new testament, which shall be shed for many*, &c. (*Matt.* xxvi. 27-29), wherein we find that the chalice had been mixed which the Lord offered, and what He declared His blood had been wine.[2] Whence it is apparent that the blood of Christ is not offered, if there be not wine in the chalice, nor is the sacrifice of the Lord celebrated by a legitimate consecration, unless the oblation and our sacrifice correspond with His passion.[3] But how shall we drink with Christ in the Father's kingdom, new wine of the creature the vine, if we offer not wine in the sacrifice of God the Father and of Christ,[4] nor mix the Lord's chalice according to the Lord's tradition? The blessed Apostle Paul, likewise chosen and sent by the Lord, and appointed a preacher of Gospel truth, sets down the very same in his epistle, saying: *The Lord Jesus, the night on which He was betrayed*, &c. (1 *Cor.* xi. 23-26). If then it both be prescribed by the Lord, and the same be confirmed and handed down by His Apostle, that as often as we shall drink, we should do unto the commemoration of the Lord, that which the Lord also did, we find that what has been commanded is not observed by us, unless the very same

[1] Vinum calicis Dominici sanguinis ostenditur.

[2] Et vinum fuisse quod sanguinem suum dixit.

[3] Unde apparet sanguinem Christi non offerri, si desit vinum calici, nec sacrificium Dominicum legitima sanctificatione celebrari, nisi oblatio et sacrificium responderit passioni.

[4] In sacrificio Dei Patris et Christi.

things which the Lord did, we likewise do, and mixing the chalice of the Lord in like manner we recede not from the divine direction. [For part of the continuation see "*Indefectibility.*"] For if, in the sacrifice which Christ offered, Christ alone is to be followed, we ought assuredly to comply with, and do, that which Christ did, and which He commanded to be done. . . . And if it be not lawful to *break* even the least of the Lord's *commandments*, how much more is it against all right to infringe, or to change, by a human tradition, into something which the Lord instituted not, things so great, so vast, which have so close a relation to the sacrament of the Lord's passion and of our redemption? For if Jesus Christ, our Lord and God, be Himself the great high-priest of God the Father, and first offered Himself a sacrifice to the Father, and commanded this to be done in commemoration of Himself, assuredly that priest who imitates what Christ did, truly acts in Christ's stead: and he then offers in the Church, to God the Father, a true and complete sacrifice, if he so begin to offer according as he sees Christ Himself did offer.[1] For the rest the whole discipline of religion and truth is subverted, unless what is spiritually enjoined be faithfully preserved, except perhaps this some one fear in the morning sacrifices, lest by the savor of wine he smell of the blood of Christ.[2] Thus then the brotherhood begins to be kept back in persecution even from the passion of Christ, when it learns in the oblations to be ashamed of His blood and gore.[3] Whereas the Lord says in the Gospel, *He that shall be ashamed of me, the Son of man will be ashamed of him* (*Mark* viii. 38). . . . But how can we shed our blood for Christ, who blush to drink the blood of Christ? . . . But we celebrate, in the

[1] Ille sacerdos vice Christi vere fungitur qui id quod Christus fecit imitatur, et sacrificium verum et plenum tunc offert in ecclesia, si sic incipiat offerre secundum quod ipsum Christum videat obtulisse.

[2] Nisi si in sacrificiis matutinis hoc quis veretur ne per saporem vini redoleat sanguinem Christi.

[3] Sic ergo incipit et a passione Christi in persecutionibus fraternitas retardari, dum in oblationibus discit de sanguine ejus et cruore confundi.

morning, the Lord's resurrection. And because in all the sacrifices we make mention of His passion (for the sacrifice which we offer is the passion of the Lord),[1] nothing else but what He did ought we to do. For the Scripture says: *As often as you shall eat this bread, and drink this chalice, you shall show forth the death of the Lord until He come.* Wherefore as often as we offer the chalice in commemoration of the Lord and of His passion, that which it is certain that the Lord did, let us do."—*Ep.* lxiii. *ad Cæcilium*, *pp.* 225-31. See also *Ep.* lxiv. *ad Epictetum.*

"We were greatly concerned, I and my colleagues, . . . when we learned that our brother Geminius Victor, when leaving this world, had named a priest, Geminius Faustinus, executor to his will; whereas it has been long since, in a council of bishops, enacted, that no one should, in his will, appoint any cleric, or minister of God, an executor or guardian, since all who have been honored with the divine priesthood, and appointed to the clerical ministry, ought only to serve at the altar and the sacrifices,[2] and give himself wholly to prayers and supplications. [He then appeals to the Mosaic law, and to the duties of the Aaronic priesthood, and continues:] And this same principle and model is observed now also in the clergy, that they who are, by clerical ordination, promoted in the Church of God, may in no way be called off from (their) divine administration, nor be trammelled with secular cares and business, . . . nor withdraw from the altar and the sacrifices, but day and night serve in heavenly and spiritual things. Which the bishops, our predecessors, religiously considering and wholesomely providing, resolved, that no brother departing this life should nominate a cleric to a guardianship or executorship, and that should any one do this, there should be no oblation for him, nor sacrifice be celebrated on his falling asleep (for his dormi-

[1] Passio est enim Domini sacrificium quod offerimus, may be translated: "for the passion of the Lord is the sacrifice which we offer."

[2] Nisi altari et sacrificiis deservire debeant.

tion);[1] for he does not deserve to be named in the prayer of the priests at the altar of God, who wished to withdraw from the altar the priests and ministers. And since Victor, in contravention of the rule lately given by priests in council, has presumed to appoint the presbyter Geminius Faustinus guardian, it is not lawful that any oblation be made amongst you on his falling asleep (for his dormition), or any prayer in his name publicly recited in the church." —*Ep.* lxvi. *ad Clerum et Plebem Furnis. p.* 246.

"Neither in this can any loss of religion, or of faith, be sustained, that amongst you (martyrs condemned to the mines) liberty is not now granted to the priests of God to offer and celebrate the divine sacrifices.[2] Yea, do ye celebrate and offer a sacrifice to God, both precious and glorious, and which will avail you exceedingly towards obtaining the recompense of the heavenly rewards, seeing that the divine Scripture declares that *A sacrifice to God is an afflicted spirit; a contrite and humble heart God will not despise.*"—*Ep.* lxxvii. *ad Nemesianum et cæt. Martyr. p.* 329.

Several passages on the "*Sacrifice*" will be found in the extracts given from the Treatise *De Lapsis*, in the section on the *Holy Eucharist;* and also in the extracts given in the previous sections from *De Unitate.*[4]

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[1] Non offeretur pro eo, nec sacrificium pro dormitione ejus celebraretur. The word *dormitio* occurs in the same sense in Tertullian. Baluzius remarks, *in loco, n.* 6, *p.* 247, that the Christians avoided using the word *death*, and substituted the words *departure, assumption, dormition, sleep,* &c. *Dormitio* may be derived from the phraseology of the New Testament (*Acts* xiii. 33; 1 *Cor.* xi. 30). See Suicer, Thesaur. in *v.* κοιμητήριον. So St. Jerome: "Neque enim mors, sed dormitio et somnus appellatur. Unde et beatus apostolus vetat de dormientibus contristari."—*Ep.* lxxv. *in Funebr. Lucin. Orat.*

[2] Non est quod pro dormitione ejus apud vos fiat oblatio, aut deprecatio aliqua nomine ejus in ecclesia frequentetur.

[3] Sacerdotibus Dei facultas non datur offerendi et celebrandi sacrificia divina.

[4] For other passages in St. Cyprian's works, wherein mention is made of sacrifice, see *Ep.* lxiv. *ad Epictet. pp.* 239-40; *Ep.* lxvii. *ad Steph. p.* 249; *Ep.* lxviii. *ad Cler. Hisp. pp.* 254-5-7; *Ep.* lxxii. *ad Steph. p.* 276; *Ep.* lxxiii. *ad Jubai. pp.* 278-9. And in the Treatises, see *De Or. Dom. p.*

FIRMILIAN, G. C.—"And this woman [possessed, as he describes her, by an evil spirit], who had already, by the wiles and deceits of the devil, devised many things to deceive the faithful, amongst other things with which she had deluded many, frequently ventured on this also, to pretend, and with no contemptible invocation, to consecrate bread, and to celebrate the Eucharist, and she offered sacrifice to the Lord, without the mystery (sacrament) of the accustomed public prayers."[1] —*Ep.* lxxv. (*inter op. S. Cypr.*) *p.* 306.

CENTURY IV.

NILUS, G. C.[2]—"Theotecnus, that servant of the devil, had ordered the kinds of human food—I mean bread and wine—to be mixed with something that had been offered to idols, in order that no pure oblation might be offered up to God, the Lord of all things. . . . But it was necessary, as all know, to offer up to God unpolluted gifts. The martyr, greatly zealous in the cause of virtue, found out a speedy remedy against this most painful device; for, having made his purchases from Christians, whatsoever he bought, the same he furnished, both for the oblation and for the needy. . . . His hostelry became a house of prayer, a place of assembly for strangers, and an altar for the priests to offer up the gifts."[3]—*Martyr. S. Theodoti, Galland. t.* iv. *p.* 117.

EUSEBIUS, G. C.—Describing the various employments of the clergy at the dedication of the church built at Jerusalem by Constantine, he says: "Some of the priests of God adorned

415: the heading of *sec.* xvi. *Testim. l.* i. is, "That the old sacrifice was to be made void, and a new sacrifice celebrated," a proposition which he establishes, amongst other texts of Scripture, by *Malach.* i. 10, 11.

[1] Invocatione non contemptibili sanctificare se panem et eucharistiam facere simularet, et sacrificium Domino sine sacramento solitæ prædicationis offerret. *Prædicatio*, the recitation, probably the solemn words of consecration, the anamnesis thus named on account of the *Disciplina Arcani*.

[2] Nilus, an eye-witness of the martyrdom of Theodotus. The narrative was first published by D. Papebroch, and is given by Gallandius, who fixes the date at A.D. 306.

[3] *Θυσιαστήριον τοῖς ἱερεῦσιν εἰς τὸ προσφέρειν τὰ δῶρα.*

the festivity with prayers and discourses. Others propitiated the Divinity with unbloody sacrifices and mystic immolations,[1] offering up to God suppliant prayers for the common peace, for the Church of God, for the emperor, for the author of such excellent things, and for His devoted children."—*De Vita Constant. L.* iv. *c.* 45.

"Who but our Saviour alone delivered to His votaries to celebrate unbloody and rational sacrifices, which are through prayers and an ineffable theology?[2] For this cause, over the whole inhabited earth, altars have been erected,[3] and there have been consecrations of churches; and liturgies (divine service) truly hallowed of rational and intellectual sacrifices[4] are offered up (sent up) to the alone all-ruling God. Whilst the sacrifices offered through blood and gore and smoke, and those cruel and mad slaughterings of men, and sacrifices of human victims, who by an unseen and hidden power, has caused them to pass away, and no longer be?"—*De Laudib. Constant. c.* xvi. *pp.* 767-8.

Having contended, from the example of Melchisedech, and

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[1] *Θυσίαις ἀναίμοις καὶ μυστικαῖς ἱερουργίαις* (mystic hierurgies).

[2] *Ἀναίμους δὲ καὶ λογικὰς θυσίας τὰς δι' εὐχῶν καὶ ἀποῤῥήτου θεολογίας.*

[3] *Διὸ . . . θυσιαστήρια συνέστη.*

[4] *Νοερῶν τε καὶ λογικῶν θυσιῶν ἱεροπρεπεῖς λειτουργίαι.* Valesius, *in loco*, remarks that these words are fraudulently omitted in the Geneva edition. As the terms *incorporeal, rational*, &c., are frequently applied by Eusebius to the eucharist, the following extract from his *Demons. Evangel. l.* iii. § 3, *p.* 167, will be of service: *παρειλήφαμεν εἶναί τινας μετὰ τὸν ἀνωτάτω Θεὸν δυνάμεις, ἀσωμάτους τὴν φύσιν καὶ νοερὰς, λογικάς τε καὶ παναρέτους, τὸν παμβασιλέα χορευούσας, κ. τ. λ.* He frequently uses similar language of the angels. See *ibid. l.* iv. *p.* 151, *τῆς νοερᾶς καὶ λογικῆς φύσεως.* In an Oration by Constantine, preserved at the close of *De Vita Const.*, we read: "The death of the martyrs is found to be full of greatness of soul and true nobility. Then come hymns and psalms and thanksgivings, and praise to the Overseer of all; and a certain sacrifice of eucharist of this nature is celebrated (in honor of) these men (*τοιαύτη τις εὐχαριστίας θυσία τοῖς ἀνδράσιν ἀποτελεῖται*): a sacrifice free from blood and from every kind of violence. Neither is the smell of incense required, nor the burning pile, but only a pure light, such as suffices to give light to those that are praying."—*Or. ad Sanc. Cœtum, c.* xii.

of others, that the primitive religion resembled that of Christ in many of those particulars wherein our Saviour modified, or changed the law of Moses, he applies this remark, amongst other matters, to sacrifice, and proceeds to show that the Jewish prophets had foretold the change: "Malachias at the same time addresses the following to those of the circumcision, and prophesies the same of the Gentiles, saying: *I have no pleasure in you, saith the Almighty God, and sacrifices I will not receive from your hands; for from the rising of the sun even to the going down, my name has been glorified amongst the Gentiles, and in every place incense is offered to my name, and a clean oblation.* For, that there is *in every* place *incense and sacrifice* offered up to God, what else does it signify but that, not in Jerusalem, nor in that place, separately, but in every place, and in every nation, there would be offered up to the Supreme God *incense*, through prayers, and that sacrifice which is called *clean*, not by means of blood, but by pious actions.[1] And Isaias cries aloud and proclaims, at once prophesying and declaring, *There shall be an altar to the Lord in the land of Egypt, and the Lord shall be known to the Egyptians, and He shall send them a man that shall save them, and the Egyptians shall know the Lord in that day, and shall make sacrifices, and shall vow vows to the Lord, and perform them, and they shall return to the Lord, and He shall be entreated of them, and heal them* (*Is.* xix.) . . . Moses passes a law that an altar and sacrifices be established in no other part of the earth, save in Judea only, and in one city only of that country; whereas the prophecy says that *an altar would be built to the Lord in the land of Egypt*, and that the Egyptians themselves would *offer sacrifices* to the God of the prophets, and no longer to their ancestral gods, . . . and they no longer make their *vows* to many lords, but, according to the sacred word, to the one only Lord, and to Him, throughout the whole inhabited world, there has been

[1] *Τὸ δι' εὐχῶν θυμίαμα, καὶ τὴν οὐ δι' αἱμάτων, ἀλλὰ δι' ἔργων εὐσεβῶν καθαρὰν ὠνομασμένην θυσίαν.*

raised an altar of bloodless and rational sacrifices according to the mysteries [1] of the New Testament."—*Demons. Evang. l.* i. *c.* 6, *pp.* 19, 20. For a similar application of *Is.* xix. see *Ibid. l.* ii. *p.* 61.

Assigning the reasons why Christians do not sacrifice animals to God, "though those God-fearing men of old, whose piety they profess to imitate, did so," he shows that such sacrifices were imperfect, typical, and their place supplied by the all-perfect sacrifice of Christ's death. "Since, then, according to the testimony of the prophets, that great and honored price of the redemption of both Jew and Gentile has been found (. . . that Lamb, the subject of prophecy, through whose divine and mystic teaching, all we, who are of the Gentiles, have obtained the remission of our former sins, and through which they of the Jews, who have hoped on Him, are freed from the Mosaic curse) with good cause daily celebrating the commemoration of the body and blood, and being found worthy of a better sacrifice and hierurgy, than was amongst the former people, we do not think it lawful any longer to fall back to the first and weak elements, that contain symbols and images, but not the verity itself." [2]

And in the next page :—"And after enduring all this, having immolated to the Father as it were a wonderful victim and pre-eminent sacrifice, He offered it up for the salvation of

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[1] *Θυσιαστήριον ἀναίμων καὶ λογικῶν θυσιῶν, κατὰ τα καινὰ μυστήρια.*

[2] *Εἰκότως τὴν τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος τὴν ὑπόμνησιν σὺ μέραι ἐπιτελοῦντες, καὶ τῆς κρείττονος ἢ κατὰ τοὺς παλαιοὺς, θυσίας τε καὶ ἱερουργίας ἠξιωμένοι . . . στοιχεῖα, σύμβολα καὶ εἰκόνας, ἀλλ' οὐκ αὐτὴν ἀλήθειαν παριέχοντα. ἱερουργίας*—this word occurs at the very commencement of the *Prep. Ev.* as follows: "Intending to set before those who know it not, Christianity as it is, in the present work, which professes to furnish an evangelical demonstration, I have, even with prayers, addressed myself to thee, holy Theodotus, beloved of God, of bishops the sacred ornament, with the view of obtaining help from thee, who canst effect such mighty things for me by sacrifices (hierurgies) for me (*ταῖς ὑπὲρ ἡμῶν ἱερουργίαις*) acceptable to God—towards the argument on evangelical doctrine which is before me."—*Præp. Evang. l.* i. *c.* i. *p.* i.

us all, having also delivered to us a memorial to offer up to God uninterruptedly by way of sacrifice.[1] This, too, did that most wonderful of the prophets, David, foretell, having by the divine Spirit foreseen what was to be, saying, *Sacrifice and oblation Thou didst not desire, but Thou hast perfected a body for me; burnt-offerings and sin-offerings Thou didst not require, then, said I, behold I come* (*Ps.* xxxix. 1-4, 7-10). . . . Having, therefore, had committed to us, to celebrate at the table, by means of symbols, the memory of this sacrifice, as also of His body and saving blood, agreeably to the injunctions of the New Testament,[2] again are we instructed by the prophet David, to say: *Thou hast prepared a table before me against them that afflict me. Thou hast anointed my head with oil. And Thy chalice which inebriateth me, how goodly is it* (*Ps.* xxii. 5). Plainly then does he, in these words, signify the mystic chrism, and the venerable sacrifices of Christ's table, by means of which we sacrificing have learnt to offer up to the Supreme Lord, throughout our whole life, sacrifices bloodless, and rational and well pleasing unto Him, through His High Priest, who is above every other.[3] This very same did that great prophet, Isaias, by the divine Spirit, both foreshow and foretell. He says then: *I will exalt Thee and give glory to Thy name, for Thou hast done wonderful things:* and what those things are which are truly wonderful, he explains, saying later: *The Lord of Sabaoth shall make unto all people a feast; they shall drink gladness; they shall drink wine; they shall be anointed with ointment on this mountain; deliver all these things to the Gentiles. For this is my will towards all the Gentiles* (*Is.* xxv. 1, 6). . . . He

[1] *Μνήμην καὶ ἡμῖν παραδοὺς, ἀντὶ θυσίας τῷ Θεῷ διηνεκῶς προσφέρειν.*

[2] *Τούτου δῆτα τοῦ θύματος τὴν μνήμην ἐπὶ τραπέζης ἐκτελεῖν διὰ συμβόλων, τοῦ τε σώματος αὐτοῦ, καὶ τοῦ σωτηρίου αἵματος κατὰ θεσμοὺς τῆς καινῆς Διαθήκης παρειληφότες.*

[3] *Σημαίνεται . . . καὶ τὰ σεμνὰ τῆς Χριστοῦ τραπέζης θύματα, δι' ὧν καλλιεροῦντες, τὰς ἀναίμους καὶ λογικὰς, αὐτῷ τε προσηνεῖς θυσίας, διὰ παντὸς βίου τῷ ἐπὶ πάντων προσφέρειν Θεῷ, διὰ τοῦ πάντων ἀνωτάτου Ἀρχιερέως αὐτοῦ δεδιδάγμεθα.*

also prophesies to the Gentiles the *gladness of wine*, obscurely indicating the mystery of the New Testament of Christ, which amongst all nations is at present manifestly celebrated. Again do the prophetic words proclaim these incorporeal and intellectual sacrifices. [He then quotes *Ps.* xlix. 14; cxl. 2; l. 19.] Wherefore all these things, which were foretold from the beginning, are, through the evangelical doctrine of our Saviour, at present fulfilled amongst all nations, the verity bearing testimony to the prophetic voice, by which God, rejecting the Mosaic sacrifices, prophesies that which was to be even amongst ourselves, saying that *From the rising of the sun*, &c. (*Malach.* i. 11). We therefore sacrifice to the Supreme God a sacrifice of praise; we sacrifice a divine and venerable, and sacred sacrifice; we sacrifice after a new fashion, agreeably to the New Testament, a clean sacrifice. But *a sacrifice to God*, it has been said, (is) *a contrite spirit; a contrite and humble heart God will not despise.* And we burn that *incense* of the prophet, in every place bringing unto Him the sweet-smelling fruit of a theology replete with virtue, offering it up through prayers to Him. This, another prophet teaches; he who said, *Let my prayer be as incense in Thy sight* (*Ps.* cxl. 2). Wherefore, we both sacrifice and burn *incense:* in the one case celebrating the memory of the great sacrifice, agreeably to the mysteries delivered by Him, and presenting Him with thanksgiving (Eucharist) for our salvation, by means of hymns and prayers; and in the other case consecrating ourselves entirely to Him, and to His high-priest, the Word, to Him being dedicated in body and in soul."—*Demons. Evang. l.* i. *c.* 10, *pp.* 37-40.

Applying *Ps.* cix. 4, to Christ, he says: "On account of all these particulars, with reason does he (David) remove Him from the sacred ministration after the type of Aaron, and declare that He will be *a priest according to the order of Melchisedech.* And wonderful is the accomplishment of this oracle, to him who contemplates how our Saviour Jesus, the Christ of God, even until now, through His ministers, cele-

brates the things appertaining to the priestly function (hierurgy)[1] amongst men, after the manner of that Melchisedech.[2] For, as he, who was a priest of the Gentiles, seems never to have used animal sacrifices, but with wine and bread alone blessed Abraham, in the same way our Saviour and Lord first, and then all the priests from Him, performing, in all nations, agreeably to the ecclesiastical ordinances, the priestly function (the hierurgy), with bread and wine, obscurely indicate the mysteries both of His body and saving blood,[3] Melchisedech having long before foreseen, by the divine Spirit, these same things, and used beforehand the images of what was to be, as the writing of Moses testifies, saying: *And Melchisedech, king of Salem, brought forth bread and wine, and he was a priest of the Most High God, and he blessed Abraham.*"—*Demons. Evang. l.* v. *c.* 3, *p.* 223. See also *Ibid. l.* vii. *p.* 380.

"For as, when the anointing had been utterly abolished, and the lawful high priests, according to succession, had ceased, from the death of Hyrcanus, they who went about that ministry irregularly and illegally, seemed indeed to do something, but yet did it not agreeably to the laudable ordinances . . . in like manner also will you say that it has happened with relation to sacrifice and libation, rightly indeed and according to the law celebrated prior to the passion of our Saviour, by means of the power that till then watched over what concerned the holy places, but at once set aside after that perfect and God-beseeming sacrifice of His, which He offered, Himself for our sins, He being *the Lamb of God that taketh away the sins of the world*, which sacrifice having been, according to the new mysteries of the New Testament, delivered to all men,[4]

[1] See note 2, *p.* 417.

[2] *Τῷ τοῦ Μελχισεδὲκ τρόπῳ τὰ τῆς ἐν ἀνθρώποις ἱερουργίας εἰδέτι καὶ νῦν διὰ τῶν αὐτοῦ θεραπευτῶν ἐπιτελεῖ.*

[3] *Τὸν αὐτὸν δὴ τρόπον πρῶτος μὲν αὐτὸς Σωτὴρ . . . ἔπειτα οἱ ἐξ αὐτοῦ πάντες ἱερεῖς ἀνὰ πάντα τὰ ἔθνη τὴν πνευματικὴν ἐπιτελοῦντες κατὰ τοὺς Ἐκκλησιαστικοὺς θεσμοὺς ἱερουργίαν οἴνῳ καὶ ἄρτῳ, τοῦτε σώματος αὐτοῦ καὶ τοῦ σωτηρίου αἵματος αἰνίττονται τὰ μυστήρια.*

[4] *Θυσίαν ἣν προσήνεγκεν αὐτὸς ἑαυτὸν . . . ἧς θυσίας πάσιν*

everything connected with the old was set aside. And when was what relates to the New Testament confirmed, but then when our Saviour and Lord, being about to complete the great mysteries of His passage unto death, on the night on which He was betrayed, delivered to His disciples the symbols of those ineffable words of the New Testament which relate unto Himself?"[1]—*Dem. Evang. l.* viii. *p.* 402.

"*Shout with joy all the earth* (*Ps.* lxv. 1). This rejoicing is made by means of prayers, and of theology, and of sound and clear knowledge; it is made by means of the spiritual sacrifice (hierurgy) which we, throughout the whole world, celebrate in the thanksgivings (Eucharists), agreeably to the mysteries of the New Testament, when, making the memorial of the sacrifice of the Lamb of God,[2] we fulfil the prophecy which says, *I have gone round and have offered up in His tabernacle a sacrifice of jubilation and of praise* (*Ps.* xxvi. 6)."—*Comm. in Ps.* lxv. *t.* i. *p.* 325, *Nov. Coll. Montf.*

"*I will praise the name of God with canticles, and I will magnify Him with praise*, or, according to Aquila, *with thanksgiving* (*Ps.* lxix. 31). You will understand the *thanksgiving* (Eucharist) and *the praise*, with which the Son *magnifies* the Father; acquainted as you are with the mysteries of the New Testament, in which, throughout the whole universe, the Church of God has been taught to offer to God thanksgivings (Eucharists), and divine worship, rational and free from smoke. And this same *praise* and *Eucharist* is much more excellent than those sacrifices of animals, which were formerly offered agreeably to the law of Moses. Therefore does he add, *And it shall please the Lord better than a young*

ἀνθρώποις κατὰ τὰ καινὰ μυστήρια τῆς καινῆς διαθήκης παραδοθείσης.

[1] Τὰ σύμβολα τῶν κατ' αὐτὸν ἀπαρρήτων τῆς καινῆς διαθήκης λόγων τοῖς αὐτοῦ παρεδίδου μαθηταῖς, words which may obviously be variously rendered. The Latin translation has "occultarum et ad ipsum spectantium Novi Testamenti rationum signa et notas discipulis tradidit."

[2] Ὀπηνίκα τῆς θυσίας τοῦ ἀμνοῦ τοῦ Θεοῦ τὴν ἀνάμνησιν ποιούμενοι, "offering the anamnesis."

calf, that bringeth forth horns and hoofs (*v.* 32). [Eusebius goes on to show that the oblation of a calf was reserved, under the Mosaic law, for special occasions and persons, and that when the priests and chiefs amongst the Jews condemned Christ to death, they had indeed need of such a sacrifice.] They indeed who dared these things had need of purification and sacrifice, none other than that of a *calf*, as the Scripture adduced above testifies. Justly then does our Saviour say, 'I do not offer up *a calf* that can be seen by means of the things that lie to open view, but (I offer up) the *pure* and unbloody sacrifice which I myself have established in my Church by means of that sacred service (Liturgy) bloodless and free from fire, which is by means of praise *which shall please God* better[1] than the calf appointed by Moses.' And both the chief priests and people would have obtained the remission and cleansing away of their sins, had they, having received the new and saving Testament, used this sacrifice."—*Ibid. in Ps.* lxix. *pp.* 385-6.

"On that day which is the first, the day of light and of the true sun, all we, who have throughout the whole world been redeemed, having assembled, and keeping the feast of a Sabbath at once holy and spiritual,—perform, in accordance with the spiritual law, the things commanded by the law for the priests to do. For we offer up (make) both spiritual sacrifices and oblations, those called sacrifices of *praise*, and sacrifices of *jubilation;* and we send up that sweet-smelling incense, of which it is said, *Let my prayer be as incense in Thy sight* (*Ps.* cxl.) But, refreshing the saving remembrance, we also offer *the loaves of proposition*, and also the blood of sprinkling, (the blood) of the *Lamb of God*, that taketh away the sins of the world, an expiation (or, purification) of our souls."[2] —*Ibid. in Ps.* xci. *pp.* 607-8.

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[1] *Εἰκότως οὐκ αἰσθητὸν ἐγὼ φησὶ μόσχον προσφέρω διὰ τῶν προκειμένων ὁ σωτὴρ ἡμῶν ἀλλὰ τὴν καθαρὰν καὶ ἄναιμον θυσίαν, ἣν αὐτὸς ἐγὼ συνεστησάμεν ἐν τῇ ἐμαυτοῦ ἐκκλησίᾳ διὰ τῆς ἀναίμου καὶ ἀπύρου λειτουργίας, τῆς δι' εὐέδεως. ἣ ἀρέσει τῷ Θεῷ μᾶλλον.*

[2] *Ἀλλὰ καὶ τοὺς ἄρτους τῆς προθέσεως προσφέρομεν, τὴν σωτή-*

St. Hilary, L. C.—"Thy tribunes (Constantius) made their way to the holy of holies, and forcing for themselves a path through the people, with every kind of cruelty, have dragged priests from the altar. Dost thou think, thou wicked king, that thy sin is less than the impiety of the Jews? They indeed shed the blood of Zacharias, but thou, as far as was in thy power, hast torn from Christ those who are incorporated with Christ."[1]—*Liber. Contr. Const. n.* xi. *p.* 571.

"Add to this the origin of the cause out of which an opportunity was sought of passing sentence upon Athanasius. He is accused as guilty, through the violence of one of his presbyters, of having overthrown, during the very time of the sacrifices, the altar[2] at which Scyrus (Ischyras) was standing. Scyrus is denied to be a presbyter, and the falseness of the accusation was, together with its author, condemned. Now the act of sacrifice could not be without a presbyter."[3]—*Ex op. Hist. Fragm.* ii. *n.* 16, *p.* 633. He refutes the same accusation, a little earlier in the same piece, *n.* 5, *p.* 625.

In the next historical fragment, he gives the Arian accusations against the Catholics, and especially against St. Athanasius, and amongst the other calumnies, this, that "Presbyters were by him (Paul, bishop of Constantinople) dragged naked to the forum, and that,—a thing to be told with tears and sorrow,—he profaned openly and publicly the consecrated body

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ριον μνήμην ἀναζωπυροῦντες, τό τε τοῦ ῥαντίσμοῦ αἷμα, τοῦ ἀμνοῦ τοῦ Θεοῦ . . . καθαρσίον τῶν ἡμετέρων ψυχῶν.

[1] Concorporatos Christo. *Concorporatio*, a term used by St. Hilary for the Incarnation: of which an example occurs in the extract given under the "*Discipline of the Secret.*" The passage in the text is followed after a few lines by these words: "Clerics have been by thee beaten with rods, deacons crushed with lead, and on Christ Himself—as the faithful understand with me—on Christ Himself have (thy) hands been laid. If I state these things falsely, Constantius, thou art a lamb; but if thou dost them, thou art antichrist (et in ipsum, ut sancti mecum intelligunt, in ipsum Christum manus missæ)."

[2] Disturbati altaris in ipso sacrificiorum tempore.

[3] Sacrificii opus sine presbytero esse non potuit. See also *n.* 18, *p.* 634, where the same fact is again referred to: "His presbyter Macarius is said . . . to have flung down the sacraments of our salvation (salutis nostræ sacramenta)."

of the Lord,[1] which he hung round the necks of priests. . . . Moreover, at Adrianople, Lucius, upon his return, ordered,—if even to name it be a right thing, the sacrifice which had been consummated by holy and perfect priests,[2] to be cast to dogs." —*Ex op. Hist. Fragm.* iii. (*Decr. Syn. Sard.*) *n.* 9, *p.* 653.

St. James of Nisibis, G. C.—"Furthermore the holy man commanded them *not to eat thereof anything raw, nor boiled in water, but only roasted with fire* (*Exod.* xii. 9). This also corresponds perfectly, and is very plain; inasmuch as that sacrifice which is offered in the Church, is *roasted with fire*, is *not boiled in water*, neither is it offered *raw* upon the altar." —*Serm.* xiv. *de Pasch. Galland. t.* v. *p.* xcix. For the context, see "*Eucharist.*" See also *Ep. Synod. n.* 18, *Galland. t.* v. *p.* cxxxix.

St. Julius, Pope, L. C.—"Even from the *ex parte* memorials of what transpired at Merotis, the bishop Athanasius has shown that one of the catechumens was questioned, and answered, that he was within with Ischyras, when Macarius, Athanasius' presbyter, intruded, as they say, into the place; and that, of others that were examined and gave answers, one said that Ischyras was in a small cell; another that he (Ischyras) lay ill before the door, at the time that, they pretend, Macarius came there. From this evidence we naturally draw this conclusion; how could it be possible for him that was lying ill at the door, at the same time to have stood up, celebrate the liturgy, and make the oblation?[3] Or how was it possible for the oblation to lie to open view,[4] whilst the Catechumens were

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[1] Consecratum Domini corpus.

[2] Sacrificium a sanctis et integris sacerdotibus confectum. Reverting to the same subject, the Arians say (*Ibid. n.* 23, *p.* 660), "Sinning, in an impious manner, grievously against the body of the Lord (and) His mysteries (in corpus Domini (et) mysteria ejus prophano more atrociter peccans)."

[3] *Λειτουργεῖν καὶ προσφέρειν.*

[4] *Προσφορὰν προκεῖσθαι.* Though in the works of St. Athanasius, which are almost solely on the Arian controversy, there are but few notices of the eucharistic sacrifice, yet the insertion by him of this letter of Pope Julius, and of similar notices of the calumny therein alluded to, places his opinion clearly before us.

within? For if they were within, it was not the time of the oblation."—*Ep. ad Eusebian, n.* 12, *Galland. t.* v. *pp.* 8, 9. Also in *Athan. Apol. contr. Ar. n.* 28, *t.* 1, *p.* 116, *Ed. Patav.*

St. Athanasius, G. C.—"*I will not gather together their meetings for blood-offerings* (*Ps.* xv.) When *I gather together*, says He, *meetings* from amongst the Gentiles, I will not *gather* them by means of *blood-offerings :* that is, I will not arrange that I shall be approached by the worship of the Law, but rather by means of praise and the unbloody sacrifice." [1]—*Expos. in Ps. t.* i. *P.* 2, *p.* 817.

"*Thou art a priest for ever according to the order of Melchisedech* (*Ps.* cix.) Because Melchisedech was not anointed with oil unto the priesthood, as Aaron was; and because he did not offer bloody victims; and because he was high priest of the Gentiles; and because by means of bread and wine he blessed Abraham."—*Ibid.*

"*I will go into Thy house with burnt-offerings* (*Ps.* lxv.), Thy heavenly to wit, and with spiritual burnt-offerings. But these, he says, O Lord, are Thine; but ours are these,—to enter into the temple and to sacrifice eucharistic gifts." [2]—*Exp. in Ps.* lxv. *t.* ii. *Nova Coll. Montf. p.* 99; and also in *T.* i. *Par.* 2, *p.* 884, *Ed. Patav.*

St. Cyril of Jerusalem, G. C.—In the preceding section on the holy Eucharist, it has been seen that St. Cyril devotes the whole of his fourth *Cateches. Mystag.* to an explanation of the Eucharist as a sacrament; the fifth, from which the following extracts are taken, is solely employed in explaining the eucharistic sacrifice and liturgical service.

He begins by observing, "You have seen the deacon give to the priest water to wash with, and to the presbyters that stand round the altar of God," and explains that ceremony as significative of inward purity of soul.

"Then the deacon cries aloud: 'Receive ye one another; and let us kiss one another;' a practice which he represents as symbolical of that mutual love and forgiveness inculcated by

[1] Τῆς ἀναιμάκτου θυσίας. [2] Θυσίαι σοι χαριστήρια.

our blessed Lord as a necessary preparation for *offering our gift at the altar.*

"After this the priest cries aloud: 'Lift up your hearts;' for truly, at that most tremendous hour,[1] ought we to have our hearts on high towards God. . . . Then ye answer, 'We have them raised to the Lord.' We ought indeed at all times to be mindful of God, but if this, through human weakness, be impossible, at least at that hour this should be our earnest endeavor."

"Then the priest says, 'Let us give thanks to the Lord.' . . . Then ye say, 'It is meet and just.'" . . .

"After this we make mention of heaven, and earth, and sea . . . of angels, archangels, virtues, dominations, principalities, powers, thrones, of cherubim with many faces, in effect repeating what David says, *Magnify the Lord with me* (*Ps.* xxxiii.) . . .

"Then, having sanctified ourselves by means of these spiritual hymns, we call upon the God that loveth man, to send forth the Holy Spirit upon the things that lie to open view, in order that He may make the bread Christ's body, and the wine Christ's blood; for universally what the Holy Spirit has touched, that is sanctified and changed.[2]

"Then, after the spiritual sacrifice is perfected, the unbloody worship, upon that sacrifice of propitation[3] we beseech God, for the common peace of the churches; for the stability of the world; for kings; for soldiers and allies; for the sick; for the afflicted; and, in a word, for all who need help we all pray, and offer up this sacrifice.

"We then commemorate also, that those who have fallen

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[1] *Κατ' ἐκείνην τὴν φρικωδεστάτην ὥραν.*

[2] *Πάντως γὰρ οὗ ἐὰν ἐφάψαιτο τὸ ἅγιον πνεῦμα, τοῦτο ἡγίασται καὶ μεταβέβληται.* Besides the places where the eucharist is spoken of, I have but noticed this word on three other occasions in St. Cyril. In *Catech.* xii. *n.* 28, it occurs twice, and once in *Catech.* xvii. *n.* 27, where miraculous changes are spoken of as effected by the sole power of God.

[3] *Τὴν πνευματικὴν θυσίαν, τὴν ἀναίμακτον λατρείαν, ἐπὶ τῇ θυσίᾳ ἐκείνῃ ἱλασμοῦ.*

asleep before us, first patriarchs, prophets, &c." (as given under "*Purgatory, and prayers for the dead*").

"Then, after these things, we say that prayer which the Saviour delivered to His own disciples," and he proceeds to explain briefly the various petitions of the Lord's prayer.

"*Give us this day our super-substantial bread.* This common bread is not *super-substantial;* but this holy bread is *super-substantial*, that is, appointed for the substance[1] of the soul. *This bread goeth not into the belly, and is cast out into the draught* (*St. Matt.* xv. 17), but is diffused into all thou art, for the aid of body and soul. But the *this day* is used instead of *each day*, as also Paul has said, *whilst it is called to-day* (*Heb.* iii. 13)." (For the continuation, see "*Eucharist.*") —*Catech. Myst.* v.

St. Optatus of Milevis, L. C.—"And now in this place may also be justly condemned that falsehood of yours, with which the sacrifices are daily tainted by you. For who can have a doubt that you cannot possibly omit what is a legitimate thing in the mystery of the sacraments? You say that you offer to God for the Church that is one; this very thing is a part of the falsehood, for you to call that one, of which you have made two: and you say that you offer to God for that one Church which is spread throughout the whole world. What if God should say to each of you, Why offerest thou for the whole Church, thou who art not in the whole Church?"—*De Schism. Donat. l.* ii. *n.* 12.

"What so sacrilegious as to break, scrape, remove God's altars, on which you also at one time offered? on which both the votive offerings (vows) of the people, and Christ's limbs have been supported; on which the almighty God has been invoked; on which the Holy Spirit, when beseeched, descended; from which both the pledge of eternal salvation, and the safeguard of faith, and the hope of resurrection have been by many received.[2] Altars, I repeat, whereon the Sa-

[1] Σύστασιν, subsistence.

[2] In quibus et vota populi, et membra Christi portata sunt: quo Deus

viour commanded the gifts of brotherhood not to be placed except such as were seasoned with peace: *Lay down thy gift before the altar, and go back first to be reconciled to thy brother, that so the priest may offer for thee* (*St. Matt.* v. 24). For what is the altar but the seat both of the body and of the blood of Christ?[1] Now this inexpiable crime, if it proceed on any rational grounds whatever, ought to have been proceeded in, in the same way. But, in one place, the abundance of wood, I suppose, gave the order for their being broken; whilst, elsewhere, its scarcity dictated to others to scrape them; but that others removed them shame in part impelled; but in any case it was a crime for you to lay sacrilegious and impious hands on so important an object. If, to the judgment of your envy, we seemed to you unclean, what had God, who was wont there to be invoked, done to you? in what way had you been offended by Christ, whose body and blood during certain moments dwelt there?[2] For what too had you given offence to yourselves, that you should break those altars, on which during so long a period, you had, before us, offered, as you think, holily? While you impiously follow, for vengeance, our hands there where Christ's body rested,[3] you have at the same time wounded your own. In this way you have imitated the Jews: they laid hands on Christ on the cross, by you He has been struck on the altar.[4] If you felt a wish to pursue the Catholics thither, at least should you have spared your own former oblations on the same spot. There, in your pride, have you recently been found, where, a while back, you were offering in humility: there sinning with free choice, where you were in the habit of praying for the sins of many.

omnipotens invocatus sit; quo postulatus descenderit Spiritus Sanctus: unde a multis et pignus salutis æternæ, et tutela fidei, et spes resurrectionis accepta est.

[1] Quid est enim altare, nisi sedes et corporis et sanguinis Christi?

[2] Quid vos offenderat Christus, cujus illic per certa momenta corpus et sanguis habitabat?

[3] Illic ubi corpus Christi habitabat.

[4] Illi injecerunt manus Christo in cruce: a vobis percussus est in altari.

[He proceeds in the same strain at considerable length, and then turns to speak of the sacred vessels.] But this your huge crime was by you doubled, when you broke even the very chalices, the bearers of the blood of Christ;[1] these you reduced to a shapeless mass, to procure wares for a nefarious sale,—for which sale you did not even choose to select your purchasers: miserly in that you sold, sacrilegious in that you sold without discrimination, you have at the same time let your own hands be burnt,—those hands with which you handled those same chalices before us. And having ordered the materials to be sold to any chance purchaser—perhaps infamous women have bought them for their uses, or Pagans to make of them vessels wherein to offer incense to idols. Oh! the abominable crime! oh the unheard-of impiety! to take from God to furnish to idols, to withdraw from Christ what may aid sacrilege!"—*De Schism. Donat. l.* vi. *n.* 1-2. See also *l.* iii. *n.* 12; and *l.* vii. *n.* 7.

St. Ephræm, Syrus, L. C.—See the first extract given from this writer under the head "*Eucharist.*"

Explaining *Genes.* xiv. 18, he says, "From the testimony of the saints, we learn that Melchisedech, in the celebration of divine things, differed from the received custom of the Gentiles; for he did not use in sacrifice the flesh, or the blood of animals, but was wont to offer unto God with bread and wine; by which rite he, in a wonderful manner, exhibited a type of that spiritual, rational, and unbloody victim of the body and blood of Christ."—*In Genes. T.* i. *P.* ii. *Syr. p.* 160.

On *Levit.* viii. 1-30.—"While the vestments of the Levitical priesthood are hallowed both with *the oil of unction,* and with *the blood* of the victims, by these two symbols were manifestly signified, the New Testament victim which was to be offered by priests, upon the mystic table, and also the descent thereon of the Holy Spirit."—*T.* i. *P.* ii. *Comm. in Levit. p.* 239.

"*And Solomon made all the vessels for the house of the*

[1] Calices, Christi sanguinis portatores.

Lord, the altar of gold, and the table of gold, upon which the loaves of proposition should be set (1 [*Alit.* iii.] *Kings* vii. 48). Christ is the golden table which the wisdom of God has set forth, and furnished with loaves, wherewith the souls of the saints are nourished unto life everlasting. The loaves, therefore, of proposition signify the mysteries of our sacrifice, which is offered, through Christ, by the ministers of the Church. Two crowns encircle the table, because two natures, the earthly and the heavenly, circumscribe Christ."—*T.* i. *P.* 2, *Comm. in* 1 (*Alit.* iii.) *Reg.* viii. 48, *p.* 461.

On *Ezechiel* x. 2-7, he says, "Again these *coals of fire*, and *the man clothed with linen* that draws forth the fire, and *pours it upon the people*, were a figure of God's priests, by whom the burning coals of the living and quickening body of our Lord are distributed; moreover, in that one of the angels *stretches out his hands, takes and delivers the burning coals to him that was clothed with linen*, there is intimated a mystery, —that not by the priest himself can a body be made out of bread, but by another, and that other is the Holy Spirit,[1] that the priest therefore only as a mediator lifts up his hands, and with his lips, as a suppliant servant, offers up supplications and prayers."—*T.* ii. *P.* ii. *Syr. Comm. in Ezech. p.* 175.

"Most merciful God, let, I beseech Thee, this sacrifice be accepted, which Thy priests, prostrate before the altars, have offered unto the honor of Thy name. Grant this efficacy to this sacrifice, that thence there may arise rest to the departed, and happiness to those who survive. As the Israelites, when they saw the pestilence leaving their camp, were well assured of this wonderful power of sacrifices, so also let their excellency be apparent unto us, by feeling ourselves recalled from darkness unto light."—*T.* iii. *Syr. Paræn.* xlvii. *p.* 509.

"Who can adequately celebrate the potency and excellence

[1] In the same vol. *Serm.* v. *adv. Hæres.* (*in fine*) *p.* 451, he says: "The soul requires free will; the world, the work and rule of the Creator; the Church, her Saviour; and the altar, the Holy Spirit." It will be remarked that the above extract given in the text is imitated by St. J. Chrysostom, in his *Hom.* 83, *in c.* xxvi. *Matth.* and in his *Hom. de Prod. Judæ.*

of the sacrifice, seeing that it is so great, that no language can reach its holiness? Whoever carefully examines the books of Moses, will thence derive perfect conviction, that as soon as the high priest, Aaron, took the censer, and fled suppliantly to the altar, he expelled from the army of the Israelites a most fearful pestilence; so grateful that is, most bountiful God, was the sweetness of that incense, as instantly to appease Thy wrath. These things being so, lo! our priesthood offers unto Thee a like gift; cause, therefore, that, by virtue of it, the pestilence that afflicts Thy servants, be dispersed. The sweet odors that we burn to Thee, ought not certainly to be less acceptable to Thee, than those which Aaron of old offered. And as, by the benefit accruing from them, the pestilence was driven away from Israel, against which Thy wrath was justly and deservedly enkindled; so also, by the aid of these, let there be utterly repelled from Thy Church all schisms and contentions, which, in a lamentable manner, break up her unity. Let also the singular excellence of this oblation be of benefit to our forefathers, who, having openly confessed Thy name, have, in Thy hope, departed this life; that, when Thou shalt again revisit this earth, they may happily enter with Thee into that rest which is full of delight."—*T.* iii. *Syr. Parœn.* 61, *p.* 528.

"Since Thou wast immolated a victim for us, free us from all defilement, by cutting off all our sins; for Thou hast been constituted our High Priest, that, by the shedding of Thy blood Thou mightest cleanse us from all defilement. . . . An eternal redemption having been obtained, Thou dost daily renew Thy sacrifice upon the altar, and dost present Thy saving chalice to our lips to be partaken of; to so great a benefit and gift grant such efficacy, that, being freed, in virtue of it, from every sin, we may cling to Thee with the utmost love of which we are capable."—*Ibid. Parœnes.* lxxiv. *p.* 555.

"Oh the incredible miracle, the ineffable power, the tremendous mystery of the priesthood! . . . It ascends without

hindrance unto the heaven of heavens; it gloriously and easily takes its stand in the midst of the angels and the incorporeal spirits. And why do I say in the midst of the powers above? It becomes the familiar of the Lord of angels, and of the Creator and giver of light. . . . What language shall I use, or what words of praise? for the gift of the dignity of the priesthood transcends both language and thought. And this, in my opinion, is what Paul, struck with amazement, insinuates, when he says, *Oh the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways* (*Rom.* xi. 33). It flies aloft from earth to heaven, most swiftly bearing unto God our petitions, and intercedes with the Master on behalf of His servants. Let us, my brethren, penetrate clearly into this mystical and tremendous subject; since without the venerable priesthood remission of sins is not granted to man. . . . The priesthood confidently soars aloft from earth to heaven, even until it gazes on Him who is the invisible, and prostrate prays for the servants to their Master, bearing the tears and groans of its fellow-servants, and fervently bearing also to its own Master prayer and penitence; imploring pardon, and pity, and mercy from the merciful King, in order that the Spirit the Paraclete may at the same time descend and sanctify the gifts which lie to open view on earth; and when the fearful mysteries of complete immortality have been offered by means of the presiding priest[1] who makes intercession for all, then do souls draw nigh, receiving purification from their stains by means of the tremendous mysteries. You see, beloved of God, how the two things on earth are not operative, unless the heavenly decree supervene and sanctify the gifts. Thou hast seen the glorious wonder-working; thou beholdest the sacred dignity how easily it cleanses away the stains that are upon souls. . . . Oh the ineffable power that has vouchsafed to dwell within us by means of the imposition

[1] Ὅτ' ἂν προσκομισθῇ, μυστήρια φοβερά· πλήρης ἀθανασίας· διὰ τοῦ προεστῶτος ἱερέως.

of the sacred hands of priests."—*T.* iii. *Gr. De Sacerdotio*, *p.* 1-3.[1]

St. Gregory of Nyssa, G. C.—"*No one taketh my life away from me, but I lay it down of myself*, &c. (*John* x. 18). He (Christ), whose economy regulates all things, according to His sovereign authority, stays not for the necessity produced by being betrayed, and the robber-like attack of the Jews, and the illegal judgment of Pilate, and so to let their wickedness be the principal occasion and cause of the common salvation of mankind; but, by His economy, He forestalls their attack, and by a method of sacrifice (hierurgy) ineffable and invisible to men, He offered Himself an oblation and a sacrifice for us,[2] being at the same time both the priest and that Lamb of God that taketh away the sins of the world. When was this? When He made His own body eatable, and His blood potable, to those who were with Him.[3] For this is manifest to all, that the Lamb could not be eaten by men, if the slaughter had not made way for the manducation of it. He, therefore, that gave His body for food to His disciples, manifestly demonstrates, that, under the appearance (figure) of the Lamb, the sacrifice was perfectly made.[4] For the body of the victim had not been fit for manducation, if it had been alive. When, therefore, He gave His disciples His body to be eaten, and His blood to be drunk, that body was already sacrificed ineffably, and invisibly,[5] according as was well-pleasing to His power who had the economy of that mystery. And, moving within the same region of the heart, was His soul within

[1] This treatise has by some been assigned to St. Chrysostom. Assemani (in his *Proleg. t.* iii.) shows that it is St. Ephræm's.

[2] *Κατὰ τὸν ἄῤῥητον τῆς ἱερουργίας τρόπον, καὶ τοῖς ἀνθρώποις ἀόρατον, καὶ ἑαυτὸν προσήνεγκε προσφορὰν καὶ θυσίαν ὑπὲρ ἡμῶν.*

[3] *Ὅτε βρωτὸν ἑαυτοῦ τὸ σῶμα καὶ πότιμον τὸ αἷμα τοῖς συνοῦσιν ἐποίησεν.*

[4] *Τῷ εἴδει τοῦ ἀμνοῦ τὴν θυσίαν ἐντελῆ γεγενῆσθαι.*

[5] *Ὅτε παρέσχε τοῖς μαθηταῖς ἐμφαγεῖν τοῦ σώματος* (when He furnished to His disciples to eat of His body)—*καὶ τοῦ αἵματος ἐμπιεῖν, ἤδη . . . ἀῤῥήτως τε, καὶ ἀοράτως τὸ σῶμα ἐτέθυτο.*

those in whom the power of Him who had that economy had deposited (the soul), together with that divine power that was commingled with it. Wherefore, he will not err from the truth, who, from that time, dates the period from which the sacrifice was offered unto God by the great high priest, who sacrificed ineffably and invisibly the Lamb of His own self, for the common sinfulness. For it was evening when that sacred and holy body was eaten."—*T.* iii. *In Christ. Resurr. Or.* 1, *pp.* 389-90.

St. Gregory of Nazianzum, G. C.—"Where then, and from whom would our God any longer receive worship in those mystic and elevating rites (than which we have nothing greater or more venerable) were there neither king, nor ruler, nor priesthood, nor sacrifice [1] nor whatever else as greatest, the disobedient men of old were adjudged, on account of their great offences, to forfeit?"—*T.* i. *Or.* i. *p.* 3.

Condemning the hasty and inconsiderate ordination of priests, he asks, "Who is he that thus fashions, as if it were an ephemeral thing of clay, truth's guardian, him that shall take his stand with angels, that shall give glory with archangels, and that shall send up the sacrifices to the altar on high, that shall share in the priestly office together with Christ, and, to say something greater still, shall be a God, and the maker of a God?" [2]—*Ibid. p.* 31.

[1] *Οὐδὲ ἱερατείας, οὐδὲ θυσίας.* This passage is given in the text of the edition of St. Gregory (*t.* iii. *In Christ. Resurr. Or. p.* 389), as mutilated and defective, but it is given entire in the notes at the end of the vol. at *p.* 65. Two pages later in this sermon occurs the following: "How could the Lord be at the same time in Hades and in Paradise? Of which question there is one solution, that nothing is impossible to God."—*P.* 392. In his "*Testimonies against the Jews*," *c.* xii. *περὶ θυσιῶν* (on sacrifices), he cites the prophecy of *Malach.* i. 10, 11.

[2] *Ἐπὶ τὸ ἄνω θυσιαστήριον ἀναπέμψοντα τὰς θυσίας, καὶ Χριστῷ συνιερεῦσοντα . . . Θεὸν ἐσόμενον καὶ θεοποιήσοντα.* In this same oration we meet with the following: "Knowing, therefore, these things, and also that no one is worthy of the great God, and sacrifice, and high priest, who has not first *presented himself unto God a living* (and) *holy sacrifice*, nor presented a *rational* and acceptable *service*, nor sacrificed unto God a sacrifice of praise and a contrite spirit (which sacrifice alone He that gives us all things requires at our hands), how could I dare to offer Him the

"Julian washes out, with impure blood, his baptism, opposing to our method of initiation (perfection) a criminal initiation, . . . and he unhallows his hands, with the view of purifying them from the unbloody sacrifice, through which we communicate with Christ, and in His sufferings and divinity."[1] —*Ibid. Or.* iii. *adv. Jul. p.* 70.

"No more shall they defile, with impure blood, our altars which have this name for the most pure and unbloody sacrifice;[2] nor disgrace with their godless altars the unapproachable places; no more with mingled avarice and impiety shall they plunder and defile the votive offerings; no more shall they set fire to the memorials of martyrs to deter others from the contest by the dishonors heaped on them, dishonoring them by mingling them with most dishonorable bones, and scattering them to the winds, in order to deprive them of the honor due to such men."[3]—*Ib. Or.* iv. *p.* 126. See also *In Orat.* xvii. his address to the Governor of Nazianzum.

[Having stated that his father was thought to be on his deathbed, he narrates the following scene:] "He appeared with joy, and using helping hands as a staff, he imitated Moses on the mount, composing his debilitated hands into the posture of prayer, he cheerfully consummated with, or before, the people, the mysteries, with few words indeed, such as his strength permitted, but, as seems to me, with a most perfect mind. Oh the miracle! without a sanctuary, at the sanctuary;

external sacrifice, the antitype of the great mysteries (*τὴν ἔξωθεν, τὴν τῶν μεγάλων μυστηρίων ἀντίτυπον*)?"—*Ib. p.* 38.

[1] *Δι' ἧς* (θυσίας) *ἡμεῖς Χριστῷ κοινωνοῦμεν, καὶ τῶν παθημάτων, καὶ τῆς θεότητος.* He again alludes to this impiety of Julian in the same Oration (*p.* 76), "*δὺ κατὰ τῆς Χριστοῦ θυσίας, τοῖς δοῖς μιάσμασι; δὺ κατὰ τοῦ τὸν κόσμον καθήραντος αἵματος.*

[2] *Τὰ τῆς καθαρωτάτης καὶ ἀναίμακτος θυσίας ἐπώνυμα θυσιαστήρια.*

[3] *Τῆς ὀφειλομένης τιμῆς.* In his *Or.* 23, *t.* i. *p.* 410, he addresses the philosopher Hero, whom he seems to wish to enter the priesthood, in these terms: "Come and stand nigh unto these sacred things, and this mystic table, and me who am the hierophant, by means of these, unto deification (*τοῦ διὰ τούτων μυσταγωγοῦντος τὴν θέωσιν*); things sacred, unto which thy conversation and life, and thy purification, draw thee."

without an altar of sacrifice, a sacrificing priest; a priest far from the perfected (mysteries).[1] But these things were present to him from the Holy Spirit, known to himself, though not seen by the surrounding people. Then, when he had uttered the words of the Eucharist, in the same way as usual, and had blessed the people, he again betook himself to his bed, and when he had partaken of a little food, and had slept, he recalls his spirit . . . he repaired to the sacred temple, and with the full attendance of the church, he celebrates thanksgiving for his health, and sacrifices the gifts of gratitude."[2]—*Ib. Or.* xix. *p.* 305, *In Laud. Patr.*

"They (the Arians) warred against churches, danced upon the altars, and defiled the unbloody sacrifices with the blood of men and of victims."—*Ib. Or.* xx. *p.* 348. See also *In Or.* xxx. his address to Anthymius, or some other factious bishop.

"Farewell, thou chair of mine, invidious and dangerous elevation; farewell assemblage of bishops and of priests, honorable in dignity and age; and farewell to whatsoever else ministers to God about the sacred table, and approaches to the approaching God."[3]—*Ib. Or.* xxxii. *p.* 527.

"Thou hast not yet numbered as many years of life, as I have counted years employed in sacrifices."[4]—*T.* ii. *Carm. de Vita, p.* 9.

"Such is the disposition of some priests of the glorious Church . . . these are not the correctors, but the examples, of every vice; whilst others, with trembling and holy hands, handle the gift, filled with gladness by the flesh of Christ."[5] —*Ib. Carm.* xi. *ad Episc. p.* 80. *See also Ib. p.* 81; *and Ib. Carm.* xii. *p.* 85; *in Princip. Carm.* xvi. *p.* 91, *C.*

"I will also keep my tongue pure for the pure sacrifices,

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[1] *Ὢ τοῦ θαύματος ἄνευ βήματος, ἐπὶ βήματος, ἄνευ θυσιαστηρίου, θύτης, ἱερεύς, πόρρω τῶν τελουμένων.*

[2] *Θύει τὰ χαριστήρια.*

[3] *Ἔγγιζον Θεῷ τῷ ἐγγίζοντι.*

[4] *Θυσιῶν ἐμοὶ χρόνος.*

[5] *Δῶρον ἄγει, Χριστοῦ σαρκὶ χαριζόμενος.* In his *Carm. Iamb.* xv. *p.* 202, he interprets the *δῶρον* to mean *Θεῷ δὲ δῶρον θυσίαι.*

whereby I unite the Mighty King to beings of clay :[1] for, from no alien tongue, and impure mind, will I send up to the pure the life-bearing sacrifice."—*Ib. Carm.* liv. *p.* 129.

"No longer do I lift up my hands to (or, upon) the pure sacrifices, commingling with the mighty sufferings of Christ."[2] —*Ib. Carm.* lx. *p.* 139.

The following is from a poem, which consists of an explanation of terms used in relation to God, spirits, the rites, doctrines, &c., of the Church :—

"*Catechesis* for the young, is the knowledge of the word (logos);

"*Metanoia* is the turning to better things;

"*Exorcism* is the driving out of devils;

"*Baptism* is the seal of a second life;

"The *Oblations* are the communication of the incarnation of God, and of the sufferings of God."[3]—*Ib. Carm. Iamb.* xv. *p.* 202.

"Faith translated Enoch and Elias; but amongst women, my mother (Nonna) was the first. This the table knows whence she was borne away together with the unbloody sacrifices, her body still in prayer, my beloved Nonna."—*Carm.* cviii. *Galland. t.* vi. *p.* 382.

"We, the pious parents of Gregory, have gladly put on the robe of earth, from the hands of our beloved child, who both by his labors rendered our old age light, and now follows (or

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[1] Οἴδιν (θυέεσσιν) ἄναχτα μέγαν εἰς ἓν αγω χθονίοις. So again, in the same place:

Ὦ θυσίας πέμποντες ἀναιμάκτους ἱηρῆες
Ὦ θεὸν ἀνθρώποισι, μεγ' ἔξοχον, εἰς ἓν ἄγοντες.

(O priests, who send up unbloody sacrifices; O your mighty dignity! who unite God with men.) So again, in his fifteenth *Iambic, t.* ii. *p.* 201, Ἱερωσύνη δὲ ἁγνισμὸς φρενῶν, Θεῷ φέρων ἄνθρωπον, ἀνθρώπῳ Θεὸν (the priesthood purifies the minds of men, bringing together man to God, and God to man). So also, at the beginning of his letter to Simplicia.

[2] Χριστοῦ μιγνύμενος πάθεσιν.

[3] Αἱ προσφοραὶ δὲ, τῆς Θεοῦ σαρκώσεως, παθημάτωντε τῶν Θείων κοινωνία.

aids) us with sacrifices."[1]—*Ibid. Carm.* cxviii. *Paren. Mort. Prosopop. p.* 385.

"And thou, oh unhappy man, wilt thou have the hardihood to receive with thy hands, either the mystic gift, or wilt thou embrace God with thy hands,[2] with which thou hast broken open my sepulchre."—*Ibid. Carm.* clix. *p.* 396. *See also Ibid. Carm.* 50, *p.* 367; *Carm.* lxxxii. *p.* 375.

"And do not thou, O servant of God (Amphilochius) think it too much to pray and to intercede for me, when with a word thou drawest down the Word; when, with the voice for a sword, thou dividest with a bloodless section the Lord's body and blood."[3]—*T.* i. *Ep.* ccxl. *ad Amphilochium.*

St. Basil, G. C.—Speaking of the time of persecution, he says, "The altars were overthrown, and there was neither oblation, nor incense, nor place to offer sacrifice."[4]—*T.* ii. *P.* i. *Hom. in Gord. Martyr. n.* 2, *p.* 201.

"'Is it said to priests alone, *If thou offer thy gift at the altar*, &c. (*Matt.* v. 33-4), or is this addressed to all men? And in what way does each of us offer a gift upon the altar?' *Answer:* 'It is proper to refer this, especially and primarily indeed, to priests,[5] seeing that it is written, *You shall be called priests of the Lord* (*Is.* lxi. 6); and *a sacrifice of praise shall glorify me* (*Ps.* xlix.); and again, *a sacrifice to God is an afflicted spirit* (*Ps.* li. 19); and the Apostle also says, *That you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service* (*Rom.* xiii.) Each one of these is common to all; and this each of us must needs do."—*T.* ii. *P.* ii. *Reg. Brev. Interrog.* 265, *p.* 722. See also the extract from *T.* iii. *P.* i. *Ep.* 93, *under "Eucharist."*

"*Question the second.* 'Can he who, from an evil conscience,

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[1] *Καὶ νῦν ἀμφιέπει θυσίαις.* [2] *Ἢ Θεὸν ἀγκαλίσεις χείρεσιν.*

[3] *Ὅταν λόγῳ καθέλκῃς τὸν λόγον· ὅταν ἀναιμάκτῳ τομῇ σῶμα καὶ αἷμα τέμνῃς δεσπότικον, φωνὴν ἔχων τὸ ξίφος.*

[4] *Θυσιαστήρια . . . τόπος τοῦ καρπώσαι* (*lit.* "to offer fruits").

[5] *Τοῦτο ἐξαιρέτως καὶ προτοτύπως πρὸς ἱερεῖς ἐκλαμβάνειν ἀκόλουθον ἂν εἴη.*

or uncleanness, or defilement, is not clean of heart, exercise the priestly office[1] without danger?' *Answer:* 'Moses having given a model (type)[2] to the men of those days, but for our instruction, writes in the law which was given of God, *And the Lord spoke to Moses, saying* (*Levit.* xxi. 16, 17-21). . . . But the Lord when He says, *Something greater*[3] *than the temple is here* (*St. Matt.* xii.), teaches us that he that dares to sacrifice the body of the Lord, who gave[4] Himself for us an oblation, and a sacrifice to God for an odor of sweetness, is so much more impious as is the body of the only-begotten Son of God of greater excellence than goats and oxen: not as though there were a comparison, for that excellence admits not comparison. . . . *Question the third:* 'Can one that is not purified from every defilement of soul and body eat the body and drink the blood of the Lord without danger?' *Answer:* 'Seeing that, in the law, God decreed the severest punishment against him that has dared, in a state of uncleanness, to touch the holy things, it is written typically for them, but for our instruction, *And the Lord spoke to Moses, Speak to Aaron, and to his sons*, &c. (*Levit.* xxii. 1-3). If a threat so grievous be set down against those who rashly approach to what is sanctified by men, what shall one say against him who has dared against such and so great a mystery? For in the same proportion as *There is here something greater than the temple* according to Christ's declaration, in that same proportion is it more grievous and fearful to dare to touch, with the soul in a state of defilement, the body of Christ, beyond what it is to touch goats or oxen; agreeably to that saying of the Apostle, *Wherefore whosoever shall eat the bread, or drink the chalice of the Lord unworthily*, &c. (1 *Cor.* xi.) And he says, setting forth the judgment as more complete and fearful by the repetition, *Let a man prove himself*, &c. (*Ib.* 28-9). Now, if he who though only in a state of uncleanness has so fearful a judgment, how much more does he who is in sin, and yet dares

[1] *Ἱερατεύειν* (sacrifice). [2] *Τύπον.* [3] *Μεῖζον.*
[4] *Ὁ τολμῶν ἱερατεύειν τὸ σῶμα τοῦ κυρίου, τοῦ δόντος.*

attempt against the body of the Lord,[1] draw down upon himself a more dreadful judgment? Let us, therefore, be cleansed from all defilement, and so approach the holy things, that we may escape the judgment of those who slew the Lord,[2] seeing that *Whosoever eateth the bread, or drinketh the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord.*"—*L.* ii. *de Baptismo*,[3] *Quæst.* 2-3, *T.* ii. *P.* ii. *pp.* 927-29.

St. Macarius of Egypt, G. C.—"As, in this visible Church, unless first the lectures, the psalmody, and whatever else follows according to ecclesiastical order have preceded, it is not the appointed course for the priest to consummate the divine mystery of the body and blood of Christ;[4] so, on the other hand, though all the ecclesiastical regulations be complied with, but the mystic eucharist of the oblation by the priest, and the communion of the body of Christ take not place,[5] the ecclesiastical rite has not been completed, and the divine worship of the mystery is imperfect."—*Ascet. de Charit. n.* 29, *p.* 207, *Galland. T.* vii.

St. Macarius of Alexandria, G. C.[6]—"Since it has been handed down by the Fathers, that an oblation is to be offered

[1] *Κατατολμῶν τοῦ σώματος τοῦ κυρίου*

[2] *Τὸ κρίμα τῶν φονευσάντων τὸν κύριον.*

[3] On this treatise, see note 1, at *p.* 274 of the "*Holy Eucharist.*"

[4] *Αὐτὸ τὸ θεῖον μυστήριον τοῦ σώματος τε καὶ αἵματος τοῦ Χριστοῦ τὸν ἱερέα ἐπιτελεῖν οὐκ ἀκόλουθον.*

[5] *Ἡ μυστικὴ δὲ τῆς προσφορᾶς ὑπὸ τοῦ ἱερέως εὐχαριστία, καὶ ἡ κοινωνία τοῦ σώματος τοῦ χριστοῦ μὴ γένηται.* The following occurs in *Hom.* 27, *n.* 17, *p.* 108: "At that time the chiefs, the just, the kings and prophets knew that the Redeemer would come; but that He would suffer and be crucified, and shed His blood upon the cross, they neither knew nor had heard, nor had it entered into their hearts that there would be a baptism of fire and of the Holy Spirit; and that in the Church there would be offered up bread and wine, an antitype of His flesh and blood, and that they who partook of the visible bread would spiritually eat the flesh of the Lord" (*Καὶ ὅτι ἐν τῇ ἐκκλησίᾳ προσφέρεται ἄρτος καὶ οἶνος, ἀντίτυπον τῆς σαρκὸς αὐτοῦ καὶ τοῦ αἵματος· καὶ οἱ μεταλαμβάνοντες ἐκ τοῦ φαινομένου ἄρτου, πνευματικῶς τὴν σάρκα τοῦ κυρίου ἐσθίουσι*).

[6] A disciple of St. Anthony; he died, at an extreme old age, in the year 395. His ascetic works are given by Gallandius (*t.* vii.), whose edition is here used.

up to God, in the Church, for the dead, on the third, the ninth, and the thirtieth day; what is the advantage accruing from this to the soul that has passed away?"—*Serm. de Excess. n.* 3, *Galland. T.* vii. *p.* 238. For the context, see "*Prayers for the Dead.*"

"If thou art present at Mass, keep a guard over thy thoughts and senses, and stand with trembling before the most high God, that thou mayest be worthy to receive the body of Christ and the blood, and mayest cure thy passions."—*Ibid. Reg. ad Mon. n.* 37, *p.* 323.

"If a child that is a catechumen of seven years of age, or if a grown-up person happen to be present whilst the oblation is taking place, and in ignorance partake, what is to be done in their regard? *Answer.* They must be illuminated (baptized)." —*Galland. T.* vii. *Resp. Canon. p.* 345. For similar instances relative to the *H. Eucharist* and the *Sacrifice*, see *pp.* 346-48.

"It is needful that they refrain on the sabbath, and on the Lord's day, on account of the spiritual sacrifice being offered up to the Lord[1] on these days."—*Ibid. p.* 349.

St. Philastrius, L. C.—"But what say you to the fact, that Melchisedech, in the time of Abraham, foreseeing the mystery of Christianity,[2] offered sacrifice four hundred years before the Jews had even a name . . . ? That thou mightest understand that everything in Christianity, be it faith, or life, or sacrament, is not of a temporary nature, but determined on, and announced, yea even celebrated from the beginning of the world."—*De Hæres. n.* 82, *Galland. T.* vii. *p.* 502; see also *Ibid. n.* 120, *p.* 514.

B. Jerome, G. C.—See the extract under the "*Eucharist.*"

St. Siricius, Pope, L. C.—"All we priests and levites are bound, by an indissoluble law, to give, from the day of our consecration, our hearts and bodies to sobriety and chastity,[3] if

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[1] *Τὴν πνευματικὴν θυσίαν ἀναφέρεσθαι τῷ Κυρίῳ.*

[2] Mysterium Christianitatis prævidens.

[3] He had been condemning, in the severest terms, the marriages, &c., of priests.

we would be, in all things, pleasing to our God, in those sacrifices which we daily offer."—*Ep.* i. *ad Himer. n.* 9, *Galland. T.* vii. *p.* 535.

"In the first place it has been decreed as regards bishops, priests, and deacons, who must necessarily be employed in the divine sacrifices, through whose hands both the grace of baptism is communicated, and the body of Christ is made,[1]—these, not we only, but the divine Scriptures, compel to be most chaste; and these the Fathers also have ordered as a duty to observe bodily continency. . . . For, by these, either baptism is to be given, or sacrifices are to be offered.[2] Shall he that is unclean dare to contaminate what is holy, seeing that the holy things are holy to the holy? [He then quotes the examples of the Jewish and Pagan priesthood, and adds:] and can you ask me whether a priest of the true God, who is about to offer spiritual sacrifices, ought at all times to be pure?"—*Ep.* viii., *seu Can. Synod. Rom. ad Gallos, n.* 5-6. *Gall. T.* viii. *p.* 546.

Theophilus of Alexandria, G. C.—"The things that are offered up for the sake of sacrifice,[3] let the clerics divide, after that has been consumed which is needful for the mysteries: and of those things let not any catechumen eat or drink, but only clerics, and the faithful brethren who are with them."—*Can.* vii. *Galland. T.* vii. *p.* 606.

St. Epiphanius, G. C.—"The priesthood was transferred to that order which was before that of Levi and Aaron, unto that which was according to the order of Melchisedech, as it is now administered in the Church, from Christ even unto these days; the race not being chosen by succession of blood, but the type sought for being virtue."—*T.* i. *Adv. Hæres.* (55), *p.* 470. See also the extract under the "*Eucharist*," from "*Adv. Hæres. p.* 472."[4]

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[1] Quos sacrificiis divinis necesse est interesse, per quorum manus et gratia baptismatis, et corpus Christi conficitur.

[2] Offerenda sunt sacrificia. [3] *Τὰ προσφερόμενα εἰς λόγον θυσίας.*

[4] In the second volume of the works of St. Epiphanius there is a letter to John, bishop of Jerusalem, the original of which is lost, but of which a Latin translation, ascribed to St. Jerome, is given. In it the Christian sac-

St. Ambrose, L. C.—"The shadow preceded, the image followed, and the verity will be. In the law the shadow; in the gospel the image; in the heavenly places the verity. . . . We have beheld the prince of priests coming to us; Him we have seen and heard offering His own blood for us; let us priests follow as best we can, that we may offer sacrifice for the people; though lowly in merit, yet honorable by sacrifice; because, though Christ is not now seen to offer, yet is He Himself offered on earth when the body of Christ is offered;[1] yea, He is Himself manifested as offering in us, (He) whose word sanctifies the sacrifice which is offered."—*T.* i. *In Ps.* xxxviii. *pp.* 852-53. See also the first extract from *Ps.* 118, given under the "*Eucharist.*"

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rifice is several times named (see *pp.* 312, 313), but as it is accounted doubtful or spurious by Petavius and others, I omit the passages. In the same letter occurs the history of the painting said to have been torn down by St. Epiphanius. The following from *t.* i. *Adv. Hæres. p.* 1105, deserves notice: "In some places the divine worship of the Economy (λατρεία οἰκονομίας) takes place at the third hour of the fifth day; and so the people still persevering in their zerophagy are dismissed; whilst in others the divine worship of the Economy (λατρεία τῆς οἰκονομίας) does not take place until the dawn of the Lord's day." *Οἰκονομία* in St. Epiphanius (see an example under the head "*Authority*") and other writers of his period, is used for the Incarnation, and it will have been remarked, from the passages given under the "*Eucharist.*" that no writer of antiquity uses more extraordinary language than St. Epiphanius, in order to observe the Discipline of the Secret. Petavius, in his note on the above passage, understands by λατρεία τῆς οἰκονομίας, the holy Sacrifice of the Mass: "Nam λατρεία divinus cultus atque officium est, quod sacrificio præstatur; *οἰκονομία* Incarnationis Passionisque Dominicæ mysterium significat, cui representando institutum est a Deo sacrificium." A similar phraseology occurs in the next page (1106): "As regards the departed, commemorations of them are made by name; prayers being celebrated, and worships, and economies (προσευχὰς τελοῦντες, καὶ λατρείας, καὶ οἰκονομίας)." See also *Hær.* 75, *Aërianis.* Valesius also understands by *οἰκονομία* the Passion or death of Christ: "Vocabulum *οἰκονομίας* non solum de nativitate, sed etiam de morte Christi sumi solere, pluribus exemplis probavi. Certe Epiphanius sacramentum Eucharistiæ vocat λατρείαν τῆς οἰκονομίας, id est cultum Dominicæ Passionis, eo quod in hoc præcipue sacramento Christi passio a Christianis colatur."—*In Euseb. de Laud. Const. n.* 2, *p.* 764.

[1] Ut offeramus pro populo sacrificium; etsi infirmi merito, tamen honorabiles sacrificio; quia etsi nunc Christus non videtur offerre, tamen ipse offertur in terris, quando Christi corpus offertur; immo ipse offerre manifestatur in nobis, cujus sermo sanctificat sacrificium quod offertur.

"Sweet is the odor of the Church in sacrifices, wherein there is a victim of *good odor* (2 *Cor.* ii. 15), the remission of sins."—*Ib. in Ps.* cxviii. (*He*) *n.* 34, *p.* 1029.

In his *Comm. on St. Luke* i. 11, he says: "And would that an angel would stand by us while we incense the altars, while we offer sacrifice; yea, would that he would show himself visible. For doubt thou wilt not that an angel stands by, when Christ stands by, when Christ is immolated.[1] *For Christ our passover is immolated.*"—*Ib. Exp. in Luc. L.* i. *c.* 1, *n.* 28, *p.* 1275. See also *T.* ii. *Exhort. Virg. in fine*, *p.* 302.

"Let us not omit St. Lawrence, who, on seeing his bishop, Xystus, led to martyrdom, began to weep, not at his passion, but at his own tarrying behind. He addressed him in these words: 'Whither goest thou, oh father, without thy son? whither, oh holy priest, without thy deacon? It never was thy wont to offer sacrifice without thy minister.[2] In what then, father, have I offended thee? Hast thou found me degenerate? Try whether thy choice fell on a fit minister. To him to whom thou didst entrust the consecration of the Lord's blood,[3] to whom the fellowship of the sacraments that were to be consummated, to him dost thou deny fellowship in thy blood?'"—*T.* ii. *De Offic. Ministr. L.* i. *c.* 41, *n.* 214, *p.* 5455.

"Here is the shadow, here the image, there the verity. The shadow in the law, the image in the gospel, the verity in the heavenly places. Formerly a lamb was offered, a calf was offered, now Christ is offered, but He is offered as a man, as capable of suffering, and as a priest He offers Himself to forgive our sins; here in an image, there in verity, where He interposes as an advocate for us with the Father."[4]—*T.* ii. *L.* i. *de Offic. c.* 48, *n.* 248, *p.* 63.

[1] Non enim dubites adsistere angelum, quando Christus adsistat, quando Christus immolatur.

[2] Nunquam sacrificium sine ministro offerre consuevera.

[3] Cui commisisti Dominici sanguinis consecrationem.

[4] Nunc Christus offertur, sed offertur quasi homo, quasi recipiens passionem (undergoing His passion); et offert se ipse quasi sacerdos, ut peccata

"On the following day, which was the Lord's day, after the lectures and the exposition, I was, after having dismissed the Catechumens, delivering the creed (symbol) to some of the Competentes, in the baptisteries of the basilica. A report was brought me there that they had sent lictors from the palace, who were hanging up the veils, and that a body of the people was hastening thither. I, nevertheless, remained where I was in my duty; I began to celebrate Mass.[1] Whilst offering, I learned that a person named Castulus, who the Arians said was a priest, had been seized by the people. They had met him in the street as they were passing by. I began to weep most bitterly and supplicate God, in the midst of the oblation itself,[2] that He would come to our aid, that blood might not be shed in the cause of the Church. . . . Having dismissed the presbyters and deacons, I rescued the man from injury."—*T.* ii. *Ep.* 20, *n.* 4-5, *p.* 853.

"In the matter of such a festival (Easter) we ought not to fluctuate in a mere vain opinion, but having ascertained the true time of celebrating it, the love of all the brethren should so conspire as to offer up on the same night sacrifice in every place for the Lord's resurrection."[3]—*Ib. Ep.* 23, *Epis. per Æmil. Constit. n.* i. *p.* 881.

"Let the triumphant victims (Gervase and Protase) enter upon the place where Christ is the victim. He, who suffered for all men, upon the altar,—these, who were redeemed by that passion, under the altar; for it is befitting that where the priest has been accustomed to offer, there he repose;[4] but I yield up the right side to these sacred victims."—*Ib. Ep.* xxii. *soror. suæ, n.* 13, *p.* 877. For the context, see "*Relics.*"

"I am, therefore, of opinion, that she (the deceased sister

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nostra demittat: hic in imagine, ibi in veritate, ubi . . . quasi advocatus intervenit.

[1] Missam facere cœpi.

[2] Orare in ipsa oblatione Deum cœpi.

[3] Ut una nocte ubique sacrificium pro resurrectione Domini deferatur.

[4] Succedant victimæ triumphales in locum, ubi Christus hostia est. Sed ille super altare . . . dignum est enim ut ibi requiescat sacerdos, ubi offerre consuevit.

of Faustinus) is not so much to be bewailed, as to be aided by prayers; nor do I think that she is to be sorrowed for by thy tears, but rather that her soul is, by oblations, to be commended to the Lord.[1] But, perhaps, thou wilt tell me that thou art sure of her merits and faith, &c."—*Ib. Ep.* xxxix. *Faustino, n.* 4, *pp.* 944-45. See also *Ib. Ep.* 42, *Sorori, n.* 28, *p.* 963. Also *Ep.* 51, *Theodos. n.* 13-15, *p.* 1000.

"Other emperors, at the first obtaining of victory, order triumphal arches, or other trophies of their triumph to be prepared: thy clemency prepares a victim unto God, desires oblation, and thanksgiving to be celebrated unto the Lord by (His) priests. Therefore, though I am unworthy, and unequal to so great an office . . . yet do I acquaint you with what I have done. I carried the letter of your friendliness with me to the altar, I placed it on the altar, I held it in my hand, that your faith might speak by my voice, and the letter of Augustus might perform the function of a sacerdotal oblation."[2]—*Ep.* 61, *Theodos. n.* 4-5. For other extracts from *T.* ii. see "*Eucharist.*"

St. Jerome, L. C.—"Neither did Melchisedech immolate victims of flesh and blood, and the blood of animals, and the entrails of irrational creatures . . . but with bread and wine, by a simple and pure sacrifice, did he dedicate the sacrament of Christ."[3]—*T.* i. *Ep.* lxxiii. *Evang. col.* 440.[4] For other

[1] Prosequendam orationibus reor, nec mœstificandam lacrymis tuis, sed magis oblationibus animam ejus Domino commendandam arbitror. The following occurs in the next letter, 40, *Theodos. n.* 1: "Listen, I beseech thee, patiently to my words. For, if I am not worthy to be listened to by thee, I am not worthy to offer for thee (qui pro te offeram)."

[2] Et apices Augusti sacerdotalis oblationis munere fungerentur.

[3] Sed pane et vino, simplici, puroque sacrificio, Christi dedicavit sacramentum.

[4] In the first volume of St. Jerome's works there is a letter from Paula and her daughter to Marcella, wherein is the following: "Refer to Genesis, and you will meet with Melchisedech, king of Salem, who, even then, as a type of Christ, offered up bread and wine, and dedicated the Christian mystery in the body and blood of the Saviour (qui jam tunc in typo Christi, panem et vinum obtulit, et mysterium Christianum in Salvatoris corpore et sanguine dedicavit)."—*T.* i. *Ep.* xlvi.

extracts from the first volume, see "*Eucharist*," *Ep.* xxi.; lxiv.; cxx.

"The Apostle taught his disciples, to dare to say daily in the sacrifice of that body,[1] *Our Father who art in heaven*, &c." —*T.* ii. *Dial.* 3, *Contr. Pelag. n.* 15, *col.* 786. See also the extract, from *T.* ii. *Adv. Vigil. n.* 9-10, given under "*Relics*."

"*Thou art a priest for ever according to the order of Melchisedech;* our mystery is denoted by the word *order;* that not by immolating irrational victims through Aaron, but bread and wine, that is, the body and blood of the Lord Jesus, being the oblation (offered up)."[2]—*T.* iii. *Quæst. Hebr. in Genes. col.* 329.

Commenting on *Ezechiel* xliv. 6: "Let bishops and priests and the whole ecclesiastical order hear this, and *not bring in strangers uncircumcised in heart, and uncircumcised in flesh, to be in God's sanctuary, and pollute His house.* For if they do, to them shall be applied what follows, *and ye offer my loaves*, the loaves to wit of proposition in all the churches, and throughout the universe, growing from one loaf;[3] and not *loaves* only, but the fat also of which it is written, *He fed them with the fat of wheat* (*Ps.* lxxx. 17); and (ye offer) the blood which was poured forth in the passion of Christ.[4] And the passage is to be read, and the order of it is as follows. Whereas ye introduce into my sanctuary the uncircumcised in heart and body, and pollute my house, ye dare to offer up loaves and fat and blood, the mystic sacraments, and ye understand not that ye have violated and transgressed my covenant." —*T.* v. *l.* xiii. *cap.* xliv. *in Ezech. col.* 542.

"In the holocaust of this spotless Lamb, which is always offered up each morning, the Prince himself will make a sacrifice."[5]—*Ib. l.* xiv. *col.* 580.

[1] Ut quotidie in corporis illius sacrificio.

[2] Oblato pane et vino, id est corpore et sanguine Domini Jesu.

[3] Panes . . . de uno pane pullulantes. the one bread of Christ used at the last supper?

[4] Et sanguinem qui in Christi passione effusus est.

[5] In holocausto istius agni immaculati, qui mane semper offertur, faciet ipse Princeps sacrificium.

"*And the third part of a hin of oil is offered, to be mingled, or sprinkled with the fine flour, a sacrifice to God by ordinance, continual and everlasting* (*Ezech.* xlvi. 14), which is not interrupted on any day, but at all times, when the sun has risen, is always offered,[1] that what is set down at the end of this section may be fulfilled, *He shall make the Lamb into a sacrifice, and the oil in the morning, an everlasting holocaust in the morning.*"—*Ib. Loc. Cit.*

On *Malachi* i. 10: "Not in one province of the world, Judæa, not in one city of Judæa, Jerusalem, but in every place is an oblation offered, not an unclean one, as by the people of Israel, but clean, as in the ceremonies of the Christians."[2]—*T.* vi. *Comm. in Malach. col.* 952.

"After the typical passover was fulfilled, and He, with His disciples, had eaten the flesh of the Lamb, He takes bread, which strengthens the heart of man, and passes to the true sacrament of the passover, that, in such manner as the priest of the Most High God, Melchisedech, in prefiguration of Him, offering up bread and wine, had done, He also might represent in the verity of His own body and blood."[3]—*T.* vii. *l.* iv. *Comm. in Matt. col.* 216.

"Now, if laymen are ordered to refrain from their wives for the sake of prayer, what is to be thought of a bishop, who has daily to offer up spotless victims for his own sins, and those of the people?[4] Let us read again the books of Kings, and we shall find that Abimelech the priest . . . would never have given David and the young men the show-bread which he had at first refused, had he not learned that they had refrained

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[1] Omni tempore, orto sole, semper offertur.

[2] Mundam, ut in cæremoniis Christianorum.

[3] Ut quo modo in præfiguratione ejus Melchisedech . . . panem et vinum offerens, ipse quoque in veritate sui corporis et sanguinis repræsentaret. So Vallars, following the manuscripts: the previous editions had, instead of *in veritate, veritatem.* The sense is much the same, but the antithesis between *in præfiguratione,* and *in veritate repræsentaret,* is better preserved.

[4] Qui quotidie pro suis populique peccatis, illibatas Deo oblaturus est victimas.

from all commerce with their wives on that day, and the two preceding. There is as great a difference between the *loaves of proposition*, and Christ's body, as there is between a shadow, and (real) bodies, between an image and the verity, between patterns of things to come, and those very things which were prefigured by those patterns.[1] Let the mind that is about to make the body of Christ, be free not only from an unclean act, but from every indecent glance, every wandering of the mind."—*T.* vii. *Comm. in Ep. ad Tit. col.* 712 (*misp. for* 702).

St. Gaudentius of Brescia, L. C.—See the extract, given under the "*Eucharist*," from *Tr.* ii. *De Pasch. Observ.*[2]

St. J. Chrysostom, G. C.—"The priesthood is indeed administered upon earth, but it holds the rank of heavenly functions; and that with the greatest reason. For no mortal man, no angel, no archangel, or other created power, but the Paraclete Himself hath established this order,[3] and hath caused men that are yet in the flesh to believe that they show forth the ministration of the angels. He, therefore, that acts as priest must needs be as pure as though he stood in heaven itself in the midst of those (heavenly) powers. Fearful and most awful were the things that were before the (times of)

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[1] Tantum interest inter propositionis panes, quantum inter umbram et corpora, inter imaginem et veritatem, inter exemplaria futurorum et ea ipsa quæ per exemplaria præfigurabantur.

[2] In Mai's *Nova Collect. t.* vi. *p.* 283, we have the following, from a commentary on Daniel, by Theodore of Mopsuestia, a celebrated writer at the close of the fourth century: "*My will is not with you, says the Lord Almighty, and sacrifice I will not receive at your hands*, &c. (*Mal.* i. 10, 11). Everywhere in the earth, He says, all men, wheresoever they be, reverence my name . . . and in my name they offer the sacrifices (*ἐπ' ὀνόματι τῷ ἐμῷ τὰς θυσίας ἐπιτελοῦσι*); accounting that divine name the greatest of all. But you (Jews) are seen to insult that name, which is thus accounted of all men as both great and venerable. For in that you reckon that table of mine common, and as having nothing beyond other tables; and in that ye think that the things placed thereon are not worthy of any love, and such as to be offered unto me (*τοιαῦτα τέ μοι προσφέρειν*)—insulting manifestly my name—you are seen to set no account by that divine thing (or, name), which by all men is understood to be both so great and fearful, and venerable, and justly surpassing all others."

[3] *Ταύτην διετάξατο τὴν ἀκολουθίαν.*

grace . . . but if one inquire into those that are under the times of grace, he will find those fearful and awful things trifling indeed, and what was said of the law, here indeed true, that even *that which was glorious was not glorified in this particular, by reason of the glory that excelleth* (2 *Cor.* iii. 10). For when thou seest the Lord slain and lying (there), and the priest standing by (or, over) the sacrifice, and praying over it, and all (present) reddened with that precious blood,[1] dost thou still think that thou art amongst men, and standing upon earth, and wilt thou not be, at once, translated to heaven, and casting forth from thy soul every carnal thought, gaze around thee, on the things that are in heaven, with a naked soul, and a pure mind? Oh the marvel! Oh the love of God towards man! He that sitteth on high with the Father, is held, at that hour, in the hands of all, and He gives Himself to those that desire to embrace and receive Him.[2] But all do this through the eyes of the faith. Tell me, do these things seem to thee fit to be despised? Wouldst thou also, from another marvel, see the exceeding greatness of this holy rite (holiness)? Imagine with me Elias before thine eyes, and a countless crowd surrounding him, and the sacrifice lying on the stones, and the prophet alone in prayer, whilst all the rest are in quietude and profound silence, then of a sudden the flame of fire cast down from heaven upon the sacred victim. These things are admirable and wonderful. Then pass thence to the things now consummated, and thou wilt not only see things wonderful, but that surpass all wonder. For the priest stands, not bringing down fire, but the Holy Ghost; and he makes a long supplication, not that a torch let down from above may consume the things that lie to open view, but that grace lighting on the sacrifice may thereby enflame the souls

[1] *Ὅταν γὰρ ἴδῃς τὸν κύριον τεθυμένον, καὶ κείμενον, καὶ τὸν ἱερέα ἐφεστῶτα τῷ θύματι, καὶ ἐπευχόμενον, καὶ πάντας ἐκείνῳ τῷ τιμίῳ φοινιζομένους αἵματι.*

[2] *Ὁ μετὰ τοῦ πατρὸς ἄνω καθήμενος, κατὰ τὴν ὥραν ἐκείνην ταῖς ἁπάντων κατέχεται χερσί. καὶ δίδωσιν αὐτὸν τοῖς βουλομένοις περιπτύξασθαι καὶ περιλαβεῖν.*

of all, and show them brighter than silver purified in the fire. . . . Art thou ignorant that the soul of man could never bear this fire of the sacrifice, but that all would be utterly consumed, were not the aid of the grace of God abundant? For if one would but consider how great a thing it is for a mortal, and one still clothed with flesh and blood to be enabled to be nigh to that blessed and immortal nature, he would then see how great honor the grace of the Spirit has vouchsafed to priests. For through them both these things are done, as also others nowise inferior to them, which concern both our dignity and our salvation." For the continuation, see under the head "*Penance*."—*T.* i. *l.* iii. *de Sacerdotio*, *n.* 4, 5, *pp.* 467-8.

"For what manner of man ought he to be who intercedes for[1] a whole city; and why do I say for a city? for all the world then, and supplicates God to be merciful to the sins of all, not of the living only, but also of the dead?[2] I for my part do not think the holy confidence of speech of Moses, or of Elias adequate to a supplication like this. Yea for, as though entrusted with the whole world, and as though he were the father of all, so does he draw nigh unto God. . . . But when he also invocates the Holy Ghost, and consummates that most awful sacrifice, and touches continually the common Lord of all,[3] in what rank shall we place him, tell me? How great purity, and how great holiness shall we require in him? For reflect what hands those ought to be which minister these things; what the tongue that utters those words; how much more pure and more holy than any that soul which has received so great a Spirit! At that time, angels too stand by the priest, and the whole order of heavenly powers cries aloud, and the space around the altar is filled in honor of Him who lieth there. And this is indeed sufficiently made credible from the very things then celebrated. I once heard a person narrate that an old man,—an admirable person and one accustomed to see revelations,—told him, that he had, on a certain

[1] *Πρεσβεύοντα.* [2] *Καὶ τῶν ἀπελθόντων.*
[3] *Συνεχῶς ἐφάπτηται Δεσπότου.*

occasion, such a vision as this vouchsafed him; and that, at this very time (of the sacrifice), he saw of a sudden a multitude of angels,—as far as was possible for him,—clothed in shining robes, and encompassing the altar, and bowing down, even as one may see soldiers standing in the presence of their king. And I believe it. And another person told me,—not having heard it from some other person, but himself found worthy to be an eye and ear-witness,—that persons about to depart this life, if they be found to have partaken of the mysteries with a pure conscience, have, at the moment of breathing out their last, angels, as guards, to conduct them away hence, for the sake of what they have received."—*T.* i. *l.* vi. *de Sacerd. n.* 4, *pp.* 518-19.

"While the Magi, barbarians and aliens, hasten, from Persia, to behold Him lying in the manger; thou, a Christian, wilt not even wait a short time to enjoy that same blessed sight. Yea, for if we draw nigh with faith, assuredly shall we behold Him lying in the manger. For this very table supplies the place of the manger. Yea, for even here will lie the body of the Lord,[1] not wrapped in swathing clothes as then, but wrapped on every side by the Holy Spirit. The initiated understand what is said. The Magi indeed only adored, but thee, if thou approach with a pure conscience, will we permit to take it to thyself, and to carry it home with thee."—*T.* i. *De B. Phlegonio, n.* 3, *p.* 609.

"For not the same thing is the Passover, and Lent, but one thing the Passover, and another Lent. Lent takes place but once a year, but the Passover three times a week, and sometimes four times, yea rather as often as we wish. For the passover is not a fast, but the oblation, and the sacrifice, which has place at each solemn assembly of the faithful. And that this is so, listen to Paul, saying, *Christ our passover was slain for us;* and, *As often as you (shall) eat this bread, and drink the chalice, ye show the death of the Lord.* So that, as often

[1] Ἡ γὰρ τράπεζα αὕτη τάξιν τῆς φάτνης πληροῖ. καὶ γὰρ καὶ ἐνταῦθα κεῖσεται τὸ σῶμα τὸ δεσποτικόν.

as thou drawest nigh, with a pure conscience, thou celebratest a passover; not when thou fastest, but when thou partakest of that same sacrifice. For *as often as you shall eat this bread*, &c. Yea for the oblation which has place this day, and that which was celebrated yesterday, and that which takes place day after day, is like to, and the same as, that which took place on that sabbath day, and in nothing was that more venerable than this, nor this less valuable than that, but one and the same, equally awful and saving." [1]—*T.* i. *Or.* iii. *Contra Jud. n.* 4, *pp.* 745-6.

"Do you wish me to arm against you others of the prophets who manifestly declare the same thing,—that your system is to come to an end, and ours to flourish, and that the Gospel of Christ is to be propagated in every part of the world, and that another kind of sacrifice, that of yours being abolished, is to be introduced? Hearken, then, to Malachy. . . . *From the rising of the sun even to the going down, my name is great among the Gentiles, and in every place incense is offered to my name, and a clean oblation.* When, O Jew, did these things come to pass? When was incense offered up, *in every place*, to God? When, *a clean sacrifice?* Thou canst not name any other time but this which is subsequent to the coming of Christ. So that, if the prophet do not foretell this time, and not our sacrifice, but that of the Jews, the prophecy will be in contradiction to the law. For if, while Moses commands that the sacrifice be offered in no other place, but in that which the Lord God had chosen, and whilst he confines those same sacrifices to one spot, the prophet says that *in every place, incense was to be offered, and a clean sacrifice*, he is opposed to, and at variance with, Moses. But there is no opposition, or discordance. Moses spoke of one sacrifice, and Malachy prophesied, at a later period, concerning another.

[1] *Καὶ γὰρ ἡ σήμερον γινομένη προσφορὰ . . . ὁμοία ἐστὶ καὶ αὐτὴ τῇ γινομένῃ κατὰ τὴν ἡμέραν ἐκείνην τὴν τοῦ σαββάτου, καὶ οὐδὲν ἐκείνη ταύτης σεμνοτέρα, οὐδὲ αὕτη ἐκείνης εὐτελεστέρα, ἀλλὰ μία καὶ ἡ αὐτὴ, ὁμοίως φρικτὴ καὶ σπήριος.*

Whence is this manifested? Both from the words spoken, and also from many other tokens. And first of all from the *place*. For, not in one city, as amongst the Jews, but *from the rising of the sun, even to the going down*, did he foretell that this worship would be celebrated. Next from the mode of the sacrifice. For by foretelling that it was to be *a clean sacrifice*, he showed what sacrifice he spoke of. And from the persons that offer it. For he did not say in Israel, but *amongst the Gentiles*. And that thou mayest not think that this worship was to be limited to one, or two, or three, cities, he did not merely say, *in every place*, but *from the rising of the sun, even to the going down*, showing that as much of earth as the sun looks down upon, so much will the Gospel fill. But he speaks of a *clean sacrifice*, as though the former had been unclean, not of its own nature, but through the will of those that offered it. For this cause did he say, *Their incense is an abomination to me*. Beside, if one would but compare the sacrifices, such and so immense will he find the difference between them, that this alone can, in the comparison, be called *clean*."—*T.* i. *Or.* v. *Contr. Judæos, n.* 12, *pp.* 791-2.

"What dost thou, O man? at the table thou exactest an oath, and where Christ lies slain,[1] there thou slayest thine own brother. . . . Is the table placed there that we may swear? It is placed there for this, that we loose sins, not that we bind them."—*T.* ii. *Hom.* xv. *ad Pop. Antioch. n.* 5, *p.* 187.

"The season at length is bringing us to the end of the fast, and let us therefore devote ourselves to greater virtue. For as they who run in the race derive no benefit from their many circuits, if they fall short of the rewards, so neither will our gain be anything from the many labors and efforts connected with this fast, if we be not able, with a clear conscience, to enjoy the sacred table. For this end is the fast and Lent, for this our assemblings on so many days, our auditories, and

[1] *Ἔνθα ὁ Χριστὸς κεῖται τεθνιέναι.* This phrase occurs *Ibid. Hom.* i. *De Prod. Judæ, n.* 6, *p.* 454, *E.*

prayers, and instructions, that, by this zeal for the divine commandments, being cleansed in every way from the sins which we have contracted during the whole year, we may with spiritual confidence partake religiously of that unbloody sacrifice; so that if this should not be the case, we shall have undergone so much labor vainly, uselessly and unprofitably."—*Ib. Hom.* xx. *ad Pop. Ant. n.* 1, *p.* 234.

"Thou dost not dare with unwashed hands to touch the sacred sacrifice,[1] however great the necessity that urges thee; approach not therefore with an unwashed soul."—*Ibid. n.* 7, *p.* 247. See also the extract from the same vol. *Hom.* i. *De Prod. Judæ*, under "*Eucharist.*"

"Since, therefore, Him that was nailed to the cross,[2] we also are about to behold, as a lamb slain and sacrificed, let us approach with trembling, and much reverence and piety. Know you not how angels stood by the sepulchre which held not His body,[3] stood by the empty tomb? . . . We who are going to stand not at an empty tomb, but at that very table which holds that lamb,[4] do we approach tumultuously and disorderly? . . . What dost thou, O man? When the priest stands before the table with his hands stretched out towards heaven, invoking that Holy Spirit to come and touch the things that lie to open view; when thou beholdest the sheep slain and consummated,[5] is that the time that thou introducest tumult, confusion, contention and wrangling? And how wilt thou be able to enjoy that sacrifice, coming as thou dost with so much confusion to this table? . . . Tell me, why art thou hurried? for whose sake art thou in haste, beholding as thou dost the sheep slain? For even if thou wert to gaze upon that sacrifice during the whole night, is that a thing to grow weary of? . . . Reflect what that is which lies to open view, and what the cause of it. He was slain for thee, and thou be-

[1] *Μὴ τολμᾷς ἀνίπτοις χερσὶ τῆς ἱερᾶς ἅψασθαι θυσίας.*

[2] *Τὸν ἐν τῷ σταυρῷ προσηλωμένον.*

[3] *Τῷ τάφῳ οὐκ ἔχοντι σῶμα.* [4] *Τῇ τραπέζῃ τῇ τὸν Ἀμνὸν ἐχούσῃ.*

[5] *Ἐσφαγιασμένον καὶ ἀπηρτισμένον.*

holding Him slain, abandonest Him. *Where the body is*, they say, *there also are the eagles.* But we approach not as eagles, but as dogs: such is our effrontery. Reflect what that is that is poured out. It is blood, that very blood which blotted out the handwriting of our sins:[1] that blood which cleansed thy soul, which washed away its stain, which *triumphed over principalities and powers* (*Coloss.* ii. 15)."—*T.* ii. *De Cœmeterio et de Cruce, n.* 3, *pp.* 473-74.

"Wherefore not only do you cry out to him in that sentence ('*And with Thy spirit*') when he ascends the (pulpit); when he addresses you; when he prays for you; but also when he stands by this sacred table, when he is going to offer up this tremendous sacrifice. The initiated understand what is said. For he does not touch the things that lie to open view, until he has besought for you grace from the Lord, and you have responded, '*And with Thy spirit*,' by that same answer reminding yourselves that he that is present does nothing, and the things that lie to open view are not benefits derived from man, but that the present grace of the spirit, a grace which attains unto all things, effects the same mystic sacrifice. For though it be man that is present, yet is it God that operates through him.[2] Wherefore attend not to his nature that is visible to thee, but fix thy mind on that grace that is invisible. Nothing of those things that take place in this sanctuary is from man."—*T.* ii. *Hom.* i. *de Sanct. Pentec. n.* 4, *p.* 548.

"Melchisedech was a priest of the most high. Furthermore, what took place was a type of Christ; and the things offered up foreshadowed a certain mystery."—*T.* iv. *Hom.* 16, *in Genes. n.* 3, *p.* 425. See also for a similar passage, *T.* v. *Expos. in Ps.* 109, *n.* 8, *p.* 314. *T.* vi. *De Melchisedecho, n.* 3, *in fine, p.* 313.

"On this account also, that great high priest (Christ) when

[1] *Τί ποτέ ἐστι τὸ κεχυμένον. Αἷμα ἐστὶν, αἷμα, ὃ τὸ χειρόγραφον τῶν ἁμαρτιῶν ἀπήλειψεν.*

[2] *Ὁ Θεός ἐστιν ὁ ἐνεργῶν δι' αὐτοῦ.*

He has taken His station at this holy table, presenting that rational worship, offering up that unbloody sacrifice, He does not simply invite us to this exclamation of praise, but having first named the cherubim, and made mention of the seraphim, He then calls on all to send up this most awful sentence (the Trisagion), withdrawing our minds from this earth, by reminding us of the choirs united with us, and crying out to each one nearly in these words, and saying, 'Thy song is with the seraphim, take thy stand with the seraphim; with them stretch out thy wings; with them fly unto the king's throne.' And what marvel that thou hast thy station with the seraphim, when what the seraphim dared not touch, that God has freely bestowed on thee? For, says He, *one of the seraphim was sent unto me, and he had a coal of fire, which he had taken with the tongs off the altar* (*Is.* vi. 6). That altar is a type and image of this altar; and that fire (a type) of this spiritual fire. But the seraphim dared not touch with his hand, but *with the tongs;* whereas thou takest in thy hand. If thou regard the excellence of the things that lie to open view, they are far above the touch of the seraphim; but if thou consider the loving-kindness of the Lord, the grace of the things that lie to open view does not even disdain to descend unto our lowliness."—*T.* vi. *Homil.* vi. *in illud vidi Dom. n.* 3, *pp.* 162-63.

"He has ordained a sacred rite (hierurgy), and changed the sacrifice, and instead of the slaughter of animals He has commanded Himself to be offered up."—*T.* x. *Hom.* xxiv. in 1 *ad Cor.* See also a valuable passage from this volume, *Hom.* xli. *in* 1 *ad Cor. n.* 4-5, given under "*Purgatory.*"

"Not in vain were these things ordained by the Apostles, that a memorial of the departed be made at the awful mysteries. They knew that great gain, and great aid accrues to them.[1] For when all the people stand stretching out their hands, a priestly assemblage, and the awful sacrifice lies to open view, how shall we not propitiate God for those (de-

[1] *Πολὺ κέρδος γινόμενον, πολλὴν τὴν ὠφέλειαν.*

parted) when we call upon Him?" —*T.* xi. *Hom.* iii. *in Ep. ad Philipp.*

"But we are not so foolishly and wretchedly disposed, that though we do countless evils during the whole year, we make no effort to be freed from them, but think it enough that we do not continually dare shamelessly to insult the body of Christ, not bringing to mind that even they that crucified Christ, crucified Him but once. . . . Why indeed is time to be considered in this matter? let the time of our approaching be (when) the conscience is pure. The mystery at Easter has nothing greater than that which is now celebrated. It is one and the same, the same grace of the spirit; it is always a passover. You that are initiated understand what is said. Both on the preparation (Friday), and on the sabbath, and on the Lord's day, and on the day of martyrs, the same sacrifice is celebrated. *For as often as you eat this bread, or drink this cup, ye show forth the death of the Lord*, not by any limit of time did He circumscribe the sacrifice."—*T.* xi. *Hom.* vi. *in Ep.* 1 *ad Tim. n.* 3, *p.* 656.

Commenting on *Hebr. c.* ix., he says, "What then? do not we offer up daily? We offer indeed, but making a commemoration (an anamnesis) of His death; and this (oblation, or anamnesis) is one, not many. 'How one, and not many?' Because it was offered once, as was that which (was offered) in the holy of holies. This is a type of that, and that of this. For we always offer up the same; not in sooth to-day one sheep, and to-morrow another, but always the same thing; so that the sacrifice is one.[1] 'According to this reasoning, as He is offered up in many places, are there also many Christs?' But not so: but one Christ everywhere; both here entire, and there entire,—one body. Wherefore, as He that is offered up in many places, is one body, not many bodies, so also is the sacrifice one. Our high priest is he that offered up that sacrifice which cleanses us; that same sacrifice do we offer up also

[1] Τὸν γὰρ αὐτὸν ἀεὶ προσφέρομεν, οὐ νῦν μὲν ἕτερον πρόβατον, ἄλλον δὲ ἕτερον, ἀλλ' ἀεὶ τὸ αὐτό.

now,—that which was then offered,—that (sacrifice) which cannot be consumed.[1] This takes place for an anamnesis of that which then took place. For *This do ye in remembrance of me.* Not a different sacrifice, as did the high priest of those (Jewish) days, but the same do we always celebrate, or rather we make an anamnesis of a sacrifice."—*T.* xii. *Hom.* xvii. *in Ep. ad Hebr. n.* 3, *pp.* 241-42.

St. Gaudentius of Brescia, L. C.—For what precedes the following, see "*Eucharist.*" "But if anything should even now *remain* in the understanding of any one amongst us, which, after this explanation, he may not comprehend, let it *be burnt away by the fire* of faith; *For our God is a consuming fire*, purifying, instructing, and illuminating our hearts, for the understanding of divine things; that so we may, by His ineffable gift, know the cause and the reason (or, nature) of that heavenly sacrifice itself which was instituted by Christ,[2] giving thanks for it without ceasing. For this is truly that heir-loom gift of His New Testament, which, on the night wherein He was betrayed to be crucified, He left behind unto us as a pledge of His presence. This is that viaticum on our journey, whereby we are, on this road of life, fed and nourished, until, leaving this world, we hasten unto Him: for which cause the same Lord said: *Unless you eat the flesh of the Son of man, and drink His blood, you shall not have life in you.* He would have His benefits be permanent amongst us. He would have souls be, at all times, sanctified by His own precious blood, by means of the image of His proper passion;[3] and for this cause does He enjoin on His faithful disciples, whom also He constituted the first priests of His Church, to use unceasingly these mysteries of eternal life, which must necessarily be celebrated, by every priest, in every church of the world, until[4] Christ shall come again from heaven; in order that

[1] Ἐκείνην προσφέρομεν καὶ νῦν, τὴν τότε προσενεχθεῖσαν, τὴν ἀνάλωτον.

[2] Ipsius a Christo instituti sacrificii. [3] Per imaginem propriæ passionis.

[4] Quos primos et ecclesiæ suæ constituit sacerdotes, ut indesinenter ista

both the priests themselves, and all the faithful too, having daily before their eyes, and bearing in their hands, receiving also into their mouths and breasts an exemplar of the passion[1] of Christ, we may be held in check by the indelible memory of our redemption, and possess the sweet remedy of an everlasting protection against the venomed attacks of the devil. *Taste*, as the Holy Spirit exhorts, *and see that the Lord is sweet* (*Ps.* xxxiii. 9). But there are two reasons wherefore He appointed the sacraments of His body and blood to be offered under the appearance of bread and wine. First, that the spotless Lamb of God might deliver a clean victim to a cleansed people; to be offered without burning, or blood, or broth, that is without juices from flesh, and a victim which might easily be procured and easily offered by all men.[2] In the second place, as we know that bread which is made out of many grains of wheat, which reduced to flour, must needs be made with water, and brought to perfection by fire, therein is reasonably apprehended a figure of the body of Christ, who, as we know, was made into one body, kneaded out of the mass of the whole human race, a body perfected by the fire of the Holy Ghost, for He was conceived of the Holy Ghost. . . . In like manner the wine of His own blood,[3] gathered together out of many bunches, that is grapes of the vine planted by Himself, is expressed in the wine-press of the cross, and by its own virtue ferments in the capacious vessels of those who receive with a faithful heart. You who are going forth from the bondage of Egypt, and of Pharaoh, the devil, receive with me with all the eagerness of a religious heart this sacrifice of the passover of the Saviour,[4] that our inmost bowels may be

vitæ æternæ mysteria exercerent, quæ necesse est a cunctis sacerdotibus per singulas totius orbis ecclesias celebrari, usquequo, &c.

[1] Exemplar passionis.

[2] Quod autem sacramenta corporis sui et sanguinis in specie panis et vini offerenda constituit, duplex ratio est. Primum, ut . . . hostiam mundam . . . traderet celebrandam . . . sine brodio . . . et quæ omnibus ad offerendum prompta esset et facilis.

[3] Similiter et sanguinis ejus vinum.

[4] Hoc sacrificium Paschæ salvatoris.

sanctified by our Lord Jesus Christ Himself, whom we believe to be in His own sacraments."[1]—*De Pasch. Observ. Tr.* ii. *pp.* 947-48. *T.* v. *Bibl. Maxim. SS. PP.*

Apostolical Constitutions, G. C.—Having spoken of the Jewish priesthood, the writer says: "You therefore, O bishops, are in these days, to your people, priests, Levites, the sacred ministers in that sacred tabernacle, the holy Catholic Church, and have your station at the altar of the Lord your God, and offer unto Him the rational and unbloody sacrifices, through Jesus Christ,[2] the great High Priest. You are, to the laymen amongst you, prophets, rulers, and leaders and kings; the mediators between God and those who believe in Him;[3] the receivers and heralds of the word; the skilled in the Scriptures; the voices of God, and the witnesses of His will."—*Lib.* ii. *c.* xxv.

"As to the deacons, let some of them, when the prayer is over, attend upon the oblation of the eucharist, ministering to the Lord's body with fear,[4] and let others watch the multitude and keep them silent. . . . The high priest having prayed for peace upon the people, let him bless them. . . . Afterwards let the sacrifice take place;[5] the whole people standing and praying in silence; and when it has been offered up, let each rank by itself partake of the Lord's body, and of the precious blood, in order, with reverence and fear, as coming unto the body of the king; and let the women approach with the head veiled, as becomes them; and let the doors be guarded, lest any unbeliever, or one not initiated, may enter in."—*Ib. c.* lvii.

"Thou shalt also permit him (a bishop coming from a dis-

[1] Ut ab ipso Domino nostro Jesu Christo, quem sacramentis suis inesse credimus, viscerum nostrorum sanctificentur interna.

[2] *Προσάγοντες αὐτῷ τὰς λογικὰς καὶ ἀναιμάκτους θυσίας διὰ Ἰησοῦ.*

[3] *Οἱ μεσῖται Θεοῦ καὶ τῶν πιστῶν αὐτοῦ.* The same phrase occurs again in the next chapter.

[4] *Τῇ προσφορᾷ τῆς εὐχαριστίας σχολαζέτωσαν, ὑπηρετοῦμενοι τῷ τοῦ Κυρίου σώματι μετὰ φόβου.*

[5] *Ἡ θυσία γενέσθω.*

tance) to offer the eucharist; but if, as a wise man, out of reverence, preserving the honor belonging to thee, he will not offer, thou shalt compel him to bless the people."—*Ib. c.* lviii. See also *Ib. c.* lix., lx.

"Neither do we suffer laymen to perform any of the sacerdotal functions, such as sacrifice or baptism, or the imposition of hands, or the greater or lesser blessing; for let no one assume to himself the honor, but he who has been called of God. For, through the imposition of the hands of the bishop, such like dignity is given; but he who has not had it committed into his hands, but has seized it for himself, shall undergo the punishment of Ozias."—*Ib. l.* iii. *c.* x.

"For this reason do you also, now the Lord is risen, offer your sacrifices, concerning which He gave an ordinance to you through us, saying, *Do this in commemoration of me.*"—*Ib. l.* v. *c.* xix.

"He has several ways changed baptism, the sacrifice, the priesthood, the worship which was confined to one place. Instead of daily baptism, He has given only one. . . . Instead of a sacrifice by means of *blood-offerings*, a rational and unbloody, and that mystical one of His body and blood, which is celebrated unto the death of the Lord by symbols."[1]—*Ibid. l.* vi. *c.* xxiii.

"Seek not after Jewish separations, or perpetual washings, or purifications upon the touch of a dead body, but without such observations assemble in the cemeteries, reading the sacred books, and singing for the martyrs who have fallen asleep,[2] and for all the holy ones from the beginning of the world, and for your brethren who have fallen asleep in the

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[1] Ἀντὶ θυσίας, τῆς δι' αἱμάτων, λογικὴν, καὶ ἀναίμακτον, καὶ τὴν μυστικὴν ἥτις εἰς τὸν θάνατον τοῦ Κυρίου συμβόλων χάριν ἐπιτελεῖται, τοῦ σώματος αὐτοῦ καὶ αἵματος.

[2] Ψάλλεντες ὑπὲρ τῶν κεκοιμημένων μαρτύρων. I need scarcely remind the reader that the word *martyr* was used, in the primitive Church, not merely to signify those who had been put to death for the faith, but those also who had been *witnesses*—its real meaning—to the faith, under circumstances of danger.

Lord; and offer the antitype of the royal body of Christ an acceptable eucharist,[1] both in your churches and in the cemeteries; and in the funerals of those who have fallen asleep, accompany them with singing, if they were faithful in the Lord: *For precious in the sight of the Lord is the death of His saints.*"—*Ib. c.* xxx.

"On the day of the resurrection of the Lord, I mean the Lord's day, assemble without fail, giving thanks to God, who has said concerning His universal Church: *In every place incense shall be offered unto me and a clean sacrifice.*"—*Ib. l.* vii. *c.* xxx.

In the prayer at the consecration of a bishop is the following: "Grant to him, O Lord Almighty, through Thy Christ, the fellowship of the Holy Spirit, that so he may have power to remit sins,[2] according to Thy precept; to give lots,[3] according to Thy command; to loose every bond, according to the power which Thou gavest the Apostles; that he may please Thee in meekness and a pure heart, constantly, blamelessly, and irreprovably offering to Thee a clean and unbloody sacrifice, which, through Christ, Thou hast appointed the mystery of the New Testament, for an odor of sweetness, through Thy holy Son[4] Jesus Christ . . . and, after the prayer, let one of the bishops elevate the sacrifice upon the hands of him that is ordained."[5]—*Ib. l.* viii. *c.* v.

"Let other deacons walk about, and watch the men and women, that no noise be made, that no one nod, or whisper, or slumber; and let the deacons stand at the doors of the men, and the subdeacons at those of the women, that no one go out, nor a door be opened, although it be for one of the faithful,

[1] *Καὶ τὴν ἀντιτύπων τοῦ βασιλείου σώματος Χριστοῦ δεκτὴν εὐχαριστίαν προσφέρετε.*

[2] *Ἀφιέναι ἁμαρτίας.*

[3] *Διδόναι κλήρους:* "dandi ordines ecclesiasticos."—*Cotel. in loco.*

[4] *Προσφέροντά σοι καθαρὰν καὶ ἀναίμακτον θυσίαν, ἣν διὰ Χριστοῦ διετάξω τὸ μυστήριον τῆς καινῆς διαθήκης, εἰς ὀσμὴν εὐωδίας, διὰ τοῦ ἁγίου.*

[5] *Ἀναφερέτω τὴν θυσίαν ἐπὶ τῶν χειρῶν τοῦ χειροτονηθέντος.*

at the time of the oblation. Let one of the subdeacons bring water to wash the hands of the priests, a symbol of the purity of souls devoted to God. . . . Then shall the deacon immediately say: 'Let none of the catechumens, none of the hearers, none of the unbelievers, none of the heterodox (stay); you who have prayed the foregoing prayer, depart: let the mothers take their children. Let no one have aught against any one; let no one come in hypocrisy; let us stand upright before the Lord with fear and trembling to offer.' When this is done, let the deacons bring the gifts to the bishop at the altar; and let the presbyters stand at his right hand and at his left, as disciples standing by their master. But let two of the deacons, on each side of the altar, hold a fan made of thin membranes, or of peacock's feathers, or of linen, and let them silently drive away the flies and gnats, that they may not come near the cups. The high priest, therefore, together with the priests, praying to himself and having put on his shining garment, and standing at the altar, and having made the sign of the cross upon his forehead with his right hand before all the people, let him say: [Then follows the preface, the narrative of the "Institution,"[1] and he then continues.] Being mindful, therefore, of His passion, and death, and resurrection from the dead . . . we offer to Thee, King and God, according to His ordinance, this bread and this chalice, giving Thee thanks through Him,[2] that Thou hast thought us worthy to stand before Thee, and to sacrifice to Thee,[3] and we beseech Thee that Thou wilt graciously look down upon these gifts that are set before Thee, Thou the God that needest nothing, and that Thou wilt take pleasure in them unto the honor of Thy Christ, and wilt send down Thy Holy Spirit upon this sacrifice,[4] the witness of the sufferings of the Lord Jesus, that He may make this bread the body of Thy Christ,[5] that all who are partakers

[1] In which it is said, that "he mingled the chalice with wine and water."

[2] *Εὐχαριστοῦντές σοι δι' αὐτοῦ.* [3] *Ἱερατεύειν σοι.*

[4] *Καταπέμψῃς τὸ ἅγιον σου πνεῦμα ἐπὶ τὴν θυσίαν ταύτην.*

[5] *Ὅπως ἀποφήνῃ τὸν ἄρτον τοῦτον σῶμα τοῦ Χριστοῦ σου.*

thereof may be strengthened unto godliness, obtain remission of sins, be delivered from the devil and his wiles, be filled with the Holy Ghost, be made worthy of Thy Christ, obtain eternal life, Thou being reconciled to them, O Lord Almighty." —*Ibid. l.* viii. *c.* xii.

"And after all have said *Amen*, let the deacon say, 'Let us attend.' And let the bishop speak thus to the people: 'Holy things for holy persons,' and let the people answer, (There is) one Holy, one Lord, one Jesus Christ, blessed for evermore, unto the glory of God the Father: Amen. *Glory to God in the highest, and on earth peace, good will among men. Hosannah to the Son of David: Blessed is He that cometh in the name of the Lord*, God the Lord, and He has appeared unto us: *Hosannah in the highest.* And after this let the bishop receive, then the presbyters, and deacons and subdeacons, and the readers, and singers, and ascetics; and then of the women, the deaconesses, and the virgins, the widows; then the children, and then all the people, in order, with reverence and godly fear without tumult. And let the bishop give the oblation, saying, 'The body of Christ;'[1] and let him that receiveth say, Amen. But let the deacon take the chalice, and when he gives it say, 'The blood of Christ, the chalice of life;'[2] and let him that drinketh say, Amen. And let the thirty-third Psalm be recited, while all the rest are receiving. And when all, both men and women, have received, let the deacons, taking what remains, carry it into the pastophorium (vestry), and when the singer has done let the deacon say, 'Having partaken of the precious body, and the precious blood of Christ, let us give thanks to Him who has thought us worthy to partake of His holy mysteries, and let us beseech, that they may not be to us unto condemnation, but to salvation, to the advantage of soul and body, to the preservation of piety, to remission of sins, to life of the world to come.'"—*Ibid. c.* xiii., xiv.

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[1] Σῶμα Χριστοῦ.

[2] Αἷμα Χριστοῦ, ποτήριον ζωῆς.

Apostolical Canons, G. C.[1]—"If any bishop or presbyter offer any other things at the altar, besides that which the Lord ordained for the sacrifice[2] . . . let him be deposed. . . Neither let it be allowed to bring anything else to the altar at the time of the holy oblation, excepting oil for the lamp, and incense."—*Can.* iii. *col.* 26, *t.* i. *Labb.*

"If any bishop, or priest, or deacon, or any one on the sacerdotal list, when the oblation has been made, does not partake of it,[3] let him declare the cause, and, if it be a reasonable one, let him be excused, but if he does not declare it, let him be excommunicated (separated), as becoming a cause of offence to the people, and occasioning a suspicion against him who has offered (as one who has not offered rightly)."—*Ib. Can.* viii. *col.* 26, 27. See also *Ib. Can.* xlvi.

Council of Ancyra, G. C.[4]—"As regards the presbyters who have sacrificed, and then again entered into the conflict, not deceitfully, but truly . . . it hath seemed good, that such persons may partake of the honor of their chair, but shall not be allowed to offer, or to preach, or to minister at all in any of the priestly offices."[5]—*Can.* i. *col.* 1456, *t.* i. *Labbe.* See also *Ib. Can.* viii., ix., xvi., xxiv.

Council of Neocœsarea, G. C.[6]—"If a presbyter who had formerly sinned with his body should be promoted, and should confess that he had sinned before ordination, let him not make the oblation; abiding however in the rest of (his offices), on account of his diligence in other respects. . . . But if he con-

[1] This collection of canons is by some thought to have been really compiled by the Apostles, whilst, by others, it is repudiated, and referred to the close of the fifth century. It is, however, now acknowledged as a compilation from various synods, and as not having appeared later than the beginning of the third century.

[2] *Παρὰ τὴν τοῦ Κυρίου διάταξιν τὴν ἐπὶ τῇ θυσίᾳ, προσενέγκῃ ἕτερα τινὰ ἐπὶ τὸ θυσιαστήριον.*

[3] *Προσφορᾶς γενομένης μὴ μεταλάβοι.*

[4] Held at Ancyra, in Galatia, in 315.

[5] *Προσφέρειν δὲ αὐτοὺς . . . ἢ ὅλως λειτουργεῖν τι τῶν ἱερατικῶν λειτουργιῶν, μὴ ἐξεῖναι.*

[6] This council was held at Neocæsarea in Pontus, in the year 315.

fess not, and cannot be clearly convicted, he is to be left at liberty in that matter."[1]—*Can.* ix. *col.* 1481, *t.* i. *Labb.* See also *Ib. Can.* xiii.

Council of Laodicea, G. C.[2]—"After the presbyters have given the peace to the bishop, the laity are then to give the peace, and so the holy oblation is to be completed: and it is to be allowed to the sacred ministers only to enter in to the altar, and communicate."—*Can.* xix. *col.* 1499, *Labb. t.* i. See also *Can.* xliv., xlix., lviii.

Council of Nicæa, G. C.—"It has come to the knowledge of the holy and great synod, that in certain places, or cities, the deacons give the eucharist to the presbyters; a thing which neither canon nor custom has handed down, that they who have not authority to offer, that they should give the body of Christ to those who do offer.[3] And this also has been made known, that now some of the deacons touch the eucharist before the bishops. Let all such things be done away, and let the deacons remain within their proper bounds, knowing that they are the ministers of the bishop, and are inferior to the presbyters. Let them then receive the eucharist according to their order, after the presbyters, either the bishop or the presbyter giving it to them."—*Can.* xviii. *col.* 244, *Labbe, t.* ii. See also *Can.* xi., xiii.

Council of Gangra, G. C.[4]—"If any one contends concerning a married presbyter, that it is not lawful, when he has performed the sacred service, to partake of the oblation,[5] let him be anathema."—*Can.* iv. *col.* 419, *Labb. t.* ii.

Council of Alexandria, G. C.[6]—"Our sanctuaries, as al-

[1] *Καὶ ὁμολογήσῃ . . . μὴ προσφερέτω.*

[2] This council was held at Laodicea, in the reign of Phrygia Pacatiana. The exact date of its assembling is not known: it was, however, probably about the middle of the fourth century.

[3] *Τοὺς ἐξουσίαν μὴ ἔχοντας προσφέρειν, τούτους τοῖς προσφέρουσι διδόναι τὸ σῶμα τοῦ Χριστοῦ.*

[4] This synod was held about the year 330, at Gangra in Paphlagonia.

[5] *Μὴ χρῆναι λειτουργήσαντος* (sacrificed) *αὐτοῦ προσφορᾶς μεταλαμβάνειν.*

[6] Held in the year 339, in defence of St. Athanasius.

ways, so now are pure, being most venerable by the alone blood of Christ, and by our worship of Him."—*Epist. Synod. col.* 538, *Labb. t.* ii.

African Synod, L. C.—"That in the sacraments of the body and blood of the Lord, nothing be offered but what the Lord Himself delivered, that is, bread, and wine mingled with water. But the first fruits, or milk and honey . . . although they be offered on the altar, let them have their proper blessing, that so they may be distinguished from the sacrament of the body and blood of the Lord."—*Codex Canon. Eccles. Afr. col.* 1068, *Labbe, t.* ii.

Council of Chalcedon, G. C.—"That, when the memory of the holy martyrs was celebrated, he did not furnish wine to be offered up on the holy altar, and to be blessed, and distributed to the people, save a very small quantity, and that bad, and muddy, and of the vintage of that season . . . so that he (a vintner) invited those who distributed the holy body, to come in, as the blood was not to be found,[1] whilst they were drinking, and had then, and always, excellent and admirable wine."—*Actio* x. *Libellus contra Ibam, col.* 650, *t.* iv. *Labb.* See also *Ib. col.* 902, *A.*

Council of Tours, L. C.[2]—"Whereas, then, continency is prescribed to a layman, that, giving himself wholly to prayer and petitioning God, he may be heard, how much more is it enjoined to priests, or levites, who ought to be at every moment, secure in cleanness and purity, prepared; lest they be compelled either to offer sacrifice, or to baptize, if the necessity of the time require it?"—*Can.* i. *col.* 1050, *Labb. t.* iv.

"Although by an authoritative decree of our fathers, it was settled, that whatsoever priest, or levite should be convicted of procreating children, he should be cut off from the dominical communion; nevertheless, we, modifying this law . . . have decreed that a priest or levite indulging in marital concupiscence . . . is not to rise to a higher grade, nor to presume to offer sacrifice to God, nor to minister to the people.

[1] *Τοῦ αἵματος μὴ εὑρισκομένου.* [2] Held in the year 461.

Let it be enough for such, that they be not cut off from communion."—*Ib. Can.* ii. *col.* 1051.[1]

CENTURY V.

St. Augustine, L. C.—"I added that even that carnal people, the Jews, never celebrated drunken banquets, nor even sober ones, in that temple, where the body and blood of Christ were not as yet offered."[2]—*T.* ii. *Ep.* xxix. *Alypio, n.* 4, *col.* 73.

"As regards other matters which vary in different places and countries, as that some fast on the Saturday, others do not; some communicate daily of the body and blood of Christ, others receive on certain days; elsewhere no day passes whereon the oblation is not made,[3] whilst in other places on the Saturday and Sunday only, in others on the Sunday only. . . . There is no better discipline in these matters, for a grave and prudent man, than to act in the way in which he sees the Church act, wherein he may chance to be."—*Ib. Ep.* liv. *ad Inquis. Januar. n.* 2, *col.* 186.

"We return thanks to the Lord our God that there is a great sacrament in the sacrifice of the New Testament,[4] which, when thou shalt have been baptized, thou wilt learn where, and when, and how it is offered."—*Ib. Ep.* cxxxix. *Marcellino, n.* 48, *col.* 655.

"But whereas our Lord says, *Except ye eat my flesh, and drink my blood, you shall not have life in you*, what means it that the (Jewish) people is so earnestly warned from the blood of the sacrifices which were offered for sins, if by those sacrifices was signified this one sacrifice, in which the true remission of sins is effected; from taking the blood of which sacrifice, however, as food, not only no one is prohibited, but all rather are

[1] In the fourth council of Carthage, held in 398, we have the *Mass or Dismissal of the Catechumens* named: "Let not the bishop prohibit any one from entering into the church, and hearing the word of God, whether gentile, or heretic, or Jew, until the Mass of the Catechumens (usque ad missam Catechumenorum)."—*Can.* lxxxiv. *col.* 1206, *Labb.* ii.

[2] Ubi nondum corpus et sanguis Domini offerebatur.

[3] Quo non offeratur.

[4] Est magnum sacramentum in sacrificio Novi Testamenti.

exhorted to drink, who wish to have life?"[1]—*T.* iii. *Quæst. in Hept.* (*in Levit.*) *n.* 58, *col.* 804.

"*I will pay my vows to the Lord in the sight of them that fear Him* (*Ps.* xxi.) The sacrifice of peace, the sacrifice of love, the sacrifice of His own body the faithful know."[2]—*T.* iv. *In Ps.* xxi. *n.* 28, *col.* 143.

"The Jewish sacrifice was formerly, as you know, according to the order of Aaron," &c., as given under the "*Eucharist*," from *T.* iv. *In Ps.* xxiii. *n.* 5, 6, *col.* 300-1.

"*Sacrifice and oblation thou didst not desire* (*Ps.* xxxix.), says the Psalm to God. For the ancients, when the sacrifice which the faithful know was as yet foretold in figures, celebrated types of that which was to be; many knowingly, but more in ignorance. For the prophets and patriarchs knew what they were celebrating. . . . God *did not desire* those sacrifices. Why did He not desire them? Why at first did He desire them? Because all those (sacrifices) were the words as it were of one who promises; and promissory words, when that which they promise has arrived, are no longer uttered. . . . When that which was promised had been given, the promissory words were set aside. What is that which has been given as their completion? The body which you know, which all of you do not know;[3] which would that ye who know, ye may not all know it to your *judgment:* for *that* Christ is our Lord, at one time speaking in His own person, at another in that of His members. *Sacrifice*, says He, *and oblation thou didst not desire.* What then? Are we now left at this day without sacrifice? God forbid; *But a body Thou hast perfected for me.*[4] For this cause Thou *didst not desire* those,

[1] Si illis sacrificiis unum hoc sacrificium significabatur, in quo vera fit remissio peccatorum; a cujus tamen sacrificii sanguine in alimentum sumendo non solum nemo prohibetur, sed ad bibendum potius omnes exhortantur, qui volunt habere vitam.

[2] Sacrificium corporis sui fideles norunt.

[3] Quid est quod datum est completivum? Corpus quod nostis, quod non omnes nostis.

[4] Nos jam hoc tempore sine sacrificio dimissi sumus? Absit. *Corpus autem perfecisti mihi.*

that Thou mightest *perfect* this: Thou desiredst those before Thou didst perfect this. The perfecting of the promises set aside the promissory words. For if they are yet promissory, what was promised has not as yet been fulfilled. This was promised by certain signs. The promissory signs have been set aside, because the promised verity has been exhibited. In this body we are; of this body we are partakers; what we receive we know, and may you, who know not, know, and when you have learnt, may you not receive *unto judgment. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself.* We have a *body perfected* for us, let us be perfected in that body. . . . The Jews have remained in the shadow, they cannot bear the sun of glory: we are now in the light, we hold the body of Christ, we hold the blood of Christ. If we have a new life, *let us sing a new canticle, a hymn to* our God. *Holocausts for sin Thou soughtest not, then said I, behold I come.*"—*T.* iv. *In Ps.* xxxix. *n.* 12, 13, *col.* 474-5.

"Thou seekest for a sacrifice among the Jews; thou hast it not according to the order of Aaron, because *He hath turned rivers into a wilderness* (*Ps.* cvi.); thou seekest it *according to the order of Melchisedech*, amongst them thou findest it not, but throughout the whole world it is celebrated in the Church,[1] *from the rising of the sun, unto the going down of the same the name of the Lord is praised* (*Ps.* cxii.) And God says to those, *whose rivers He has turned into a wilderness, my will is not in you, saith the Lord, neither will I receive sacrifice at your hands, for from the rising of the sun even to the setting, a clean sacrifice is offered to my name* (*Mal.* i.)"—*Ib. In Ps.* cvi. *n.* 13, *col.* 1727.

"Living he (St. Cyprian) governed, dying he honored the church of Carthage. There he exercised the episcopacy; there he consummated his martyrdom. For in that place, where he deposited the spoils of the flesh, a fierce multitude assembled to shed the blood of Cyprian, on account of their hatred of Christ; there, on this day, a multitude venerating

[1] Sed per totum orbem celebratur in ecclesia.

flows together, and drinks the blood of Christ, on account of the birth-day of Cyprian. And so much the more sweetly, in that place, is the blood of Christ drunk on account of that Cyprian's birth-day, as the more devotedly was the blood of Cyprian shed there on account of the name of Christ. In fine, as you know, as many of you as know Carthage, in that same spot a table has been made unto God, and yet it is called Cyprian's table, not because Cyprian ever banqueted there, but because he was there immolated, and because by that very immolation of his he prepared this table, not on which he may feed, or be fed, but on which sacrifice may be offered to God,[1] to whom also he was offered. But wherefore that table which is God's, is also called Cyprian's, this is the cause, that as that table is now surrounded by His servants, there was Cyprian surrounded by persecutors."—*T.* v. *Serm.* cccx. *n.* 2, *col.* 1841.

"Nevertheless we do not make temples, priesthoods, sacred rites and sacrifices to these same martyrs, but their God is our God. We honor, indeed, the places dedicated in memory of them, as of holy men of God, who have contended even to the death of their bodies for the truth, that true religion might be manifested, the false and feigned convicted. . . . But who ever heard any priest of the faithful when standing at the altar even built over the holy body of a martyr to the honor and worship of God, say in the prayers, 'I offer to thee sacrifice, Peter or Paul, or Cyprian'? whereas in those places dedicated to their memories oblation is made to God,[2] who made them both men and martyrs, and has associated them in heavenly honor with His holy angels; that by that celebration we may both give thanks to the true God for their victories, and by the renewal of the memory of them, and imploring His aid, we may encourage ourselves to an imitation of the like crowns

[1] In qua sacrificium Deo, cui et ipse oblatus est, offeratur.

[2] Quis autem audivit aliquando fidelium stantem sacerdotem ad altare etiam super sanctum corpus martyris ad Dei honorem cultumque constructum, dicere in precibus, offero tibi sacrificium, Petre, vel Paule, vel Cypriane, cum apud eorum memorias offeratur Deo.

and palms. Whatever services therefore religious persons may perform in the places of the martyrs, are adornings of the places dedicated to their memory, not sacred rites or sacrifices to the dead, as though Gods. They too who bring their meals thither,—which by the better sort of Christians is not done, and in most countries is no such custom,—yet, they who do it, when they have placed them there, pray, and remove them to eat, or give of them also to the needy,—wish to have them sanctified for them through the merits of the martyrs in the name of the Lord of the martyrs. But that these are not sacrifices to the martyrs, he knows, who knows the one sacrifice of Christians, which is also there offered.[1] Wherefore we neither worship our martyrs with divine honors, nor with human crimes, as they worship their Gods; nor do we offer sacrifices to them, nor turn their disgrace into their sacred rites. . . . God forbid that they should dare in any way to compare these men, though they account them Gods, with our holy martyrs, whom however we account not Gods. For thus we do not make priests, nor offer sacrifices to our martyrs, because it is unbecoming, undue, unlawful, and is only due to the one God."—*T.* vii. *L.* viii. *De Civit. Dei, c.* xxvii. *col.* 349-50.

"They, who think that these visible sacrifices befit other Gods, whilst Him as invisible (befit) invisible sacrifices, and the greater the greater, and the better the better, such as are the services of a pure mind and of a good will, are certainly ignorant that these are in such wise the signs of those, as words uttered are signs of things. Wherefore, as when praying and praising we direct the significative words to Him, to whom we offer the things themselves which we mean in our hearts, so when sacrificing we know that the visible sacrifice is to be offered to no other than Him whose invisible sacrifice we ourselves ought to be in our hearts."—*Ib. L.* x. *c.* ix. *col.* 409-10.

"That true mediator . . . whereas *in the form of God* He receives sacrifice together with the Father, with whom also He is one God, yet, *in the form of a servant*, He chose rather to

[1] Unum, quod etiam illic offertur, sacrificium Christianorum.

be, than to receive, sacrifice, lest, even on this account, any one might think that sacrifice was to be offered to any creature. For this cause also He is a priest, Himself the offerer, Himself also the oblation. Of which thing He wished the sacrifice of the Church to be a daily sacrament:[1] which (Church), whereas she is the body of Him who is the head, learns to offer herself through Him. Of this true sacrifice the ancient sacrifices of the saints were manifold and various signs, seeing that this one sacrifice was typified by many sacrifices. . . . To this chiefest and true sacrifice all false sacrifices have given way."—*Ib. L.* x. *c.* xx. *col.* 410-11.

"Then assuredly was Abraham blessed by *Melchisedech*, who was a priest of the most high God. . . . There first appeared the sacrifice which is now offered to God by Christians throughout the whole world;[2] and that is fulfilled which, long after this fact, is said by the prophet to Christ, who was yet to come in the flesh, *Thou art a priest for ever according to the order of Melchisedech* (*Ps.* cix.)"—*Ib. L.* xvi. *c.* xxii. *col.* 692.

Having quoted 1 *Kings* ii. 33, he says, "Lo the days foretold have now arrived. There is no priest according to the order of Aaron; and whatsoever individual is of that race, when he sees that the sacrifice of Christians prevails over the whole world,[3] and that that great honor has been withdrawn from him, *his eyes fail.*"—*Ib. L.* xvii. *c.* v. *col.* 738.

"What he adds, *to eat bread* (he is treating of 1 *Kings* ii. 36), also expressed elegantly the very sort of sacrifice, concerning which the priest himself says: *The bread which I will give is my flesh for the life of the world.* It is that very sacrifice, not according to the order of Aaron, but according to the order of Melchisedech. *He that readeth, let him understand.*"—*Ib. col.* 740.

[1] Per hoc et sacerdos est, ipse offerens, ipse et oblatio. Cujus rei sacramentum quotidianum esse voluit ecclesiæ sacrificium.

[2] Ibi quippe primum apparuit sacrificium, quod nunc a Christianis offertur Deo toto orbe terrarum.

[3] Cum videt sacrificium Christianorum toto orbe pollere.

"*Thou art a priest for ever*, &c.; from this cause that now there is nowhere a priesthood and sacrifice according to the order of Aaron, and what Melchisedech brought forth when he blessed Abraham, is everywhere offered under Christ the priest."[1]—*Ib. L.* xvii. *c.* xvii. *col.* 760.

"And in another book, which is called Ecclesiastes, where he says, *There is no good thing for man, but that he shall eat and drink*, what interpretation can be more credible than that it relates to the participation of that table which the priest Himself, the mediator of the New Testament, sets forth, according to the order of Melchisedech, of His own body and blood? For that sacrifice has succeeded to all those sacrifices of the Old Testament, which were immolated as a shadow of the sacrifice that was to be; on account of which also we understood that declaration of that same Mediator, when speaking by prophecy in the thirty-ninth Psalm, *Sacrifice and oblation thou didst not desire, but a body thou hast perfected for me.* Because instead of all those sacrifices and oblations His body is offered, and ministered to the receivers."[2]—*Ib. c.* xx. *col.* 767.

Having cited *Malach.* i. 10, he says: "Whereas we now see, that this sacrifice is offered to God, in every place from the rising of the sun even to its going down, through the priesthood of Christ according to the order of Melchisedech, and they cannot deny that the sacrifice of the Jews has ceased, why do they still expect another Christ?"—*Ib. L.* xviii. *c.* xxxv. *col.* 831. See a similar passage, *Ib. L.* xix. *c.* xxiv. *col.* 916, *C.*

[1] Et ubique offertur sub sacerdote Christo, quod protulit Melchisedech. So also, in the epistle addressed by five of the bishops—of whom St. Augustine was one,—from the council of Milevis, to Pope Innocent: "Inde Melchisedech prolato sacramento mensæ Dominicæ, novit æternum ejus sacerdotium figurari."—*Labbe, t.* ii. *col.* 1550, *D.*

[2] Ad participationem hujus mensæ pertinet, quam sacerdos ipse mediator Novi Testamenti exhibet secundum ordinem Melchisedech de corpore et sanguine suo? Id enim sacrificium successit omnibus illis sacrificiis. . . . Quia pro illis omnibus sacrificiis et oblationibus corpus ejus offertur, et participantibus ministratur. . . . . .

"We have amongst us a tribune, Hesperius, who has a farm called Zubedi, in the district of Fussalæ. Having learnt that his house there, besides the tormenting of his cattle and servants, was suffering under the noxious violence of malignant spirits, he requested of our presbyters, in my absence, that some one of them should proceed thither, at whose prayers those spirits may give way. One went thither: he offered up there the sacrifice of the body of Christ,[1] praying to the best of his ability that the annoyance might cease. At once, by the mercy of God, it ceased."—*Ib. L.* xxii. *c.* viii. *col.* 1063. For another remarkable passage, from this same work, *L.* xxii. *c.* x., see "*Invocation of Saints.*"

"The true sacrifice which is due to the one true God, with which (sacrifice) Christ alone has filled His altar, demons have, in imitation, arrogantly required for themselves. Whence the Apostle says, *The things which the heathens sacrifice, they sacrifice to devils, and not to God* (1 *Cor.* x.): not blaming that they offered, but that they offered to those (devils). But the Hebrews, in the victims of animals which they offered to God, celebrated a prophecy,—in many and various ways, as was worthy of so great a thing,—of the future victim which Christ offered. Whence Christians now celebrate the memory of that same accomplished sacrifice, in (or, by) the most holy oblation and participation of the body and blood of Christ.[2] Whereas the Manichees, not knowing what is to be condemned in the sacrifices of the heathens, and what to be understood in the sacrifices of the Hebrews, and what to be held and observed in the sacrifice of Christians, offer to the devil as a sacred rite their own folly."—*T.* viii. *L.* xx. *Contr. Faustum*, *n.* 18, *col.* 542-43. For another extract from the same volume, *Ibid. L.* xx. *n.* 21, *col.* 544-45, see "*Invocation of Saints.*"

"The Lord Himself also sent away unto those same sacraments those whom He cleansed from the leprosy, that they

[1] Obtulit ibi sacrificium corporis Christi.

[2] Unde jam Christiani, peracti ejusdem sacrificii memoriam celebrant, sacrosancta oblatione et participatione corporis et sanguinis Christi.

might offer by the priests a sacrifice for themselves, because to those sacraments had not as yet succeeded the sacrifice which He afterwards wished to be celebrated in place of all those, because in all of them He was foretold."—*T.* ix. *L.* iii. *contr. Don. De Baptis. n.* 27, *col.* 216.

"What shall I say of the very body and blood of the Lord, the alone sacrifice for our salvation,[1] although the Lord Himself says, *Except ye eat the flesh of the Son of man*, &c., yet does not the Apostle teach that even this becomes pernicious to those that misuse it? For he says, *Whosoever shall eat the bread and drink the chalice of the Lord unworthily*, &c."—*Ib. L.* i. *Contr. Crescon. n.* 30 (*al.* 25), *col.* 633.

"'Certainly,' he (the Donatist) says, 'I think that continual oblations, and the sacrifices of holy priests are to be offered up unceasingly for them (infants, that is, who die without baptism).' Here is another thing out of which he can never extricate himself, unless he repent of having said it. For who would offer the body of Christ, except for those who are the members of Christ?"[2]—*T.* x. *L.* i. *De Anima et ejus Orig. n.* 10, *col.* 699-700.

The following extracts relate to sacrifice for the dead: "'Lay,' she says [his dying mother, St. Monica], 'this body anywhere; let not the care of it in any wise disturb you; this only I request of you, that you would remember me at the altar of the Lord wherever you be.'"[3]—*T.* i. *L.* ix. *Confess. n.* 27, *col.* 285. The same language occurs again at the close of the ninth Book, as may be seen under "*Prayers for the Dead.*"

"And behold the corpse was borne away: we went and returned without tears. For neither in those prayers which we poured forth unto Thee, when the sacrifice of our ransom was

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[1] Quid, de ipso corpore et sanguine Domini, unico sacrificio pro salute nostra.

[2] Quis enim offerat corpus Christi, nisi pro eis qui membra sunt Christi?

[3] Tantum illud vos rogo, ut ad Domini altare memineritis mei, ubi fueritis.

offered for her,[1]—the corpse being placed by the grave's side before being laid therein, as the custom there is,—not even in those prayers did I weep."—*Ib. n.* 32, *col.* 287.

"He died; we furnished him a funeral sufficiently honorable, and worthy of so great a soul; for during three days we praised God with hymns over his grave, and on the third day we offered up the sacraments of redemption."[2]—*T.* ii. *Ep.* clviii. *Evodius Uzalensis Epis. Augustino, n.* 2, *col.* 387.

"The funeral pomp, the crowded funeral, the sumptuous attention to the burial, the construction of costly monuments, are some sort of solace to the living, not aids to the dead. Whereas it is not to be doubted that the dead are aided by the prayers of holy Church, and by the salutary sacrifice, and by the alms which are distributed on behalf of their spirits; that they may be dealt with by the Lord more mercifully than their sins have merited.[3] For this, transmitted by the fathers, the universal Church observes,—to pray for those who have died in the communion of the body and blood of Christ, when they are commemorated at the sacrifice in their proper place, and to have it announced that for them also is that (sacrifice) being offered.[4] But when works of mercy are performed with the view of recommending those same dead, who can doubt that they plead in favor of those in whose behalf prayers are not in vain put up to God? It is in nowise to be doubted, that these things are of benefit to the dead, but to such as so lived before death, as that these things may be useful to them after death.[5] For they who departed from the body without the *faith which worketh by charity*, and the sacraments thereof, in vain for them are discharged by their friends these offices

[1] Cum offeretur pro ea sacrificium pretii nostri.

[2] Redemptionis sacramenta tertio die obtulimus.

[3] Orationibus vero sanctæ ecclesiæ, et sacrificio salutari, et eleemosynis, quæ pro eorum spiritibus erogantur, non est dubitandum mortuos adjuvari, ut cum eis misericordius agatur a Domino.

[4] Cum ad ipsum sacrificium loco suo commemorantur, ac pro illis quoque id offerri commemoretur.

[5] Non omnino ambigendum est, ista prodesse defunctis; sed talibus qui ita vixerint ante mortem, ut possint eis hæc utilia esse post mortem.

of a piety, of which, whilst they were here, they were without the pledge, either not receiving, or receiving in vain, the grace of God, and treasuring up for themselves, not mercy, but wrath. New merits, therefore, are not required for (or, by) the dead, when their friends do some good action in their behalf, but to their antecedent (merits) these subsequent ones are rendered.[1] For it was only whilst they were living here that it was effected, that these things should aid them somewhat, when they should cease to live here. And for this cause each one, when this his life ends, can only have, after this life, what he merited during life. . . . Let, then, men discharge towards their own these last offices, and which are also solaces under their grief as men. But let those who love their friends, dead in the flesh, not in the spirit, not merely with a carnal, but with a spiritual affection, contribute in their behalf, with much greater care, greater earnestness, greater liberality, those things which help the spirits of the departed,—oblations, prayers, alms."[2] —*T.* v. *Serm.* clxxii. *n.* 2, 3, *col.* 1196-7.

"Nor is it to be denied that the souls of the departed are relieved by the piety of their living friends, when the sacrifice of the mediator is offered for them, or alms are performed in the Church."[3]—*T.* vi. *De Octo Dulcit. Quæst. n.* 4, *col.* 222. For the context, see "*Prayers for the Dead.*" See also *Ib. Enchir. de Fide, n.* 29, *col.* 402. See also under "*Prayers for the Dead,*" *t.* viii. *Lib. de Hæres. n.* liii. *col.* 55.

Sulpicius Severus, L. C.—"Arborius testifies that he had seen Martin's (of Tours) hand, whilst offering sacrifice,[4] covered in some way with the most precious gems, and shining with a purple light, and had heard the noise of the gems, as they touched each other when he moved his right hand."—*Dial.* iii. *n.* x. *Galland. t.* viii. *p.* 417.

[1] Eorum præcedentibus ista consequentia redduntur; these merits (or bounties) are rendered as consequent on their preceding merits.

[2] Illa quæ adjuvant spiritus defunctorum, oblationes, orationes, erogationes.

[3] Cum pro illis sacrificium mediatoris offertur.

[4] Vidisse se Martini manum sacrificium offerentis.

St. Innocent I., Pope, L. C.—"As is becoming and chaste and praiseworthy, the Church should by every means hold, that priests and levites have no commerce with their wives, seeing that they are engaged in the necessary duties of the daily ministry. For it is written, *Be holy, because I the Lord your God am holy.* [Having quoted the example of the priests of the old law, he continues:] How much more, from the day of their ordination, ought those priests and levites to preserve chastity, whose priesthood or ministry is not by (carnal) succession, and over whom a day passes not, wherein they are not engaged either in the divine sacrifices,[1] or in the duty of baptizing. For if Paul wrote to the Corinthians, *Abstain for a time that you may give yourselves to prayer*, and enjoin this in fact upon laymen, how much more ought priests, —whose office it perpetually is to pray and sacrifice,[2]—to refrain from such connection."—*Ep.* ii. *ad Victr. n.* 12, *Galland. t.* viii. *p.* 549.

St. Isidore of Pelusium, G. C.—"If thou wouldst truly offer a gift to God, do not despise the mediator of the gifts, whose ministering hands God, in His love for man, has vouchsafed to make use of;[3] for a priest, even though he be, as you say, defiled by a kind of heedless way of living, of which he shall abide the righteous judgment, is still an angel of the Almighty, both by the hierophancy of the divine initiation[4] (or, perfection), and by his ministering to the salvation of many." —*L. i. Ep.* cccxlix. *p.* 92.

To Silvanus, concerning a priest: "How is it that thou tremblest not when thou doest these things, and yet drawest nigh to that altar? How darest thou touch the spotless mysteries? I beseech thee, then, for though it grieve, let the

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[1] Sacrificiis divinis.

[2] Quibus et orandi et sacrificandi juge officium est.

[3] *Τὸν μεσίτην τῶν δώρων μὴ ἀτίμαζε, οὐ ταῖς χερσὶ διακόνοις κεχρῆσθα Θεὸς φιλανθρώπως ἠξίωσεν.*

[4] *Τῇ τε θείας τελετῆς μυσταγωγίᾳ:* the Latin renders this by "tum quia divini sacrificii munere perfungitur," which is probably its meaning.

truth be spoken boldly, either cease from doing these things, or withdraw thyself from that venerable altar." [1]—*L.* v. *Ep.* xii. *Zosimo Presbyt. p.* 556. See also *L.* v. *Ep.* cccxcii. *p.* 705.

ZACCHÆUS, L. C.—"Though the Jews immolated victims after the manner of the Gentiles, yet were they taught to offer that to God which they had previously been in the habit of rendering to idols. . . . At length they hear the prophet, *To what purpose do you offer me the multitude of your sacrifices, saith the Lord*, &c. (*Is.* i. 11-15). That is, not by these piacular sacrifices are your crimes to be purged away: but he prophetically points out the nature of that purification which was to be in our baptism, saying, *Wash you, be clean* (*Ib. v.* 16); that is, when the time of that visitation shall arrive, cleave to the sacraments of the spiritual laver. . . . The change, therefore, announced in such terms, was by Christ effected by an alteration for the better, and instead of worthless victims of animals and birds, the heavenly gift of the faithful is celebrated by a pure oblation, and we are defended against all the snares of the assaulting enemy, by having the spiritual sacrifice commingled with us,[2] and that declaration of God the Father is accomplished in Him who took upon Himself our manhood, *Thou art a priest for ever according to the order of Melchisedech.*"—*Cons. Zach. et Apoll. l.* ii. *c.* vii. *Galland. t.* ix. *pp.* 227-8.

AURELIUS PRUDENTIUS, L. C.—"Thus may we venerate her (St. Eulalia's) bones, and the altar that is placed over them; she looks down upon them, placed as they are under the feet of God." [3]—*Carm. in S. Eulal. Ruinart. Act. Martyr. p.* 500.

[1] *Τοῦ θέπτου θυσιαστηρίου σαυτὸν χώρισον.* See a similar passage in *l.* i. *Ep.* xxxviii. *p.* 12: "Either cease from reflecting disgrace on the Church, or banish thyself from the awful sacrifice (liturgy), *σαυτὸν εἴργων τῆς φρικτῆς λειτουργίας.*"

[2] Pro obsoletis pecudum atque alitum victimis cœleste fidelium munus pura oblatione celebratur, et contra omnes insidias infestantis inimici spiritualis sacrificii admixtione munimur.

[3] Illa (ossa) Dei sita sub pedibus
Prospiciat hæc.

St. Nilus, G. C.—"That marvellous priest John (St. Chrysostom), that luminary of the great church of Byzantium, yea rather of the whole world, being keen-sighted, often saw the house of the Lord not even deprived or left, for an hour even, by the guardianship of angels, and this especially during the time of the divine and unbloody sacrifice, a circumstance which he, filled with awe and gladness, narrated privately to his true spiritual friends. For, he says, when the priest begins to make the holy oblation, many of the blessed powers suddenly descend from heaven, clothed in bright robes, with their feet bare, with their eyes intent, but with their faces cast down; moving round the altar with reverence and quietness and silence, they stand around until the completion of the dread mystery; then scattering themselves throughout the venerable house (of God), each of them here and there co-operating, aiding, and giving strength to the bishops and priests and to all the deacons present, who are administering the body and the precious blood. These things do I write, that knowing the fearful nature of the divine liturgy, you be neither yourselves careless, heedless of the divine fear, nor suffer others to talk or whisper during the oblation."—*Lib.* ii. *Epist.* ccxciv. *p.* 266.

St. Prosper of Aquitain, L. C.—"As thou art to see to it what thou offerest, and to whom thou offerest, so also art thou to consider where thou offerest. For, *without* the Catholic Church there is no place for a true sacrifice."[1]—*Sentent. ex op. S. Aug. n.* xv. *col.* 545.

Presbyter of Africa, L. C.—Having cited, as the purpose of the entire work requires, sundry prophecies of the old law as having been fulfilled in the new, he says: "Seeing, therefore, that God loved Jacob, but hated Esau (*Rom.* ix. 13), after having set aside the sacrifices of the Jews, the whole Christian people now acknowledges that a new sacrifice, according as was predicted, is offered to His name, who, by (the law of)

[1] Veri sacrificii extra catholicam ecclesiam locus non est.

grace, took from the Jew his pre-eminence and blessing."—*De Promiss. et Prædic. Dei, P.* i. *c.* xxi. *p.* 106, *in Ed. S. Prosper. Aq.*

He narrates the following as having fallen under his own observation: "An Arabian girl was, in consequence of a sin against purity, given up to the evil spirit, and was unable, for a considerable time, to partake even of ordinary food. She was admitted into a nunnery, where the relics of St. Stephen are placed.[1] Having remained, for a fortnight, without food, a priest going thither with me to offer as usual the morning sacrifice there,[2] the president (of the nunnery) led the girl to the altar. . . . But, prostrating herself before the altar, she, by the noise of her weeping, moved all who were by to tears and sighs, with which the people present implored the Lord to remove from her so great an evil. The sacrifice, therefore, being completed, when she amongst the rest received from the priest a small dipped portion of the body of the Lord,[3] after masticating it for half an hour, she was unable to swallow it; he not being as yet driven away, concerning whom the Apostle says, *What concord hath Christ with Belial?* And again, *You cannot drink the chalice of the Lord and the chalice of devils, you cannot be partakers of the table of the Lord, and of the table of devils.* Whilst the priest, therefore, was with his hand supporting her head, lest she might cast forth the holy thing, it was suggested by a certain deacon, that the priest should apply the saving chalice to her throat; which being done, instantly, as the devil, by the command of our Saviour, left the place which he had held besieged, the girl cried out, with praise of the Redeemer, that she had swallowed the sacrament which she had retained in her mouth. Then followed joy . . . an oblation of thanksgiving was then again offered for her, and receiving a certain portion of the sacrifice, she

[1] Monasterium puellarum, in quo reliquiæ Sancti Stephani sitæ sunt.

[2] Adscendente nobiscum sacerdote, ut matutinum illic sacrificium solito offeretur.

[3] Peracto sacrificio, cum eadem inter cæteras brevem particulam corporis Dominii tinctam a sacerdote perciperet.

was restored to her former condition." [1]—*Ibid Dimid. Temp.* c. vi. *p.* 193.

St. Cyril of Alexandria, G. C.—He thus applies *Numbers* vii. 10, *et seq.* : "When there had been set forth, in this world, that holy and true tabernacle, the Church to wit; Christ, who therein in divers ways is resplendent, is presented almost as much by us, as for us, as a sacred sacrifice, a ransom,[2] and an exchange for the life of men. . . . [Having named Christ's oblation of Himself, as our Redeemer, he adds :] And as then (*Numb. ubi sup.*), so also now, Christ, who is conceived of in various ways by the mind, and is graced with divers titles, is sacrificed,[3] by those who, in their respective periods, are *the princes*. And that oblation was *offered daily;* this fact signifying the perpetuity, and, so to speak, the unceasingness of the sacrifice of Christ which is (offered) every day, and the unsparingness, in (offering) that sacrifice, of those who are justified in faith; for never will there be wanting adorers, nor be a dearth of offerings; but Christ will be offered for us, and by us, mystically sacrificed in the holy tabernacles." [4]—*T.* i. *l.* x. *De Ador. in Sp. et Ver. pp.* 362-3. See the extract, given from this same treatise, under "*Unity.*"

"The table that held the loaves of proposition signifies that unbloody sacrifice, by which we are hallowed when we eat that bread which is from heaven, that is, Christ." [5]—*Ib. l.* xiii. *p.* 457.

Applying *Deut.* xii. 17-19 : "God cannot be approached, and the sacrifice is not accepted without the Levites, for they

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[1] Oblatio rursum gratiarum actionis pro ea fit, sacrificiique percipiens certam partem, prisco est redita usui.

[2] *Μονονουχὶ παρ' ἡμῶν καὶ ὑπὲρ ἡμῶν ὡς ἱερὸν προσάγεται θῦμα τῷ Θεῷ . . . λύτρον.*

[3] *Ἱερουργεῖται . . . ὁ Χριστὸς.*

[4] *Προσκομισθήσεται δὲ πρὸς ἡμῶν καὶ ὑπὲρ ἡμῶν ὁ Χριστός, μυστικῶς ἱερουργούμενος.*

[5] *Σημαίνει μὴν ἡ τράπεζα, τὴν πρόθεσιν ἔχουσα τῶν ἄρτων, τὴν ἀναίμακτον θυσίαν δι' ἧς εὐλογοῦμεθα τὸν ἄρτον ἐσθίοντες . . . τοῦτ' ἐστιν, Χριστόν.*

mediate, imitating the Mediator, between God and men, Christ to wit.[1] But that the Church is one, and the mystery one, and the sacrifice not lawful, yea rather rejected, and unable to please God, if it be not offered in the Church, the law has already shown, declaring that the sacred offices are not to be performed out of the holy tabernacle."—*Ibid. l.* xiii. *p.* 474.

"We will, without delay, offer up the sacrifice, and honor the feasts of the Lord, and the proselytes will keep the feast with us according to the same law, and will rejoice with the rejoicing; for we make those who have been clothed with the privileges of the faith, partakers (according to the dates of their faith in Christ) of the unbloody sacrifice, and we call them to the communion of the holy table. . . . But, though the country of the Jews abounded with numberless cities and villages, God, by way of type, enjoined the celebration of the sacred offices, and the paschal solemnity, to be performed in Jerusalem only; the letter of the law especially shadowing forth to us that it would not be lawful, nor permitted to any to have it in his power to fulfil the mystery of Christ, in what way, or in what place, he might choose; for the only fit and peculiar place is in truth the holy city, the Church to wit, in which there is a lawful priest, and the sacred offices are celebrated by sanctified hands; and incense is offered to God, the universal sovereign; and a pure sacrifice according to the voice of the prophet (*Malach.* i.)"—*T.* i. *Ibid. l.* xvii. 605-6.

"Melchisedech received the symbol of that priesthood which is above the law, in order to bless Abraham, when he exhibited to him bread and wine; for we are blessed no otherwise by Christ."—*T.* i. *Glaphyr. in Genes. l.* ii. *pp.* 61-2. The same is repeated *Ibid. E.* See the extract given, from *T.* ii. *Comm. in Esai. l.* iii. *p.* 353, under "*Confirmation.*"

"*The everlasting hills bowed down* (*Hab.* iii. 6). He calls the Jewish priesthood *everlasting* on account of the perpetuity of the thing, for it is unceasing in every season and time. For though it has happened that the sacrifice, whose virtue

[1] *Μεδιτεύουσι γὰρ, τὸν . . . μεδίτην ἀπομιμούμενοι.*

was in shadows and types, has ceased, yet, notwithstanding this, the nature of the thing itself has passed on to a better system. For they who have been set over the holy churches offer divine worship no less to God, and offer unto Him the unbloody sacrifice.[1] *Everlasting*, therefore, *are the hills*, because of the perpetuity and unceasingness of that divine worship."—*T.* iii. *Comm. in Abacuc. p.* 561.

"Not only has the Gospel been preached throughout the Roman empire, but its light has also furthermore penetrated into the nations of barbarians. And hence there are everywhere churches, pastors and teachers, catechumens and hierophants, and divine altars, and the Lamb is intellectually sacrificed by holy priests,[2] even amongst Indians and Ethiopians. And this is what was clearly expressed by the voice of another prophet, *And in every place incense is offered to my name, and a pure sacrifice.*"—*T.* iii. *Comm. in Sophon. p.* 617.

"He said therefore plainly to the priests of the law, that they were not desired by Him; or rather that He had no pleasure in them; offering as they did sacrifices in shadow and types, and that He would not receive their sacrifices at their hands; but foretells that His name shall be great and illustrious amongst all who dwell under heaven, and that both in every place and nation pure and unbloody sacrifices shall be offered to His name;[3] the priests no longer obscuring His dignity, nor offering to Him the spiritual worship carelessly, but sedulous to offer with care, and justice, and holiness, the sweet savor of incense of the mind, to wit, faith, hope, charity, and the adornments of good works; Christ's heavenly and vivifying sacrifice being manifestly ordained, a sacrifice

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[1] *Τὴν ἀναίμακτον αὐτῷ τελοῦσι θυσίαν.*

[2] *Θύεται δὲ νοητῶς ὁ ἀμνὸς παρὰ τῶν ἁγίων ἱερουργῶν.* The phrase *νοητὸς, νοητῶς*, occurs frequently in St. Cyril, for something that has a *real* existence, but which requires the exercise of the understanding. An example is met with in the next page: *τῆς νοητῆς Σιὼν, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος.* See also the same volume, *p.* 741, *A. Comm. in Zach.*

[3] *Θυσίαι καθαραὶ καὶ ἀναίμακτοι προσκομισθήσονται.*

through which death was destroyed, and this corruptible flesh sprung from the earth is clothed with incorruption."—*T.* iii. *Comm. in Malach. pp.* 829-30.

"We celebrate in the churches the unbloody sacrifice,[1] and we so approach to the mystic eulogies, and are sanctified, having been made partakers both of the holy flesh and of the precious blood of Christ the Saviour of us all. And we receive it not as common flesh, God forbid! nor indeed as that of a sanctified man, and one associated with the Word by unity of worth, nor as of one that has the divinity dwelling within him, but as the truly vivifying and proper (flesh) of the Word Himself.[2] For the Word being life by nature as God, when the Word became one with His flesh, He made it vivifying. So that, though He say to us, *Amen, amen I say to you, except you eat the flesh of the Son of man*, &c., we do not consider this flesh also to be that of any man amongst us (for how can the flesh of man be of its own nature vivifying?), but as truly made the proper flesh of Him[3] who, for our sakes, both became, and was called, both Son and Man."—*T.* v. *P.* ii. *Ep. Synod. Cyrill. et Synod. ex Ægypt. Prov. Alex. Congr. Nestorio, p.* 72. See also the extract from *T.* v. *P.* ii. *pp.* 371-9, given under the "*Eucharist.*"

"We celebrate in the churches the holy, and vivifying and unbloody sacrifice, not believing the body which lies to open view to be that of one of the men amongst us, and of a common man, and in like manner also the precious blood; but rather receiving it as having become the proper body and also blood of the all-vivifying Word. For common flesh cannot quicken, and this the Saviour Himself testifies, saying, *The flesh profiteth nothing, it is the Spirit that quickeneth.* For since it has become the proper flesh of the Word, this flesh is both conceived of, and is, quickening, according as the Lord Himself says, *As the living Father hath sent me, and I live*

[1] Τὴν ἀναίμακτον ἐν ταῖς ἐκκλησίαις τελοῦμεν θυσίαν.

[2] Ἀλλ' ὡς ζωοποιὸν ἀληθῶς, καὶ ἰδίαν αὐτοῦ τοῦ λόγου.

[3] Ὡς ἰδίαν ἀληθῶς γενομένην τοῦ δι' ἡμᾶς υἱοῦ γεγονότος.

by the Father, so he that eateth me, the same also shall live by me. But, as Nestorius, and those who agree with him, ignorantly dissolve the power of the mystery, therefore, and most justly, is this anathema set down."—*T.* vi. *Explanat.* xii. *Cap. Anath.* xi. *Decl. p.* 156. See also the same argument, *Ib. Apolog. Adv. Orient. pp.* 192-4. Also *Ibid.* in his defence against Theodoret, *pro.* xi. *capit. p.* 328, *A*, *C.*

Chapt. xii.—"That the Eucharist ought to be celebrated in the Catholic church only." "The gift, or the oblation which we mystically celebrate must be offered only in the holy churches of the orthodox, and in no other place soever; or they who do so clearly violate the law. And this may be seen from the sacred writings. For the law commanded the sheep to be sacrificed on the day, the festival that is, of the passover, and this was a type of Christ. *In one house shall it be eaten,* He says, *and no part of the flesh thereof shall be carried forth out of the house* (*Exod.* xii. 46). They therefore carry forth the gift who do not offer it in the one Catholic house of Christ, that is, the church. And something of this kind is signified by another law: whosoever shall slay a calf or a sheep in the camp, and shall not bring it to the doors of the tabernacle, that soul shall perish from out its people. Wherefore, they who sacrifice *without* the tabernacle, would be nothing else but heretics, and destruction hangs over those who dare do this. Wherefore, we believe that the gifts offered in the churches are hallowed, and blessed, and perfected by Christ."—*T.* vi. *l.* i. *Adv. Anthropomor. p.* 380.

Theodoret, G. C.—"*For Melchisedech was a priest of the Most High.* . . . For he was a type of the Lord's priesthood: for which cause he in return gave loaves and wine to Abraham, as having been, perhaps, accustomed to offer these to the God of all; for it was befitting that even in this the type should be set forth."—*T.* i. *Quæst.* lxiv. *in Genes. p.* 77.

Commenting on *Exodus* xii., "It became the Jews by means of that symbol (the blood on their door-posts) to learn the providence of God; and it became us who sacrifice the spotless

Lamb,[1] to recognize the type that had been beforehand described. . . . *And it shall be eaten in one house.* This is observed by the faithful who partake of the divine mysteries in the alone church of God, abominating the synagogues of the heretics."—*Ib. Quæst.* xxiv. *in Exod. pp.* 139, 142.

On *Exod.* xxv.-xxvii.—" He, therefore, allowed these things to be done, on account of the infirmity of the Jews, but commanded the sacrifices to be offered outside the tabernacle, as being nowise necessary to what was within; but we celebrate the sacrifice (liturgy) assigned to the inward part of the tabernacle, for we offer to God incense, and the light of lamps, and the mystic sacrifice of the holy table."[2]—*Ib. Quæst.* lx. *p.* 164.

" *Thou art a priest for ever*, &c. . . . He began that priesthood on the night, after which He endured His passion, when *having taken bread, and given thanks, He broke and said, Take, eat of this, this is my body;* in like manner also having mixed the chalice, *He gave to His disciples, saying, Drink ye all of this, for this is my blood, that blood of the New Testament which is shed for many for the remission of sins.* But we find that Melchisedech was a priest, and a king,—for he was a type of the true Priest and King,—and that he offered up to God not irrational victims, but bread (loaves) and wine, . . . and Christ who sprang, according to the flesh, from Judah, now exercises the priesthood, not Himself offering up anything, but being head of those that offer.[3] For He calls the Church His body, and, by means of this Church, He exercises the priesthood as man, but, as God receives the things that are offered. But the Church offers up the symbols of His body and of His blood, sanctifying[4] the whole mass through the first fruits."—*T.* i. *Interpr. in Ps.* cix. *pp.* 1396-7.

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[1] Ἡμᾶς (ἔδει) τοὺς τὸν ἄμωμον ἀμνὸν θύοντας.

[2] Ἱερουργεῖσθαι. θυμίαμα γὰρ καὶ λυχνιαῖον φῶς προσφέρομεν τῷ Θεῷ, καὶ τὴν μυστικὴν τῆς ἁγίας τραπέζης ἱερουργίαν.

[3] Οὐκ αὐτός τι προσφέρων, ἀλλὰ τῶν προσφερόντων κεφαλὴ χρηματίζων.

[4] Προσφέρει δὲ ἡ ἐκκλησία τὰ τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος σύμβολα.

"Having thus foretold to the Jews the cessation of the legal sacrifices (hierurgy), he predicts the clean and unbloody sacrifice of the Gentiles.[1] And first he says to the Jews: *I have no pleasure* (will) *in you, saith the Lord Almighty, and I will not receive sacrifice from your hands.* Next, he foreshows the piety of the Gentiles: *For from the rising of the sun, even to the going down, my name is glorified amongst the Gentiles, and in every place incense is offered to my name, and a clean sacrifice,* &c. (*Mal.* i. 11). For you indeed will I utterly reject, for I execrate exceedingly the things done by you; and therefore do I turn aside from the sacrifices offered by you, but will have, in your stead, the whole world reverencing me: for they who dwell on all that earth, that the rising and the setting sun illuminates, will everywhere both offer incense unto me, and in their worship will celebrate that clean sacrifice, and which is pleasing unto me.[2] For they will know my name, and will exhibit a befitting worship. [Having quoted *John* iv. 21, 24, and 1 *Tim.* ii. 8, he continues:] And the divine Malachy, by these words, taught the piety which now prevails. For that circumscribed worship of the priests has ceased, and every place has been declared suitable for the worship of God. And the slaughter of irrational victims has come to an end, and the alone *spotless* Lamb, that taketh away the sin of the world, is sacrificed,[3] and the sweet-savored incense (is) as a symbol of virtue."—*T.* ii. *Comm. in c.* i. *Malach. pp.* 1675-77. So also the same text is explained, *T.* v. *Curat. Græc. Affec. Disp.* vii. *p.* 889; and again, *Ibid. Disp.* x. *p.* 978.

Commenting on *Hebrews* viii. 3-5, he says: "If then both the legal priesthood has come to an end, and the high priest according to the order of Melchisedech has offered up the sacrifice, and renders other sacrifices needless, why then do the priests of the New Testament perform the mystic sacrifice

[1] Τὴν καθαρὰν καὶ ἀναίμακτον τῶν ἐθνῶν προκηρύττει θυσίαν.

[2] Καὶ τὴν θυσίαν ἱερεύσουσι τὴν καθαρὰν, καὶ φίλην ἐμοί.

[3] Μόνος δὲ ὁ ἄμωμος ἀμνὸς ἱερεύεται.

(liturgy)?[1] But it is clear to those who have been instructed in the divine things, how we do not offer up any other sacrifice, but celebrate the memorial of that one and saving sacrifice.[2] For this did the Lord Himself appoint unto us: *This do ye in commemoration of me;* in order that by that contemplation we may bear in mind the type of the sufferings endured in our behalf,[3] and may enkindle love towards our benefactor, and wait for the fruition of the good things to come."—*T.* iii. *Interpr. in Ep. ad Hebr. c.* viii. *pp.* 594-5.

"*It is necessary therefore that the patterns of heavenly things be cleansed with these* (*Hebr.* ix. 23), that is, with irrational (victims), *But the heavenly things themselves with better sacrifices than these* (*Ib.*), that is, with that rational, and unbloody, and holy sacrifice. But he calls *the heavenly things* those spiritual things, wherewith the Church *is cleansed.*"—*T.* iii. *Interpr. in c.* ix. *Epist. ad Hebr. p.* 602.

"*He taketh away the first that He may establish that which followeth* (*Hebr.* x. 9). He called *the first* the sacrifice of irrational animals; but *that which followeth* that spiritual sacrifice, that which was offered up by himself."—*Ibid. p.* 605, *in loco.*

"Though ninety years of age, his garments were of haircloth, and his food bread and a little salt. And having desired, for a long time, to see the spiritual and mystic sacrifice offered up, he begged that the oblation of the divine gift might take place there. And I (Theodoret) gladly yielded to him, and having ordered the sacred vessels to be brought, for they were at no great distance, and using the hands of the deacons instead of an altar, I offered up the mystic and divine and saving sacrifice.[4] But he was filled with all spiritual joy, and

[1] *Τί δήποτε τῆς καινης διαθήκης οἱ ἱερεῖς τὴν μυστικὴν λειτουργίαν ἐπιτελοῦσιν.*

[2] *Οὐκ ἄλλην τινὰ θυσίαν προσφέρομεν, ἀλλὰ τῆς μιᾶς ἐκείνης καὶ σωτηρίου τὴν μνήμην ἐπιτελοῦμεν.*

[3] *Ἵνα τῇ θεωρίᾳ τὸν τύπον τῶν ὑπὲρ ἡμῶν γεγενημένων ἀναμιμνησκώμεθα παθημάτων.*

[4] *Ταῖς τῶν διακόνων χερσὶν ἀντὶ θυσιαστηρίου χρησάμενος, τὴν μυστικὴν καὶ θείαν καὶ σωτήριον θυσίαν προσήνεγκα.*

fancied that he beheld the very heavens, and declared that he had never experienced so great gladness."—*T.* iii. *Hist. Relig. c.* xx. *pp.* 1233-34.

"When the night of ignorance was spread over mankind, they did not all celebrate the same feasts. . . . But we, though separated into different cities, have our (same) assemblies, and furthermore communicate together in our feasts; for we venerate the same God and Lord in our hymns, and offer up to Him the mystic sacrifices."—*T.* iv. *Epist.* lxxii. *Hermesigini, p.* 1122.

In his Ecclesiastical History, he speaks of the profanation of "the altar, where we invoke the descent of the Holy Ghost."[1] —*L.* iv. *p.* 176. *Vales. Cantab.* 1720.

St. Leo I., Pope, L. C.—"He is the true and everlasting chief priest, whose ministry can neither undergo change, nor end. He it is whose type was borne by the priest Melchisedech, who offered not to God Jewish victims, but immolated a sacrifice of that sacrament which our Redeemer consecrated in His own body and blood.[2] He it is whose priesthood the Father instituted, not to pass away with the existence of the law *according to the order of Aaron*, but to be, *according to the order of Melchisedech*, for ever celebrated."—*T.* i. *Ser.* v. *in Nat. Ord. c.* iii. *p.* 21.

"Thou hast drawn, O Lord, all things to Thyself; so that what was done, under shadowy representations, in the one temple of Judæa, the devotion of all nations might celebrate everywhere, in a complete and apparent sacrament.[3] For now both the order of Levites is more illustrious, and the dignity of the elders greater, and the anointing of the priests is more holy, because Thy cross is the source of all benedictions, is the cause of all graces. Now also, the variety of carnal sacrifices

[1] *Ενθα κάθοδον τοῦ ἁγίου πνεύματος ἐπικαλουμεθα.*

[2] Illius sacramenti immolans sacrificium, quod Redemptor noster in suo corpore et sanguine consecravit.

[3] Pleno apertoque sacramento, universarum ubique nationum devotio celebraret.

ceasing, the one oblation of Thy body and blood fulfils (or, supplies the place of) all the different kinds of victims, because Thou art the true *Lamb of God that takest away the sins of the world;* and thus in Thyself dost Thou perfect (accomplish) all the mysteries, that, as there is one sacrifice instead of every kind of victim, so may there be one kingdom formed out of every nation."[1]—*Ib. Serm.* lix. *De Pass. Dom.* viii. *c.* 7, *pp.* 228-9.

"That our practice may in all things agree, we also wish this to be observed,—that, when any more solemn festival has summoned together a more numerous assembly of the people, and such a multitude of the faithful has gathered together, that one Basilica cannot hold them all at the same time, the oblation of the sacrifice be unhesitatingly repeated;[2] lest those only who have come first being admitted to this devotion, those who crowd together later, may seem to be persons not received; whereas it is a thing full both of piety and reason, that as often as a fresh multitude shall fill the Basilica, wherein the festival is celebrated, so often should a subsequent sacrifice be offered.[3] Whereas it must needs be that a certain portion of the people be deprived of their devotion, if, the custom of only one Mass being adhered to, none be able to offer the sacrifice but they who have assembled in the first part of the day.[4] Zealously, therefore, and friendlily, do we admonish your friendliness, that what accords with our custom, from a rule of tradition which we have derived from our fathers, your care also neglect not; that in all things, both in faith and practices, we may agree together."—*T.* i. *Ep.* ix. *ad Dioscor. Alexandr. Epis. c.* 2, *pp.* 631-2. See also *T.* i. *Serm.* lxvi.

[1] Nunc etiam carnalium sacrificiorum varietate cessante, omnes differentias hostiarum, una corporis et sanguinis tui implet oblatio . . . et ita in te universa perficis mysteria, ut sicut unum est pro omni victima sacrificium, ita unum de omni gente sit regnum.

[2] Sacrificii oblatio indubitanter iteretur.

[3] Toties sacrificium subsequens offeratur.

[4] Si unius tantum missæ more servato, sacrificium offerre non possint, nisi qui prima diei parte convenerint.

(*De Pass. Dom.* xv.) *c.* 2, *p.* 256. See the extracts given under the "*Eucharist*," from *Serm.* lviii. (*De Pass. Dom.* vii.), *and Ep.* lxxx. *ad Anatol.*

Cassian, L. C.—"*The lifting up of my hands as evening sacrifice* (*Ps.* cxl. 2). In which place he may also be understood to speak of that true *evening sacrifice*, which was delivered in the evening, by our Lord and Saviour, to the Apostles when at supper, when He instituted the sacred and holy mysteries of the Church."[1]—*L.* iii. *c.* iii. *p.* 24, *t.* vii. *Bibl. Maxim.*

Arnobius Junior, L. C.—"He, through the sacrament of bread and wine, was made *a priest for ever according to the order of Melchisedech*, who alone amongst the priests offered up bread and wine, when Abraham returned victorious from battle."—*Comm. in Ps.* cix. *p.* 301, *t.* viii. *Bibl. Maxim.*

St. Isaac, G. C.—See the extract, given under the "*Eucharist*," from *Repreh. et Parænes.*

Eusebius, L. C.—See the extract, given under the "*Eucharist*," from *Hom.* vii. *De Pasch.*

Gelasius of Cyzicum, G. C.—See the extract, given under the "*Eucharist.*"

St. Proclus, G. C.—"And indeed of old, my beloved, the mystery of the Passover was by (the ordinance) of the law mystically celebrated in Egypt; it was symbolically signified by means of the immolation of the Lamb; but now, by the (ordinance of) the Gospel, we spiritually celebrate the resurrection—festival of the passover. There, indeed, a sheep from the flock was sacrificed, but here Christ Himself, the Lamb of God, is offered up:[2] there a sheep from the fold, but here, instead of a sheep, that *good shepherd who laid down His own life for the sheep:* there a sign of the sprinkled blood of an irrational creature, was the safeguard of a whole people; but here Christ's precious blood is poured

[1] A Domino cœnantibus apostolis traditur, cum initiaret ecclesiæ sacrosancta mysteria.

[2] *Αὐτὸς ὁ Χριστὸς ὁ τοῦ Θεοῦ ἀμνὸς προσάγεται.*

out for the salvation of the world; that we may receive the remission of our sins. There the first-born of the Egyptians were slain, but here the many-born brood of sins are cleansed away by means of confession. There Pharaoh, with his dread army, were sunk in the sea; here the spiritual Pharaoh, with all his power, is drowned by means of baptism. . . . The Jews, after passing through the Red Sea, eat the manna in the desert, but now they who come forth from the pool (of baptism) eat that bread which came down from heaven: for it is His voice that says: *I am that bread which came down from heaven.*" *Orat.* xiv. *In sanctum Pascha, pp.* 663-64, *T.* ix. *Gallandii.*

"Many other individuals, and they divine pastors and teachers of the Church who have succeeded the sacred Apostles, have left in writing and delivered to the Church, the exposition (or, edition [1]) of the mystic liturgy. Of these the first and most celebrated are, blessed Clement, the disciple and successor of the Coryphæus of the Apostles, the Apostles themselves dictating to him. [He then mentions St. James of Jerusalem, St. Basil who, he says, abbreviated the former liturgy.] After our Saviour was taken up into heaven, the Apostles, before being scattered over the whole world, being together in oneness of mind, passed whole days in prayer; and having found the mystic sacrifice (hierurgy) of the Lord's body [2] a great consolation, they sang it at very great length; for this, and teaching, they considered preferable to anything else. With very great gladness and much joy were they instant in this divine sacrifice (perfection),[3] ever bearing in mind the Lord's word which says, *This is my body*, and, *Do this in memory of me:* and *He that eateth my flesh and drinketh my blood, abideth in me and I in him.* For this cause too, with a contrite heart, they sang many prayers, earnestly imploring the divine (aid): yea, they also accustomed those who had

[1] *Ἐκθεσίν.*

[2] *Τὴν τοῦ δεσποτικοῦ σώματος μυστικὴν ἱερουργίαν.*

[3] *Θείᾳ τελετῇ.*

been recently baptized from amongst the Jews and Gentiles to the things of (the dispensation of) grace, and teaching them to leave aside those which were before that (dispensation of) grace, as being but shadows of that grace, they instructed them religiously. Through those prayers, therefore, they expected the advent of the Holy Ghost, that by His own divine presence, He might make, and exhibit (or, render) the bread that lay there for a sacrifice, and the wine mixed with water, that very same body and blood of our Lord Jesus Christ.[1] Which is no less done even to this day, and will be done even to the consummation of the world. [He adds that St. J. Chrysostom, to meet the degeneracy of the times, also abridged the liturgy.] For this cause, he also omitted much, and arranged it to be celebrated in a conciser form, for fear lest, by degrees, men who are specially fond of a kind of liberty and ease, deluded by the deceitful reasonings of the enemy, might keep aloof from so great an apostolical and divine tradition." —*Tract. De Traditione Divinæ Missæ, pp.* 680-81, *T.* ix. *Gallandii.*

The Author of Predestinatus, L. C.—"Suppose a person has received the body of the Lord before he has been illuminated by baptism, will not such an one be condemned for having received before he ought that good thing? For that which when bestowed, agreeably to order, upon some bestows salvation, that same, when received contrary to order, to the order of time, is the source of damnation to others. In the same way, if a laic usurp the priesthood, or presume to offer sacrifice,[2] will not such an one be condemned in as much as that power has not been granted him?"—*L.* iii. *De Hæres. Prædest. p.* 399, *col.* 2, *T.* x. *Gallandii.*

Victor Vitensis, L. C.—Describing the Vandalic persecu-

[1] *Διὰ τοιούτων τοίνυν εἰχῶν τὴν ἐπιφοίτησιν τοῦ ἁγίου πνεύματος προσέδοκον, ὅπως τῇ αὐτοῦ θεία παρουσίᾳ τὸν προκείμενον εἰς ἱερουργίαν ἄρτον, καὶ οἶνον ὕδατι μεμιγμένον, αὐτὸ ἐκεῖνο τὸ σῶμα, καὶ αἷμα τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ἀποφήνῃ τε καὶ ἀναδείξῃ.*

[2] Si sacrificium offerre præsumat.

tion, he says: "No place was allowed us anywhere in our grief for praying, or for immolating,[1] so that the prophecy was manifestly fulfilled, *Neither is there at this time, prince, nor prophet, nor leader, nor place for sacrificing to Thy name* (*Dan.* iii. 38)."—*De Pers. Afric. L.* i. *p.* 677, *T.* viii. *Bibl. Maxim.*

St. Avitus, L. C.—"There is a custom, in the churches of the principal cities in those districts, to offer up at the beginning of the Mass[2] a supplication mingled with the divine praise:[3] a supplication which is answered by the united voices of the people with so much devotion and earnestness, that they believe, and not without reason, that every petition of the sacrifice that follows will be acceptable when preceded by this devotional service."—*Ep.* iii. *p.* 707, *T.* x. *Galland.*

COUNCIL OF TRENT.

"Because under the former Testament, as the Apostle Paul testifies, on account of the weakness of the Levitical priesthood, there was no consummation (or, perfection), it was necessary,—God the Father of mercies so ordering it,—that another priest, according to the order of Melchisedech, should arise, our Lord Jesus Christ, who might be able to consummate, and to lead to what is perfect all that were to be sanctified. Wherefore, this our Lord and God, although He was about, *by means of His death*, to offer Himself once to God the Father on the altar of the cross, that on it He might operate *an eternal redemption;* yet, because, by death, His priesthood was not to be extinct, He, at the last supper,—the same night on which He was betrayed,—that He might, as the nature of man requires, leave to His spouse and the Church a visible sacrifice, by which the bloody sacrifice once to be completed on the cross, might be represented; and its memory might continue to the end of the world, and its salutary virtue be applied to the remission of the

[1] Neque usquam orandi aut immolandi concederetur gementibus locum.

[2] Inter missarum initia. [3] He alludes to the *Trisagion.*

sins which we daily commit, declaring Himself constituted a *priest for ever according to the order of Melchisedech*, He offered to His Father His body and blood, under the species of bread and wine; and under the symbol of those things, He delivered (His body and blood) to His Apostles; whom He then appointed the priests of the New Testament; and to them and their successors in the priesthood, He gave a command to offer, by these words: *Do this in commemoration of me* (*Luke* xxii.) So the Catholic Church has always understood and taught. . . . This is the *clean oblation* . . . which the Lord, by Malachias, foretold would be offered, *in every place, to His name, which would be great amongst the Gentiles*. This, in fine, is that oblation which was prefigured by the various typical sacrifices, during the period of nature and of the law, in as much as it comprises whatever good things they signified, as being the consummation and perfection of them all."—*Sess.* xxii. *c.* i.

"And because in this divine sacrifice, which is performed in the Mass, the same Christ is contained, and is immolated in an unbloody manner, who, on the altar of the cross, offered Himself once in a bloody manner, the holy synod teaches, that this sacrifice is truly propitiatory; and that by it is effected, that if with a sincere heart and a right faith, with fear and reverence, we come, contrite and penitent, unto God, we obtain mercy, and *find grace in seasonable aid*. . . . For it is one and the same victim; the same Christ now offering Himself by the ministry of priests, who then offered Himself on the cross; the manner alone of offering being different. By this offering, then, the fruits of that bloody offering are most plentifully received: so far is it from truth, that by this oblation, that (bloody one) is in any way derogated from.[1] Wherefore not

[1] I subjoin, on this point, the *Exposition* of Bossuet: "The Church is so far from believing that anything is wanting to the sacrifice of the cross, that she deems it, on the contrary, so perfectly and so fully sufficient, that whatever is afterwards added, has been instituted to celebrate its memory, and to apply its virtue. We acknowledge that all the merit of the redemption of mankind is derived from the death of the Son of God: when, there-

merely is it rightly offered, agreeably to the tradition of the Apostles, for the sins, pains, satisfactions, and the other necessities of the faithful who are living, but also for those who have died in Christ, and who are not as yet fully purified."—*Ib. c.* ii.

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fore, in the celebration of the divine mysteries, we say: 'We offer to Thee this holy victim,' we pretend not, by this oblation, to make or to present to God a new payment of the price of our salvation; but to offer to Him, in our behalf, the merits of Jesus Christ present, and that infinite price which He once paid for us upon the cross."—***Exposition de la Doctrine Cathol.*** ***sect.*** **xiv.** ***p.*** **168, Edit. Bruxelles, 1751.**

APPENDIX TO THE EUCHARIST AND SACRIFICE.

MAGNES, G. C.[1]—To see that this is not something strange and horrible,[2] we may consider how an infant does not live unless it eat the flesh and blood of its mother; for the nature of blood is in truth (that of) milk. But that I may speak more clearly, I will mention something from nature, that thou mayest not account this a fable. We are, as regards the body, born of the earth; and we are, in a certain manner, fed with the flesh and blood thereof, that is, with corn and wine. Now listen attentively. *In the beginning* the Son of God created the earth; from earth He fashioned man; from man He Himself took flesh. Wherefore, if the body, by reason of its first (ancient) origin, can be spoken of as earth; whilst that earth, by reason of its creation, was the proper creature of Christ;

[1] Magnes is said to have been a priest of Jerusalem, and to have flourished about the year 266 (*Tillem. Hist. des Emp. t.* iv. *pp.* 308-11; *Cave, Hist. Lit. ad An.* 265, *t.* i. *p.* 136). Though entertaining little or no doubt of the authenticity of the extracts given from this writer, I have judged it expedient to place them in the Appendix, as the promised edition of Magnes's inedited works has not appeared. The internal evidence is such, that few, acquainted with the writings of the second and third centuries, and, I may add, with the language and illustrations used, in the fourth century, by St. Gregory of Nyssa and others, will, I apprehend, doubt that these passages cited by Turrianus, and partly also by Leo Allatius and Zacharias Cretensis, apparently from independent sources, are genuine. Such external evidence as can be produced, until the original work shall be published, will be found given by Gallandius, *Bibl. t.* iii. *Proleg.*, and by Lumper, *Hist. Theol. Crit. t.* xiii. *pp.* 235-45. Whilst against the extracts see Aubert. *l.* ii. *p.* 400, with Cave's remarks, *Hist. Lit. t.* i. *p.* 135. The extracts cited are from the third book of a defence of the Gospels against the heathen Theosthenes.

[2] Ξένον καὶ φρικώδες.

and thence bread and wine exist; thence also furthermore, the body of man; and Christ put on that body; justly, when He took bread and wine, did He say, *This is my body.* For it is not a type of a body, nor a type of blood, as some smitten with blindness have falsely said, but in verity Christ's body and blood.[1] Since then the body has its existence from the earth, and from the earth are bread and wine, how is it that none other has presumed to say, *My flesh is truly food, my blood is truly drink?* Assuredly, because that none other is the Creator of the earth, but He; it is the creature of none other but the Son of God. For this cause He said, *This is my body;* for the creature earth is mine, and none other's. For all men were born after the earth, receiving a body from me; but I was before the earth, receiving that earth from no one: from that earth, that is, from my creature, I took a body, when I took flesh. Of my own, therefore, do I set before you a free gift. From earth you have bread to feed you, but that earth is my creature; from earth in like manner is the body, and this is my formation (mass). From that union, therefore, wherewith I am united, the holy with the earthly, I give bread and wine, commanding (them) to be my body and blood. Indeed, if Abraham, or any other of the just and holy ones, should have said, *My flesh is food and my blood is drink*, he would have ventured on an exceeding falsehood; or, should he have said, *This is my body, this is my blood:* for this would not be his substance, but that of another; nor, if eaten, would he (or, it) bestow life on those who eat. Since that which has not the living Word united with a body, which was earthly,

[1] *Οὐ γὰρ τύπος σώματος, οὐδὲ τύπος αἵματος, ὥς τινες ἐῤῥαψῳδήσαν πεπηρωμένοι ἀλλὰ κατ' ἀλήθειαν αἷμα καὶ σῶμα Χριστοῦ.* The Greek is given somewhat differently by Zacharias Cretensis: *Ὁ δὲ Μαγνὴς διδάσκαλος ἀρχαῖος ὢν ἐν ἀπολογίᾳ τοῦ εὐαγγελίου πρὸς Θεοσθένη φησί, Ὅτι ἡ εὐχαριστία ἀληθῶς σῶμα, καὶ αἷμα τοῦ Χριστοῦ, οὐ τύπος σώματος καὶ αἵματος, ὥς τινες ῥαψῳδήσαντες πεπηρωμένοι τὸν νοῦν ἔλεγον* (Magnes, an ancient teacher, in his defence of the Gospel against Theosthenes, says: that the eucharist is truly Christ's body and blood, not a type of (His) body and blood, as some blinded in understanding have foolishly said).

would not bring into eternal life those who eat. Christ, therefore, gave His proper body and blood to those who believe, the vital (or, vivifying) medicine of the divinity being infused (placed) within them. Wherefore, calling bread the flesh, and wine the blood, He instructed us in a rational manner that the body is from earth,[1] and that there is a substance of one kind in the body, and in bread. But common bread made from the cultivation of the earth, although it is a certain kind of flesh of the earth, yet does it not promise to bestow eternal life, but affords a brief solace to those who furnish it (furnished with it?), that solace, without the divine spirit, speedily passing away: whereas the bread made, by virtue of the united divinity, in the blessed earth of Christ, brings, by being only tasted, immortality to man. For the mystic bread, whereas it has inseparable from it the blessing of the Father, that blessing, I say, which is made over (in) His body and blood, unites him who eats the body of Christ, and makes him the members of Christ. For as a paper communicates to a scholar the power which it has received by the letters (written thereon) by his master, and thereby unites him with that master; so, the body which that mystic bread is, and the blood which that wine is, bestow, of themselves,[2] on the partaker the immortality of the spotless divinity, and by that immortality lead him again to the incorruptible dwelling-place of the Creator. For neither does the flesh of the Saviour, when eaten, become corrupted, nor is the blood, when drunk, consumed; but he that eats is raised to an increase of divine virtues (or strength): whilst that which is eaten is unconsumed, seeing that it is in a certain manner related to, and inseparable from, that nature, which cannot be exhausted."[3]—*Galland. T.* iii. *pp.* 541-2.

[1] *Ἄρτον γοῦν λέγων τὴν σάρκα καὶ οἶνον τὸ αἷμα, ἐπαίδευσεν ἡμᾶς εὐλόγως ἐκ γῆς εἶναι τὸ σῶμα.*

[2] *Αὐτόθεν.*

[3] The Greek of this passage is given by Allatius, in *Exercit. contr. Creyght. p.* 563, as follows: *οὔτε σὰρξ τοῦ σωτῆρος τρωγομένη φθείρεται, οὔτε ἐξαναλίσκεται τὸ αἷμα πινόμενον· ἀλλ' ὁ τρώγων μὲν*

HILARY, L. C.[1]—"*For as often as you shall eat this bread and drink of the chalice, you shall show the death of the Lord until He come* (1 *Cor.* xi. 26). For because that by the death of the Lord we have been made free, being mindful thereof, in eating and drinking the flesh and the blood, we signify the

εἰς αὔξησιν θείων δυνάμεων αἴρεται· τὸ δὲ τρωγόμενον ἐστὶν ἀδιαπάνητον· ἐπειδὴ τῆς ἀδιαπανάτου φύσεως λόγῳ τινὶ συγγενὲς ὑπάρχει, καὶ ἀχώριστον. There is a resemblance in this passage to the one found in the much debated acts of St. Andrew's martyrdom. Few ancient documents have had the opinions of eminent critics balanced so nicely in favor of and against their authenticity, as the acts named. But, since the discovery of the Greek, a great weight has been thrown into the scale in favor of their genuineness; and though Gallandius (*vol.* i. *Proleg.*) and Lumper (*vol.* i. *pp.* 202-27) may not, perhaps, have answered, to the satisfaction of all, the objections raised from the internal evidences of that piece, the arguments in favor of its genuineness have become such that no one can now repudiate this piece as clearly spurious. I may be allowed to add that, after a minute examination, I see no solid reason for rejecting it. Gallandius assigns the year 80 as the date of its appearance. The passage alluded to is the following: "Ægeas said: 'You may say these things to those who believe in you; but unless you obey me, so as to offer sacrifice to the all-powerful gods, I will command you to be beaten with rods, and fastened on that same cross which you praise.' Holy Andrew said: 'To the Almighty God I every day offer up a living sacrifice, not incense-smoke, not flesh of bellowing bulls, not blood of goats, but I offer daily to God, on the altar of the cross, a spotless lamb, whose flesh, after the believer has eaten, and drunk its blood, the lamb that was sacrificed remains entire and living.' Ægeas said: 'How can this be?' Holy Andrew answered: 'If thou wishest to know how this can be, take upon thee the character of a disciple, that thou mayest learn that which thou inquirest after.' Ægeas said: 'I will seek the cause of this from thee by torments.' Holy Andrew said: 'I wonder that thou, a sensible man, shouldst have fallen into so great a folly, as to think that thou canst, by torments, make known to thyself the divine sacrifices. Thou hast heard the mystery of the sacrifice; if thou wilt believe that the Christ, the Son of God, He who was crucified by the Jews, is true God, I will discover to thee in what way the Lamb liveth, which, after having been sacrificed and eaten, remains as if entire and spotless in His kingdom.' Ægeas said: 'And how does the Lamb remain in a kingdom, whereas it is slaughtered, and, as you say, is eaten by all the people?' Holy Andrew said: 'If thou wilt believe with thy whole heart, thou mayest learn; but, if thou wilt not believe, thou wilt not be able to attain to the perfection of the truth.'" —*Galland. t.* i. *p.* 157.

[1] Several extracts have already been quoted in the margin in *vol.* ii. from the author of the *Comm. on St. Paul's Epistles*, here called Hilary, as most critics are of opinion that Hilary the deacon is the author of those commentaries. As the question of the authorship is not decided, these extracts would also have been placed in the notes, if the length to which they extend did not render it inconvenient. I have therefore placed them here.

things that were offered up for us, having in these things obtained a New Testament, which is the new law,[1] which consigns to the kingdom of heaven him who is obedient thereunto. For Moses also, having taken of the blood of a calf in a bowl (*Ex.* xxiv. 6), sprinkled the children of Israel, saying, *This is the covenant which God hath made with you.* This was a figure of the Testament which the Lord denominated, by the prophets, *the new;* so that that is the old which Moses delivered. The Testament, therefore, is established by blood, because blood is the witness of the divine bounty. In type whereof we receive the mystic chalice of blood[2] for the defence both of body and of soul; because the blood of the Lord redeemed our blood, that is, saved the whole man. For the flesh of Christ for the salvation of our body, but the blood of Christ was poured forth for our soul, as had been aforetime prefigured by Moses: for thus says he, *The flesh is offered for your body, and the blood for your soul* (*Levit.* xvii. 11), and that for this cause the blood was not to be eaten (*v.* 12). Wherefore, if amongst those of old there was an image of the verity which hath now appeared, and been manifested at the coming of Christ, how is it that the old appears to heretics to be contrary to the new, whereas they mutually bear witness to each other? *Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord* (*v.* 27). He declares him unworthy of the Lord, who celebrates the mystery otherwise than as He delivered it. And therefore does he first admonish that the mind of him who approaches to the eucharist of the Lord be devout in accordance with the order delivered, for that there is to be a judgment to come, that, even as each approaches, so shall he render an account in the day of the Lord Jesus Christ; for they who approach without the discipline of tradition and

[1] Quia enim morte Domini liberati sumus, hujus rei memores, in edendo et potando carnem et sanguinem, quæ pro nobis oblata sunt significamus, Novum Testamentum in his consecuti, quod est nova lex.

[2] In cujus typum nos calicem mysticum sanguinis . . . percipimus.

of conversation, *are guilty of the body and the blood of the Lord.*[1] And what is to be *guilty*, but to pay the penalty of the death of the Lord? For He is slain by those who account His bounty void. *But let a man prove himself*, &c. (*v.* 28-30). He teaches that communion is to be approached with a devout mind, and with fear, that the understanding may know that it owes reverence to Him, to receive whose body it draws nigh. For it ought to have this inward judgment, that it is the Lord, whose blood it drinks in the mystery (who, or, which blood) is the witness of the bounty of God.[2] Whom if we receive with discipline, we shall not be unworthy of the body and of the blood of the Lord, for we shall be seen to give thanks to the Redeemer. *Therefore are there many infirm among you, and many sleep* (*v.* 30). To prove it true, that an examination is to be undergone by those who receive the body of the Lord, even here does he set forth a figure of the judgment upon those who had received the body of the Lord heedlessly; in that they were punished by fevers, and infirmities, and many by death; that others might be taught by what befell these, and be amended, moved to fear by the example made of a few, knowing that to receive the body of the Lord negligently goes not unpunished; and that he, whose punishment is here delayed, will be afterwards dealt with in greater severity, for that he has despised the example set before him."—*Comm. in Ep.* i. *ad Cor. Inter Op. S. Ambros. T.* ii. *p.* 149.

[1] Pœnas dare mortis Domini? Occisus est enim ab iis qui beneficium ejus irritum ducunt.

[2] Hoc enim apud se debet judicare, quia Dominus est, cujus in mysterio sanguinem potat, qui testis est beneficii Dei.

END OF VOL. II.

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